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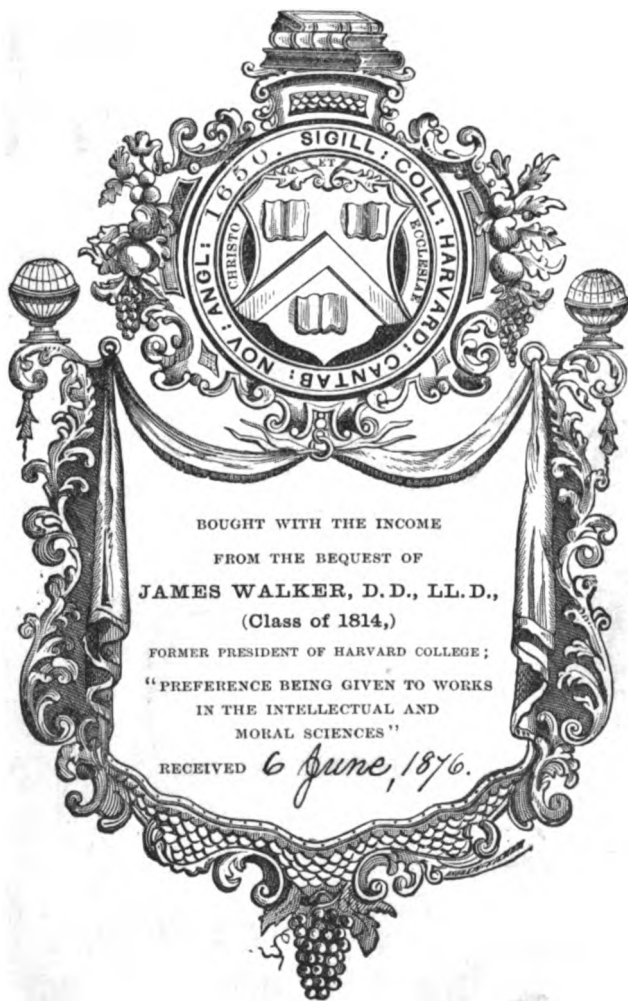
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**ANNOTATIONIS SACRÆ,**  
BEING A  
**CRITICAL DIGEST**  
AND  
**SYNOPTICAL ARRANGEMENT**  
OF THE MOST IMPORTANT  
**ANNOTATIONS ON THE NEW TESTAMENT,**  
**EXEGETICAL, PHILOLOGICAL, AND DOCTRINAL:**  
CAREFULLY COLLECTED AND CONDENSED, FROM THE BEST COMMENTATORS,  
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AND SO DIGESTED AS TO FORM ONE CONSISTENT BODY OF ANNOTATION,  
In which  
Each Portion is systematically attributed to its respective Author,  
AND THE FOREIGN MATTER TRANSLATED INTO ENGLISH;  
The whole accompanied with  
A COPIOUS BODY OF ORIGINAL ANNOTATIONS.

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BY THE REV. S. T. BLOOMFIELD, M. A.  
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Οὐ σοφισταὶ ἦκομεν, οὐδὲ ἀπιστεῖν ἔτοιμοι, θεαταὶ δὲ μόνον τῶν  
γεγραμμένων, ἐξετάζομεν τὴν Γραφήν.

Philostr. Jun. Icon. 1. 24.

Ἄλλὰ τῶν θείων τὰ πολλὰ ἀπιστίῃ διαφυγγάνει μὴ γινώσκεισθαι.  
Heraclitus ap. Plutarch. Coriol.

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# INTRODUCTION

## TO THE

### GOSPEL OF SAINT JOHN.

*Translated from the Latin of Dr. Tittman, Superintendant of the  
Diocese of Dresden.*

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AMONG all the books of the Old and New Testament, this *most divine and venerable work*, the Gospel of St. John, holds unquestionably the highest place, both on account of the importance of the subjects therein discussed, and the fundamental doctrines from thence clearly to be understood, and satisfactorily demonstrated. In no other sacred book has our Lord so frequently and entirely *laid open his very heart*, that heart most holy and animated with the Divine Spirit, filled with piety towards God the Father, reverence for religion, animated with a love to the human race almost inconceivable, ardently zealous for the glory of God, fraught with truth, and adorned with every virtue; studious of the common good, negligent of his own, pursuing alone divine and eternal objects, contemning perils, nay even death itself, and alone anxious to rescue men from perdition, and place them in a state of felicity the exalted nature of which it hath not entered into the heart of man to conceive. Not without reason, then, have the pious and learned of all ages so highly valued this book, called by the great Ernesti the *Pectus Christi*, and by the ancient Fathers (see Euseb. H. Eccles. 6, 14.) "*The Spiritual Volume*;" so exuberant is it in matter the most important and momentous, *breathing the very soul of Christ*, and imparting the true sense of the Christian religion. Well has it been observed by Chrysostom (T. 8. p. 11), that therein we especially find *ισχύν*.



ἁμαχον καὶ θείαν, καὶ δογμάτων ὁρθῶν ἀμήχανον δύναμιν καὶ μυρίαν ἀγαθῶν χορηγίαν. For the other Evangelists chiefly occupy themselves in narrating the *events* which marked our Lord's earthly career, from his nativity to his ascension unto heaven; but John applies himself, almost exclusively, to recording the *discourses* of Christ, and whatever, either of words or deeds, was calculated to manifest his invisible glory, and illustrate his *divine majesty*. The *other* Evangelists have detailed such of his discourses as appertained to *human affairs*, or in which he vindicated the divine precepts from the perverted interpretations of the Pharisees, explained the duties of men, rebuked their immoralities, or treated of things future, to take place both in this world and in the next. But St. John has especially recorded those *discourses* of our Lord, in which he spoke of *himself*, of his *divine legation*, his *august majesty*, and of the work committed to him by the Father: subjects which are *rarely* discussed by the other Evangelists, and no where so evidently, clearly, and systematically treated of as in this Gospel. It must be observed, too, that in the other Evangelists our Lord's phraseology is, for the most part, highly figurative and parabolical, but in *this*, usually literal and perspicuous. (See Matt. 13, 13. Mark 4, 2 and 33. seqq.) In the Epistles, too, the inspired writers have explained the fundamental doctrines concerning Jesus the Messiah, in expressions mostly *their own*; but John in the *very words of Jesus himself*. In the *other* Gospels we hear him speaking like an *inspired person* indeed, but a *man*; in *this* as the *Son of God, the Messiah himself*. The other Evangelists have, indeed, delivered that fundamental doctrine which respects his Divinity and Messiahship, but only on occasions, supplied by other subjects, and have only *sometimes* touched upon it; John has professedly and systematically explained it: a method most efficacious, and calculated both to instruct, and to persuade. Hence it is truly astonish-

ing that theologians should, in explaining the work of salvation by Christ, have had recourse to those *figurative* modes of expression employed by St. Paul (for the wisest purposes, doubtless, and in reference to the peculiar circumstances of *those times*), and not rather have followed the authority of our Lord himself, and employed his *very words*, literal and perspicuous as they are, attended with few difficulties, and liable to little ambiguity of interpretation, or perversion of sense. Our Evangelist has, however, a style and phraseology entirely his own, uniting a peculiar grace of diction with an admirable sublimity of expression, not, indeed, such as proceeds from *any art*, or the precepts of art (of which he was wholly ignorant), but that arising out of *things*, and engendered from magnitude of conception, conjoined with a natural simplicity and beauty of style, as if breathed from the heart. This it is which seizes and fills with just admiration the minds of every reader not stupidly dead to all sense of intrinsic beauty, besotted with vice, or absorbed in grovelling pursuits. This Gospel has, however, its *difficulties*, nor is there any one on which more labour has been bestowed by the learned and pious both of ancient and modern times, or in the interpretation of which commentators have been more baffled, or have more widely differed in opinion. This, however, is not to be attributed to their dullness of comprehension, or want of diligence, or deficiency in skill, but to the profundity and abstruseness of the subjects, and the difficulty of the phraseology. This last has arisen, in a great measure, from (what has not been sufficiently attended to by commentators) the systematic and perpetual imitation of the Hebrew idioms and modes of expressions, and that not only in the acceptation of words and phrases, but also in the construction of whole sentences, and especially in the use of the tenses.

Proceed we, however, to advert to the *purpose* for which this Gospel was written: a point, above all

others, necessary to be ascertained, in order to its right interpretation. And here we cannot enough admire the divine wisdom and benevolence, which, as it excited the *Apostles* to preach and propagate the Gospel of Jesus, both by oral and epistolary instruction, inflamed the mind of the *beloved disciple* to form this sacred and divine work. Now it must be observed that the Evangelist intended not so much to write a *history of the life of Christ*, and narrate his *actions*, as to select some most remarkable parts of his personal history, and especially to record the *discourses*, in which he spoke of *himself*, *his person*, *his counsel*, and *work*, from which, as from his own mouth, all men, of all ages, might understand the true nature of his person and character. The Evangelist, therefore, wrote this Gospel for the important and most beneficial purpose of explaining a point of all christian doctrines unquestionably the prime and chief, namely, that which respects our Lord, and to clearly demonstrate his *divine nature*, shew the disposition and excellency of his work, and to vindicate and defend it both against the Jews of those times, and persons of every age, who, whether from corruption of morals and obstinacy of prejudice, or ignorance and imbecility of understanding, should entertain erroneous notions on those subjects, and derogatory to the honour and dignity of Jesus. All this the Evangelist has done, not by employing *subtilty of argument*, but by *stating the evidence of facts*, and urging the weighty authority of *our Lord himself*. Hence, after indicating at the beginning of the work, by way of preface, the sum of what is about to be said (adding, too, the weighty testimony of John the Baptist), he proceeds to record certain discourses of Jesus, public and private, (and those the most remarkable, and adapted to the purpose of his work,) from which all men, both of those and of future times, might, as it were, hear Jesus himself speaking, and judge clearly of his person and office. As to philosophical subtilty, he has

employed it not, sustaining only the character of an *historian*, who faithfully records any one's actions, or discloses his plans, and then leaves it to the judgment of his readers to form their own opinions on his character. To many, indeed, it has seemed strange (supposing, as they did, that John meant to write a *history of the life of Christ*) that the Evangelist has there said nothing of our Lord's birth and education, and dwelt but little on the other events of his life, though, at the beginning, we find an exposition of his divine majesty and glory. But we must bear in mind, that of the *life of Christ* John did not mean to treat, but of the *nature of his person and work*. It is for this reason that he commences, not with his birth by the Virgin Mary (as Matthew and Luke have done), but enters far more deeply into the subject, nay goes back even beyond the creation of the universe, and teaches us that *before that period* our Saviour was in existence, The sum of his preface, and indeed of the whole work, is this: "The promised Messiah existed before the beginning of the world *with God*, HE IS GOD, and the *creator of the universe*; but was made man; and lived amongst us, and manifested himself, both by words and deeds, as the *Son of God*, the Saviour of the human race."

Now should one not *expect* that such an *elogium* would be in the work itself often adverted to, copiously explained, and variously illustrated and demonstrated. And this we find it to be the case. Moreover, the subject and manner, and the sum of the whole book, incontrovertibly establish our position. For whatever is there recorded tends to illustrate the divine nature of our Lord, and the importance of his work, and all seems to demonstrate Jesus to be the Son of God, the only giver of all human felicity. For *this reason*, therefore, the Evangelist did not commence the narration with Christ's *birth*, but, in order to confirm what he had said, or was about to say, immediately appealed to the authority of John



the Baptist, who was then in great repute, and whose testimony must therefore have had great weight with the Jews. And again, when he mentions that two disciples of John the Baptist resorted to the teaching of Jesus, he seems to have done this for the purpose of showing that John's private opinion corresponded to his public testimony concerning our Lord, and, therefore, that he was thoroughly convinced of his Messiahship. And for no other cause has he added what follows, to the end of the chapter, in which are contained irrefragable proofs of the majesty of Christ. As to the *miracles* exhibited at the marriage in Cana, and in the temple at Jerusalem, recorded in the second chapter, they pertain to the beginning of Christ's ministry, and are recorded, since they contribute (as the Evangelist himself suggests) to the understanding of the majesty of Christ. What follows from c. 3. evidently shews that John meant to give his readers some *specimens of the discourses* of Christ (following as much as might be, the order of time), from which the positions laid down at the beginning of the book might be clearly established. For in each year of his ministry he has narrated certain *actions* and recorded some remarkable *discourses*, in which Jesus had treated of his person and work; and the *actions* he seems to have recounted for the sake of the discourses which gave rise to them, and regarded them as prefatory matter, serving to illustrate the *discourses* themselves. Of the first year of Christ's ministry John has recorded only *two* of the discourses, *one* held with Nicodemus, the other with the Samaritan woman. Of the second year of his ministry only one discourse is recorded, namely, at c. 5. All the rest, from c. 6. are to be referred to the *third* year. Hence it is clear that John did not mean to write a *history of the life of Christ*, but only to record certain actions and discourses especially remarkable, and which shewed what Jesus had maintained and testified of himself. The *latter*

discourses of our Lord, and the history of his passion and death, he has more fully detailed; partly that christians might be *assured of his death* (to which he had ascribed so great a virtue and efficacy), and partly be convinced of his *life*, and of the glory which, after death, he had received. Of the discourses of Jesus, the Evangelist has manifestly selected those in which our Lord had treated of his person, or the work of salvation, and are thus eminently calculated to illustrate both. Of these we proceed to examine some examples.

And, first, as far as respects the *person* of Jesus, there cannot be any more manifest proof of his *divinity* than that which is drawn from the *religious worship* which he has expressly claimed to himself; as in 5, 23. "That all men should worship the Son even as they worship the Father. He that worshippeth not the Son, worshippeth not the Father." Never could Jesus have *so* spoken without *blasphemy towards God*, if he had been a *mere man*, or a *being inferior to the deity*. For he evidently ascribes to himself a parity and equality of majesty and dignity with the Father, while he requires of men the *same religious worship*. Now that religious worship can be due to none but the *Supreme Being*, and is the characteristic of Divinity, is suggested by reason, and confirmed by the declarations of God; (see Is. 42, 8. 48, 11), nay is plain from the words of Christ himself, while he inculcated the precept to worship and adore *only one God*. But here he himself claims nothing less than *adoration*! So that unless we grant that Jesus *is God*, we must maintain that there is *no God*! But in the same passage there are other proofs of the divine majesty of Jesus, not less clear and certain. For at 25. he calls himself *Son of God*. Now in what sense Christ meant this appellation to be understood he has elsewhere explained in the same Gospel, where has professed himself to be *ὁὐὸς μονογενης*, 3, 16. Again, he claims to himself what God hath and doth, especially the creative power and the office of

raising the dead, holding judgment on them, and pronouncing the final award. And this he has affirmed to be appropriate to himself, as well on account of his *nature* (for the Son, he says, hath *life in himself*, i. e. the power and faculty of having and bestowing life), as also since it is especially delivered to him by the Father, "because he is the *son of man*," (i. e. Saviour of the human race,) ver. 25. seq. Now surely *both* these works are altogether *divine*, and *equal to creation*, and can be ascribed to none but the Creator and Lord of all things. They are elsewhere claimed too for God, in virtue of supreme deity. It is remarkable, too, that in this and the rest of his disputations with the Jews, Christ has always called God his Father (as 5, 17. 8, 49. 10, 29. seqq. &c.). Now that Jesus said this in a sense altogether *peculiar*, and not that in which *we* call God our Father, but that in which he was υἱὸς ἰδίου, and μονογενῆς, "His *own* Son, and that *only* in his kind, and of the same essence with the Father," clearly appears from the words of the *Jews* (on this subject the best interpreters), who, we are told, sought occasion to apprehend him, *since he had not only broken the Sabbath, but also had called God his Father, and thus made himself equal with God.* (See 5, 18.) Whence it is quite clear that they took the appellation πατήρ ἰδίου to denote that *he was of the same nature, majesty, and dignity with God*, whom he had called his Father. Insomuch that they took up stones to cast at him. Finally, when, in the same disputation, he says, "Before Abraham *was* (born) I *was* (see 8, 58): or, when he addressed the Father in these words (see 17, 5), "Restore to me now in heaven (παρὰ σεαυτῷ) that majesty which I had there with thee before the creation of the world;" can it be possible to suppose these are the words of a *mere man*, or that any *Prophet*, or *Apostle*, could have used such language? Surely not. Now all this being so clear and manifest, as almost *incurrere in oculos*, to thrust itself on the view, truly astonishing

is it that there should have been, and still remain, those who do not acknowledge this fundamental doctrine.

Moreover, from these discourses may be clearly understood the *nature of Christ's work*. For in them our Lord has openly and repeatedly professed himself to be the Messiah (see 4, 26), and the *sent of the Father* (see 7, 29): and in his disputations with the Jews, has appealed to the Scriptures, which treat of his person, and expressly called himself the author and giver of salvation to all men, declaring that whosoever refuseth to believe in him cannot but perish; whereas he that receiveth him shall attain unto everlasting salvation. (See 3, 16. 5, 24. 6, 47. 8, 12, 24 and 51.) Above all, the *method* and the *nature* of this salvation is circumstantially detailed and explained, and that, undoubtedly, for the purpose of exposing the erroneous notions of the Jews on this subject. Pursuant to this, our Lord has used expressions, for the most part figurative, yet such as his hearers were not unacquainted with, and are admirably adapted to the understanding of the subject. This salvation he distributes into two parts: 1st, freedom from punishment and perdition: 2dly, the acquirement of felicity; which are not unfrequently conjoined, (as in 3, 16), but are sometimes treated of separately. They are, however, conjunct in sense and thought. Thus, for instance, τὸ μὴ ἀποθνήσκειν implies not only *liberation* from *punishment*, but *life* and *happiness*, and vice versâ. (See 6, 50. 11, 26.) Now *perdition* he usually designates by *death*, *darkness* (see 8, 12), and *felicity* by *light*, *life*, *life abundant*, *water*, and of that kind which shall completely slack the thirst, and flow for ever. By all which our Lord indicated the excellence, copiousness, and perpetuity of this happiness, whose beginning is in this life, but whose complete fruition is in the life to come. *Felicity* he also designated by βρώσις, *food*, and that remaining unto everlasting life, whose enjoyment is perpetual,



always new, ever satisfying, yet never cloying. See 6, 27.) Finally, he has clearly taught that our *human minds* will be *revivified*, and then enter into a communion of celestial felicity. (See 5, 28 and 29. 11, 25 and 26.) But what is more than all (at which many of our contemporaries stumble), he represents the *mode* by which Christ shall accomplish this work of everlasting felicity. Of this we have a clear intimation in the discourse with Nicodemus (3, 14. seqq.) and in that of 10, 11. where Christ calls himself the "Shepherd (i. e. King) who layeth down his life for his sheep." But the most decisive passage on this subject is in 6, 51. where our Lord says, "I am that 'bread' which bringeth salvation, and came from heaven, of which he who eateth shall obtain eternal felicity. And this bread is my *body* (σὰρξ for σῶμα), which I shall deliver up to death, in order that I may obtain salvation for the human race." Now was it possible for our Lord to express more clearly in what sense he was the author of human salvation? It certainly was not by his *doctrine*, but especially, and properly, by his *death*; thereby not only *assuring* men of salvation, but *purchasing* and *procuring* it for them. For he has expressly said: "My body to be delivered up unto death;" by which he meant that his body is that by which salvation is procured for the human race. But many are the passages to this effect in St. John's Gospel, than which no sacred book is more calculated to illustrate the nature of Christ's person and office; indeed, for no other reason did St. John write this work than that all might learn these important truths from the mouth of our Lord himself. Hence it will plainly appear in what light we are to view the hypothesis, which supposes that John wrote his Gospel *last of all the Evangelists*, at the end of the first century, and for the purpose of supplying their omissions. It has, indeed, been always a commonly received opinion that John did write *after* Matthew, Mark, and Luke; that he read their works, ascribed

divine authority to them, and wrote a new one, to supply their deficiencies and omissions. But this opinion seems extremely precarious, since it is destitute of all historical proof, and is, therefore, by Semler treated as a mere fable. *He*, on the contrary, maintains that John wrote *first of all*, not long after the death of Christ, before the Gospels of St. Matthew and the other Evangelists had been written, or, at least, heard of in the regions of Asia. For, says he, that Evangelist does not appear to have written his work by way of supplement, but to have adopted an entirely peculiar plan. But for *what purpose* then did he write, and *for whose sake* has he so systematically treated of the person and office of the Messiah? Here, indeed, the learned have in all ages widely differed in opinion. Now as to that very ancient and generally received opinion that John wrote, especially in his preface, against the *Gnostics*, and in particular against *Cerinthus*, we shall not examine it, since we have already shewn its futility (in a tract *de Vestigiis Gnosticorum in N. T. frustra quæsitis*, Lips. 1773), by cogent arguments, which, as far as we know, have never been refuted. We must, however, advert to an opinion concerning the *disciples and followers of John the Baptist* recently brought forward, and which is adopted by several in our own age. Now Wolzogen (in *Comment. in Ev. Jo. T. 1. p. 701. seqq.*) has laid down the position, that John wrote his whole Gospel, or at least the beginning, with a view to demonstrate that ‘not John the Baptist, but Jesus was the Christ, the Son of God.’ “When the Gospel was just dawning (says he) *John the Baptist, not Jesus*, was by many accounted the Messiah; as is clear from many passages of Scripture (as Matt. 3, 1 & 2. Luke 3, 15. John 3, 28.): nay even after the death of John the Baptist, there were those who, through fear of persecution, preferred calling themselves John’s disciples rather than Jesus’s. And, indeed, had there not been many who accounted John the Baptist as the Mes-

siah, why should St. John, at the beginning of his Gospel, have made such frequent mention of John the Baptist, and why should he, in ver. 8, have expressly said, that not John the Baptist but Jesus was *the light* of the world, the Messiah? or why, at ver. 15 and 19. seqq. and 29, should he have appealed to the testimony of John concerning Christ? Why should he have begun his Gospel with a commemoration of those attributes of Jesus Christ, which pertained to him rather than to John the Baptist?"

Some more recent theologians have gone still further, maintaining that John wrote not his *gospel only*, but his first *Epistle*, either wholly, or in a great measure, against the disciples of John the Baptist. "For these (say they) adhered to their master so tenaciously, that they left Jesus for John, and altogether rejected him as Messiah; nay, regarded John the Baptist alone in that light. Hence they propagated his doctrines, administered his baptism, followed his ascetic rules, and, indeed, observed the Jewish rites in *general*; and such was their number that they constituted a peculiar and powerful sect, which remains to this day in Asia under the names of *Sabæi* or *Zabii*; although these have, in many things, receded from the opinions and practices of the ancient disciples of John." This opinion was first brought forward by Barkey, in a learned tract *de scopo Evangelii Joan.*, wherein he endeavours to establish it from the testimonies, 1st, of the Evangelist (1, 6 and 7. 8, 15. 14, 1. 10, 40. 12, 15. 1 Ep. 1, 5 and 6.); 2dly, from that of John the Baptist (John 1, 15, 19—36. 3, 22.); and, 3dly, of our Lord (John 5, 31—38). Then he attempts to show from *history* that there were those who placed John upon equality with, or even preferred him before Christ, and that not only in the time of Christ himself (see Matt. 3, 1. seqq. John 3, 25. Matt. 9, 14. 14, 1 & 2), but in the age of the Apostles, (in which there were numerous followers of John the Baptist, not only in Palestine, but also in Greece, and especially at

Ephesus, where John lived, taught, and wrote, who were formerly baptised by him, or his disciples, and of whom Cerinthus was chief, Acts 13, 14. seqq. 18, 25. 19, 1—7), and, finally, even in *succeeding times among Christians* and Jews, especially those called the Ophitæ, who were infected with the errors of the Gnostics, Cerinthians, Marcionites, Valentinians, and others, and who had their chief sect in Asia, particularly Syria. Nay, the same learned writer, in his *Diatribæ de Sabæis*, has endeavoured to show that there was a singular sect composed of Jews, and afterwards Christians, who by John the Baptist were first called *Mendai Jahia* (Christians of St. John), and afterwards *Sabii*. In our own times this hypothesis has found many defenders and favourers, especially Overbeck, in a work on this subject, Storr, and Norberg *de religione et lingua Sabæorum*.

But this opinion of the *Johannites* seems no better founded than that of the *Cerinthians* and *Gnostics*. For, first, although it appears from the Evangelists themselves, that the authority of John the Baptist stood very high, not only among his disciples, but also with the people; insomuch that *some* were inclined to regard him as *Messiah*, yet it seems incredible that his disciples, on the death of their master, should have left Jesus and constituted a peculiar sect, and that a Jewish and a numerous one. Nay, it evidently appears from the Gospels that not a few of those disciples *acknowledged Jesus as Messiah*, and thus embraced his doctrine. And how, indeed, *could* they have fallen into such an error, when John, as they well knew, and must have known, had expressly, openly, and most emphatically disavowed any such pretensions: nay, when in prison, he had sent his disciples to Jesus, to have this confirmation from his own mouth; thus, as it were, committing them into his hands, and resigning them to his instruction? Those who maintain the opinion in question, appeal, indeed, to some passages of the

Acts (as 13, 25. 18, 24. seqq. 19, 1—8). from which, however, it is not easy to see how their hypothesis of a *sect of Johannites, both Jewish and numerous* can be established. For, as to the first passage (which is found in St. Paul's speech at Antioch), the Apostle was engaged in proving that Jesus was the Messiah, and, for that purpose, had adverted to the testimony of John the Baptist, as a *preacher of the Lord*, who called his hearers to baptism and repentance, and who openly professed that he was *not the Messiah*, but only forerunner and legate of the Messiah, who was soon to appear. To John and his testimony the Apostle wisely appealed, since it was universally expected by the Jews, that before the Messiah there would appear *some* remarkable prophet, and he well knew that such a testimony, and from such a person, would have great weight with his hearers: but of the *disciples* of John he has not said a word. In the second passage mention is made of Apollos, who had received baptism from John. But can we number *him* with any such sect of Johannites, when he is said to have been *κατηχημένος τὴν ὁδὸν τοῦ Κυρίου*, instructed in the way of the Lord, and with great fervency to have preached what he knew of the Lord Jesus? He had, it seems, received the baptism of John only, a circumstance which is mentioned in order to indicate that he had not received the extraordinary gifts which were then conjoined with the baptism of *Christ*, *not* with that of *John*; in which consisted the chief difference of those baptisms. Finally, in the third passage (which is celebrated on account of the dispute concerning the repetition of baptism), we read that St. Paul met with certain disciples at Ephesus, not yet endued with the extraordinary gifts of the Holy Spirit, and who had only received John's baptism, and that he *baptized them unto Jesus Christ*, bestowing upon them those gifts of which they had hitherto not even *heard*. Now can we recognise in those re-baptized persons such followers of John as those commenta-

tors suppose, namely, Jews tenacious of the Mosaic Law and the rites of their ancestors, rejecting Jesus, and maintaining that John alone was the Messiah? By no means. These are not described as *followers of John*, but as men who had been *baptized by him*, and thus believed in the *Messiah, who was to come*. For John baptized none but such as professed repentance, and believed in the future Messiah (as Paul expressly adds by way of explication in ver. 4.) *These*, therefore, if they observed their baptismal profession, (which there is no reason to question), *could* by no means account John as the Messiah. But for what purpose, then, were they re-baptized? Partly that they might profess *faith in Christ*, for they had been baptized by John unto the Messiah *that was to come*, not specifically *unto Jesus*: and partly, that they might receive the extraordinary gifts which accompanied such a profession. Neither was the number of these disciples considerable: for we find, from ver. 12., that they were in all but *twelve*. From these passages, therefore, it can by no means be collected that there existed at that time any peculiar sect of Johannites. And though some would draw to this purpose a passage of Luke 3, 15., even with that they cannot make out a tolerable case. For those who are there said to have disputed, one among another, whether John were himself the Christ, *were not followers of John*, but certain of the populace; and they only *reasoned* among themselves, but did not decidedly profess any opinion; and that at a time when John had scarcely entered upon his ministry, and Jesus had *not commenced* his, much less grown famous by words and works.

Again, the position which those learned men lay down as the foundation of their opinion, namely, that the more recent *Sabæi* derived their origin from John's disciples, and were a shoot from that stock, they neither have shewn, nor can demonstrate, by historical proofs; they merely *conjecture* it from *this* circumstance, that the *Sabæi* are said, in their

religious discipline, to have had a sort of baptism, and some other rites which were formerly usual to John, and may seem to have been derived from him; to have used words and phrases almost the same with, or similar to those which John the Evangelist employed; and especially to have applied to John the Baptist, names by which our Evangelist has designated Jesus Christ, as, for instance, *light* and *life*. Those learned men *take for granted* that the more ancient disciples of John the Baptist had themselves used these very words, and they thence draw inferences sometimes from these to those, and sometimes from those to these; which is manifestly reasoning in a circle; even on *another* account, too, the opinion is very improbable, since (as they themselves are compelled to acknowledge) the more recent Johannites departed from the more ancient ones in very many opinions. It cannot, therefore, be from thence collected that in the times of the Apostles there existed any peculiar and numerous sect of Johannites.

Indeed, there have been those who, on no slight grounds, have doubted whether the present Sabæi or Nassarii derived their origin from *any sect of John's disciples*; nay, they have supposed, and with great probability, that they constitute rather a *Mahometan sect*. Such was the opinion of Neihbuhr, Tychsen, Adler, and Bruns, all persons eminently qualified to form a right judgment on such a subject. As to the *similitude of phraseology*, which some trace in the diction of John's disciples, and that of the Gospel of John the Evangelist, and which they think that Evangelist purposely used for refuting them with their own expressions, here again the reasoning is precarious. For if there be any similitude of that kind, it is certain that the adversaries of the religion and impostors (as the Cerinthians, Gnostics, nay Mahammed himself), in order to procure to their opinions some sort of resemblance to truth, and thus render them more accept-

able to persons of every sort, drew copiously from the Apostolic phraseology, and coated over their own opinions with the words and formulas of Scripture. So that if examples of words frequent in the Scriptures *be* found in the religious dogmas of any sect, they must not be thought to be borrowed by the sacred writers from *their* phraseology, but *vice versa* : which, in the case of the Gnostics, we think we have satisfactorily proved by induction, in the tract above mentioned, p. 224. seqq. Admitting, however, that there were in the doctrine of John's disciples some words and phrases which in sound bear some resemblance to the phraseology of the sacred writers, yet that will by no means suffice to prove that the latter had any reference to the former.

In short, the whole opinion respecting these Johannites (as they are called) is destitute of all historical foundation. For in no ancient writer, whether Christian or Jewish, does there exist even the slightest vestige of any such sect. *One* proof is, indeed, produced from the *Recognitiones* commonly ascribed to Clem. Rom. L. 1. C. 54 & 60. But, not to say that the genuineness of those writings is nearly abandoned, every one who examines the passages ever so slightly, will easily perceive that there is no mention made in them of any *peculiar sect of Johannites*, but of *some disciples of John* whom he had seen in his time, and of whom *one or two* maintained that John the Baptist was the Messiah, not Jesus. Nay to this opinion the whole stream of ancient history runs counter. For surely, if there had existed any *sect* of that kind, the Evangelical writers, when treating on such a subject, ought to have made, and doubtless *would* have made special mention of it.

From all that has been said, any learned, intelligent, and unprejudiced person will easily perceive in what light ought to be viewed the opinion that John wrote against the sect above-mentioned.

To us, at least, it is clear that in this Gospel there



exists not a shadow of any vestige either of Gnostics, Corinthians, or Johannites; nay, we are firmly persuaded that the Evangelist wrote solely for two causes, partly appertaining to those times, but partly common to *all times*, and extending to the whole human race. For it appears that there were then very many among the Christians, (particularly the Jewish ones,) by whom the important truths connected with the person and works of Jesus, and the mode of salvation to be obtained through him, were, if not perverted by erroneous opinions, yet not correctly held and taught. Nay, there were, among the *Jews* especially, those who altogether denied Jesus to be the Messiah, impugned his divinity, entertained and disseminated opinions derogatory to his august majesty, and pertinaciously maintained that the promised Messiah had not come; and by all this molested the Christians in various ways, subverted their faith, and corrupted their opinions. To these John has especial reference in his first Epistle 2, 22. 4, 3. For in the latter passages are undoubtedly to be understood *Jews* who entertained erroneous opinions of the Messiah, whom they thought would be a political Saviour, and a temporal monarch; as is clear from many well-known passages, both of Josephus and Philo, as also Suetonius and Tacitus. And these, if any, were the adversaries whom the Evangelist had in mind in writing this gospel; these he has opposed and meant to refute, (for *such*, at that time, it was incumbent on him to oppose, and not this or that *individual* who thought erroneously), and, so far as lay in his power, instruct and bring them over to the Christian faith. It was, however, for *Christians* that he especially wrote, in order to fortify them against the attractive seductions of Jewish superstition, to confirm them in the faith, and *generally*, by the divine authority of our Lord himself, instruct *all men of all future ages* on the *person and work of Christ*, his deeds, and the *plan of salvation by him*, and to demonstrate (in refutation of the erroneous opinions of the Jews

on the Messiah, and their unjust criminations against Jesus), that this Jesus *was* the promised Messiah, that he was the restorer and giver of life and happiness, not *earthly*, (as the Jews fancied), but *spiritual* and *eternal*; not confined to *any one nation*, but extending to the whole human race; and, moreover, that he was not a *mere man*, but the *only begotten Son of God*. And, with reference to this plan and purpose, not only the Preface, but the whole book admits of an easy, consistent, and legitimate interpretation; and such a mode of exposition it may *claim*, since such can alone do justice to the real intentions, or elicit the true sense of the Evangelist.



# ST. JOHN.

## CHAP. I.

VERSE 1. ἐν ἀρχῇ, *in initio rerum*, i. e. τοῦ κόσμου. There is a similar ellipsis in ἀπ' ἀρχῆς (Matth. 19. 4. 24, 21.) which I have before illustrated. Ἐν ἀρχῇ answers to the Heb. בְּרֵאשִׁית, in Gen. 1, 1. which John seems to have had in mind. Moreover, on account of the ἦν, we must explain ἐν ἀρχῇ, *before* the creation of the world; as in Joh. 17, 5. Eph. 1, 4. This same sense of ἐν ἀρχῇ, occurs in Prov. 8, 25, where it is more accurately defined by the preceding πρὸ τοῦ αἰῶνος, and the following πρὸ τὴν γῆν ποιῆσαι. Therefore, by the words ἐν ἀρχῇ ἦν ὁ λόγος, is stated the existence of the λόγος, i. e. of Christ before the creation of the world.

1. ὁ λόγος. The limited nature of my plan will not permit me to enter at large into the interminable discussions which have arisen upon the sense of the Logos, on which volumes have been written. I must content myself with laying before my readers an annotation of Wetstein, and the most instructive portions of a copious dissertation which has recently appeared from the pen of Kuinoel on this intricate subject. "The Pythagoreans, Platonists, and Philo, adjoined to God the Father a second God, whom they called λόγος, and also a third: and they spoke of these *per prosopopæiam* as of three persons; but in fact they understood the attributes, counsels, and decrees of *one* God. See Plotin. Enn. 5, 1. Simplic. in Aristot. Physic. f. 50. Proclus in Timæum Plat.

2. p. 93. Euseb. Præp. 7, 13. Philo 1, 655, 13. and 656, 36. 561, 8. 656, 43. 5, 27. p. 6. 42. p. 308, 21. p. 501, 19 and 23. Some however there seem to have been, who understood what had been said *per pro-sopopœiam* of three true and real persons: whence the Gnostics formed their thirty Syzygiæ, in which are found ἀλήθεια *truth*, μονογενής, *only-begotten*, λόγος, *logos*, ζωή, *life*. John however could hardly have used those mystic terms of the Platonists, unless he had previously learnt them, whether from the Gnostics, who had arisen in the Church of Asia, or from the Alexandrian Jews, disciples of Philo, who were visiting Ephesus; as for instance, Apollos, of whom we read in Acts 18, 24. But although our Evangelists used the same *words* as they did, yet that he took them in a different *sense* is manifest, as well because he has bestowed on Jesus only the whole assemblage of those titles which the Gnostics had, by many distinctions, attributed to the *Æons*, as also because he has by the λόγος designated not *some attribute* of God, as knowledge or will, nor the form of the world in the mind of the Creator, nor some counsel and decree of God the Father, but *properly a person* distinct from the Father. At least it is not probable that the origin, or use of the word in the church, was derived from the Synagogue. We nowhere read that Christ called himself by this name, or was so called by any of the Apostles, except John: and to the Jews it was very unusual to call the Messiah by such an appellation; as appears from Origen, c. Cels. 2. p. 79. ἐγὼ δὲ καὶ πολλοῖς Ἰουδαίοις καὶ σοφοῖς γε ἐπαγγελλομένοις εἶναι συμβαλὼν, οὐδενὸς ἀκήκοα ἐπαινοῦντος τὸ λόγον εἶναι τὸν υἱὸν τοῦ Θεοῦ. (Wets.)

"I am of opinion (says Kuinoel) that John, who wished to show that Jesus, the Messiah, was most closely, and in a very *sublime* manner conjoined with God, meant by the λόγος an intelligent nature superior to all angels and created beings, most intimately connected with God, yet to be distinguished from him, proceeding from God before the creation of the world, and which therefore

may and ought to be accounted as God. That our Evangelist, who committed his Gospel to writing at Ephesus, had respect to the peculiar phraseology of Philo, I readily grant: but I think it may also be proved that the opinion in question was not unknown or unusual among the Jews of Palestine in the age of Christ; namely, that a celestial nature, in majesty and dignity the nearest to the Deity, and clothed in a human body, should sustain the office of Messiah. For, 1. The Jews had, from the time of Daniel, when the nation was now falling away and verging to ruin, believed that a *mighty general and powerful prince* (the Messiah) would restore their prietime prosperity, and establish the state on a new and happier footing. (See Matth. 3, 2.) The wiser Jews, however, after the return from the Babylonish captivity, thought this restoration far beyond merely human power. In Babylonia the doctrine of the Jews concerning genii had received a considerable increase of cultivation and refinement. After their return from the captivity they divided them into different *genera*, and various orders and classes, and to each city, nay, even to each *individual*, they attributed *tutelary angels*. (See the note on Matth. 18, 10.) Among other opinions they entertained this: that God was accompanied by, and used the ministry of angels, when he promulgated the law at Mount Sinai. (See Acts 7, 93. Gal. 3, 16. Hebr. 2, 2. and the Commentators.) Since, therefore, the Jews adopted such opinions, and were imbued with the pneumatology of the Babylonians and Persians, who can doubt but that they might easily fall into the opinion that a celestial nature, emanating from God, and clothed in a human body, would undertake the office of the Messiah, the Saviour that was to come. Now that the Jews *did*, after the captivity, entertain this very opinion, is manifest from a passage of Daniel, 7, 13. where the Messiah is designated as a celestial nature clothed in a human form, and described as coming in the clouds of Heaven.

II. In the age of Christ, when the opinion of a *celestial* Messiah was brought to a greater degree of refinement, the Jews maintained, 1st. That the Messiah was not only superior to and Lord of the Patriarchs, and, consequently, all *men*, but even *angels*, of whom they admitted various orders. (See Jalkut Schimun on Is. 52, 3. Bereschith Rabba on Gen. 28, 10. Sohar. Gen. fol. 88.) They maintained that he was in Heaven, surrounded by a chorus of ministering angels. (See Matth. 16, 27. 13, 41. 26, 31. where Jesus speaks conformably to the Christology of the Jews.) 2dly. They believed that that celestial nature existed before the creation of the world. It was, indeed, the common opinion of the Jews in the age of Christ, that souls were formerly, as it were, procreated by God, and that, before they entered human bodies, they ranged about in *promptuario aethereo*, called in the Rabbinical writings *אין*. (See Lightfoot, Hor. Heb. on Juh. 9, 2.) Even Philo places the habitation of souls in the regions of the air. They therefore attributed to that celestial nature, which they thought superior not only to all human, but all celestial beings, a pre-existence, and that *with* God, from whom it had emanated before the creation of the world. So

Nezach Israel, ch. 35. fol. 38 : The Messiah was before *imn*, the creation of the world. 3dly. They thought that God employed the ministry of this celestial nature in the creation of the world. It was their opinion, indeed, that the Deity, on all solemn occasions, when he especially declared his presence, was accompanied by angels, and that by the angels, as secondary authors, the law of Moses was promulgated. And since they thought that the Messiah was superior to all celestial genii, the nearest to God, and had existed before the creation of the world, hence they maintained, that by his assistance and ministry the world was created. (Hebr. 1, 1. Sohar. 1. fol. 128. on Gen. 49, 11. Bereschith R. t. 2, p. 5.) 4thly. To this celestial nature they also assigned the principal offices in governing the world, and supposed him to be the divinely constituted Patron of the Israelitish nation, which was so especially favoured by God. Indeed, that it was the common persuasion of the Jews at that time, that God is incorporeal, we learn from Joh. 1, 18, where the sentence, that no man hath seen God at any time, is brought forward as a well known truth. Now since in that age the Jews thought that a celestial nature the nearest to God would undertake the office of Messiah, since they believed in tutelary angels, and understood the passages of the Old Testament which make mention of the appearing of God *literally*, but *interpreted* them of the *Messiah*; so they accounted him as God's minister in the governing of the world, and to him referred whatever is said to have been done by God for the benefit and salvation of his worshippers from the creation of the world. That this was the opinion of the Jews of that age, may be proved by many passages of the Chaldee paraphrases, which, if they be of an age ever so recent, (though the most ancient of them, that of Onkelos, is proved by Eichhorn to have been written about A. D. 300,) yet may very properly be used for the purpose of attaining a knowledge of the opinions of the more ancient Jews; since of their *opinions* the Jews have ever been most tenacious. Out of numerous passages, it may suffice to produce the following. Onkelos, Num. 23, 2. "*Verbum Jovæ adjuvat illos et Schechina Regis illorum est inter eos.*—*Targum Hieros.* *Verbum Jovæ est cum illis et vociferatio a gloriâ regis illorum protegit illos.*—*Pseudo-Jonath.* *Verbum Jovæ, Dei ipsorum est illis auxilio, et jubilum regis Messia vociferatur inter illos.* From which it appears that those interpreters accounted the *Verbum Jovæ*, the Messiah, and the *Schechina*, i. e. majesty and glory of God, as one and the same. This is confirmed also by a passage of Jonathan on Judg. 6, 11. where he who is there styled *Angelus Dei*, and in ver. 12 & 16. *Verbum Dei*, is in ver. 13th called *Schechina Dei*. Onkelos, Deut. 1, 32, 33. "*Non credidistis Verbo Jovæ, Dei vestri quod ductor fuit coram vobis in viâ.*" *Targ. Hieros.* Deut. 26, 17, 18. "*Verbum Jovæ regem constituistis super vos hodie, ut sit vobis in Deum.* *Verbum vero Jovæ constituit se in regem super vos nomine suo, ut sitis ipsi populus dilectus veluti peculium.*" Gen. 7, 16. speaking of Noah. Onkelos, et protexit ipsum Deus per Verbum suum. Jonathan; et pepercit ipsi Verbum Dei. *Targ.*

Jon. Jes. 16, 1. "Asportent dona Messiae Israelitarum, qui robustus erit, propterea quod iste in deserto fuit rupes ecclesiae Zionis." Targ. Jon. Num. 21, 5, 6, 7. "Et cogitavit et locutus est populus contra Verbum Jovae, et contendit contra Moesen, dicens: quare ascendere fecistis nos ex Aegypto, ut moriamur in deserto? quare non adest panis et aqua? Propterea immisit Verbum Dei in populum, serpentes regulos, et momorderunt populum. Et venit populus ad Moesen, et dixit: peccavimus, quoniam cogitavimus et locuti sumus contra Schechinam Jovae, et contra te contendimus."

See many other such like passages in Schoettgen, Keilius, Ziegler, and Bertholdt. That the opinions of many Jewish Doctors in the age of Christ respecting the Messiah were such as I have indicated, will also appear from the following consideration: That the Jewish Rulers, when Jesus spoke of his intimate connection with God, when he told them that he should return to heaven, from whence he came, and professed himself to be greater than, and prior to, Abraham, did not object that such things were never said of, or ascribed to, the *Messiah*, but they either derided Jesus, or accused him of blasphemy. See Joh. 8, 59. 6, 42. 7, 35. 5, 19, seqq. & 30 seqq. 10, 37, seqq. and the note on 1, 15, 20. This opinion is also confirmed by the circumstance that at that time there were those among the Jews who thought that the Messiah would not be *born* in Judaea, and saluted from his cradle with pious reverence, and adorned by public honours, and then, when under their view grown up to maturity, undertake the office of Messiah; but would come forward unexpectedly, and burst on their view at once, *adult*, and clothed with splendour and majesty. (See the note on 7, 27.) A notion no doubt founded upon several passages; as Dan. 7, 13. Mal. 3, 1, seqq. For neither was it an opinion common to all the Jews, that the Messiah should spring from the family of David, and be born at Bethlehem. That they entertained various opinions respecting the Messiah, his person and character, appears from the circumstance that Herod convoked the Synedrium, in order to know where the Messiah should be born. Now if it had been admitted by *all* that he should be born at Bethlehem, there would have been no need of any public consultation of the Synedrium. Fourthly, Christ himself, while living on earth, had (as John relates) very often spoken of his eminent dignity, pre-existence, and most intimate connection with the Father, and had ascribed almost all those attributes to himself, which the Jews were accustomed to apply to the Messiah. So Joh. 8, 58. 17, 5. 6, 62. 3, 13. 6, 46. 8, 14 & 42. 16, 28. 10, 30. Fifthly, That John studied or understood Philo, and the other philosophers of the age, is not very probable; but he seems, from the information of others, to have come to the knowledge of many of the dogmas of the philosophy of Alexandria and Philo. Now between Philo's notion of a *Logos*, and the opinions which the Jews of Palestine entertained of the Messiah, there subsisted a strong similitude: and Christ himself had assumed most of those attributes which Philo and the Alexandrian Jews were accustomed to ascribe to the *Logos*. John therefore (who was himself of



Palestine,) in order that he might, as much as possible, make the doctrine of Christ clear to those for whom he had destined his Gospel (namely the Hellenist Jews,) employed (with a reference to the opinion of Philo concerning the *Logos*,) this very term, and transferred it to Christ: so that by the word *λόγος*, he meant (as we before remarked,) an intelligent nature, most intimately connected with God, existing before the creation of the world, superior to all angels and created beings; and, not with philosophic subtilty, but in a popular sense, taught that the *Logos* was made man, and united itself with Jesus. This interpretation of *λόγος* being admitted, which is most suitable to the simplicity of diction peculiar to our Evangelist, the preface to the Gospel will be in perfect accord with the Gospel itself, and the various declarations which John relates that Christ himself brought forward concerning his celestial dignity. The doctrine too of John, is completely consonant with that of St. Paul, respecting the person and character of Christ. See 1 Cor. 15, 47. Phil. 2, 6. 2 Cor. 4, 4. Hebr. 1, 3. Eph. 4, 9. seqq. (Kuin.)

1. ὁ λόγος ἦν πρὸς τὸν Θεόν, i. e. *apud Deum*, in the society of God. The formula *εἶναι πρὸς τίνα* denotes close connection and familiar society; as Mark 9, 19. So Christ says, in Joh. 17, 5. *δόξασόν με σὺ, Πάτερ, παρὰ σεαυτῷ τῇ δόξῃ, ἣ εἶχον, πρὸ τοῦ τὸν κόσμον εἶναι, παρὰ σοῦ.* (Kuin.) To be with God is opposed to being in the world and being manifested to men. Compare ver. 2. Joh. 3, 13. 13, 3. 16, 28. 1 Jo. 1, 2. Apoc. 12, 5. (Wets.)

1. καὶ Θεὸς ἦν ὁ λόγος, and the *Logos* was God. It must be observed that the *subject* is ὁ λόγος, the *predicate* Θεός; as in Joh. 4, 24. *πνεῦμα ὁ Θεός.* The temerity of the Socinian, Crellius, who, in order to destroy this glorious and irrefragable testimony to the godhead of Jesus, would alter the words to *καὶ Θεοῦ ἦν ὁ λόγος*, met with well merited chastisement from Bengel, in his Apparatus. Crit. p. 214. seqq. and Wetstein ad h. l. Some, however, maintain, that as Θεός has here no article, so it should be read *a* God. And, indeed, the article is *usually* applied to the word when it denotes the true and supreme God. But that the article does not here note any distinction between God the Father and the *Logos*, is clear from hence; that Θεός in many places *without* the article denotes the true God; \* as in this chap. ver. 6. 13.

\* For (observes Campbell,) though the article prefixed shews a

& 18. 3, 2. 19, 7. 2 Cor. 1, 21. 5, 5. and the word *with* the article is not unfrequently used of a false god; as in Amos 8, 14. 5, 26. (Kuin.) Many eagerly contend that the word Θεός is used in an inferior sense; but though there are instances of such a use of the word in the Sept. corresponding to the Hebr. עֲלִילָה; yet it would be contrary to the scope of the passage, and the intent of the Evangelist; and certainly (as has been already shown) this inferiority of sense cannot be inferred from the omission of the article (see Glass, Phil. Sacr. p. 143. seqq.): though some maintain that it is so used, after the example of the Alexandrian Jews and Philo, who (say they) designated the Supreme Deity and the Father by ὁ Θεός, but the *Logos* by Θεός, and they cite Philo de Somn. 1, 655. Mang. Wetstein parallels the above inferior sense of Θεός by a similar use of Βασιλεὺς and Rex; and he gives numerous examples.

noun to be definite, the bare want of the article is not sufficient evidence that the noun is used indefinitely. Moreover, it is a known usage in the language to distinguish the subject in a sentence from what is predicated of it, by prefixing the article to the subject, and giving no article to the predicate. This is observed more carefully when the predicate happens, as in this passage, to be named first. Raphelius has given an excellent example of this from Herodotus, Νύξ ἡ ἡμέρα ἐγένετο σφι μαχομένοισι, "The day was turned into night before they had done fighting." Here it is only by means of the article that we know this to be the meaning. Take from ἡμέρα the article, and prefix it to νύξ, and the sense will be inverted; it will be then, *the night was turned into day*. An example of the same idiom we have from Xenophon's Hist. in these words, Ὁ θεὸς πολλὰ-κίς χαίρει, τοὺς μὲν μικροὺς μεγάλους ποιοῦν, τοὺς δὲ μεγάλους μικροὺς. Here, though the subject is named before the predicate, it is much more clearly distinguished by the article than by the place, which has not the importance in the Greek and Latin languages that it has in ours. That the same use obtained in the idiom of the Synagogue, may be evinced from several passages, particularly from Isaiah, 5, 20. rendered by the Seventy. Οὐαὶ οἱ λέγοντες τὸ πονηρὸν καλόν, καὶ τὸ καλὸν πονηρὸν, οἱ τίθεντες τὸ σκότος φῶς, καὶ τὸ φῶς σκότος, οἱ τίθεντες τὸ πικρὸν γλυκὺ, καὶ τὸ γλυκὺ πικρὸν. This is entirely similar to the example of the same idiom, in Xenophon's Helen. Hist. Ὁ θεὸς πόλλακις χαίρει, τοὺς μὲν μικροὺς μεγάλους ποιοῦν, τοὺς δὲ μεγάλους μικροὺς. In both, the same words have and want the article alternately, as they are made the subject or the predicate of the affirmations. So also Luke 15, 31, πάντα τὰ ἐμὰ σὰ ἐστίν.

These I must omit, in order to introduce the following able annotation, which, from the nature of the subject, I shall leave in the original :

“Observant Interpretes in toto N. T. si istum Joannis et alios duos vel tres locos excipias, Patrem constanter Deum vocari : unde quæritur, quo sensu Christo hic titulus tribuatur? Sanè si vocem Dei κατ' ἐξοχὴν sumas, ita ut in ejus notione ipsa paternitas includatur, manifestum est, hoc sensu patrem solum esse Deum, quod et Scriptura disertè testatur (Jo. 17, 3. 5, 44. Rom. 16, 27. 1 Tim. 1, 17. Jud. 4, 25.) et Theologi qui post originem asseruerunt, Patrem solum esse αὐτοθέον fatentur. Cum hæc verò doctrina nullo modo pugnat, si statuimus, Christum Deum esse, qui omnia divina habet præter paternitatem. Ita docet Gregorius Nyssenus c. Eunom. 11. p. 19. Β. φαμέν γὰρ καὶ ἡμεῖς, ὅτι ὁ πάντα τὰ τοῦ ἰδίου πατρὸς ἔχων ὅλον ἐκείνο ἐστὶ, πλὴν τοῦ πατὴρ εἶναι. Cyrill. p. 692. πάντα ὑπάρχων ὅσα καὶ ὁ πατὴρ, δίχα μόνον τοῦ εἶναι πατὴρ. Lactant. 4, 29. Propriori utar exemplo : cum quis habet filium, quem unicè diligit, qui tamen sit in domo et manu patris, licet ei nomen domini et potestatem concedet, civili tamen jure et domus una et unus dominus nominatur : sic hic mundus una Dei domus est, et Filius et Pater, qui unanimes incolunt mundum, Deus unus, quia et unus est tanquam duo, et duo tanquam unus. Neque id mirum, quia Pater diligit Filium : et Pater in Filio, quia voluntati Patris fideliter paret, nec unquam faciat aut fecerit, nisi quòd Pater aut voluit, aut jussit. Pedit. Albinovan. 3, 32. de Augusto : Deus in terris, Divis insignis avitis. Pollux. 3, 73. ὁ νεώτερος δεσπότης, δεσπότης καὶ τροφίμος— νέας δεσποίνης ὑποκορίσματα. Longi. 4, p. 151. ἀπήγγελλεν, ὅτι ὁ μὲν πρεσβύτερος δεσπότης μεθ' ἡμέρας ἀφίξεται τρεῖς, ὁ δὲ παῖς αὐτοῦ τῆς ἐπιούσης πρόεισιν—ὁ δὲ παρήγει τὸ συμβάν ὁμολογῆσαι πρότερον τῷ νέῳ δεσπότη. Plaut. Asinar. 2, 2, 62. Ubinam est herus? Le. major apud forum est : minor hic est intus. See the note on Matth. 7. (Wets.)

The limited nature of my plan will not permit me to enter into long discussions, especially on doctrinal points. I must therefore content myself with referring my readers to the many able writers who have treated on this subject, especially Whitby; I must not, however, omit to direct the attention of my reader to an excellent work by the learned and orthodox Bp. Blomfield, entitled, *Five Lectures on the Gospel of St. John, as bearing Testimony to the Divinity of our Saviour*. London, 1823, 12mo.

3. πάντα—ὃ γέγονεν. The same *sentiment* is, by a *parallelism* usual to the Hebrew writers, expressed both by affirmation, and by negation. Compare Is. 39, 4. Jer. 42, 4. Joh. 2, 4 & 27. Luke 1, 20. Rom. 9, 1. Eph. 5, 15 & 17. Nor is it quite unusual to the Classical writers. Thus Eurip. *Electr.* 1057. Soph. *Antig.* 448. See Glass in his *Phil. Sacr.* p. 645. By πάντα is meant all that is created. So Apoc. 4, 11. Hebr. 1, 2. Col. 1, 16. It is observed that διὰ cannot here signify merely the *instrumental*, but the *efficient* and principal cause; and that the *Logos* is described as the true God and supreme Creator of the universe, who on account of his communion with the Divine nature, hath an equal power with the Father, and by his own co-operation with the Father, created the world. Others, however, remark, that the Jews at that time maintained that the world was created by the aid and ministry of the Messiah's spirit, and that Philo had said the same of the *Logos*, t. 1, 162. εὐρήσεις—ὄργανον Λόγου Θεοῦ, δι' οὗ κατεσκευάσθη, and that the διὰ is to be explained of the *instrumental* cause, as in Hebr. 1, 1.

3. χ. α. ε. οὐδὲ ἐν, ὃ γ. We may observe the *emphasis* in this *dialysis* for οὐδὲν, (as in Rom. 3, 10. 1 Macc. 7, 46. which, both in the Hellenistic and Classical writers, is used for denying the existence, or possible existence, of any thing; and (as Wetstein observes) is most frequently found at the conclusion of a sentence. Le Clerc compares a similar idiom in Xen. *Mem.* 1, 1, 34. and Hesiod. *Theog.* 511.

4. ἐν αὐτῷ—ἀνθρώπων. To the *physical creation* produced by the *Logos* the Evangelist announces a new and a *moral existence*, effected by the same *Logos*. (Lightfoot.) 'Εν αὐτῷ, *by him*. So the Hebr. ב; as in Ps. 17, 32. Exod. 35, 29. &c. Ζωή, like 𐤆𐤓𐤁, often denotes *felicity* (see Schl. Lex.); and that this signification is here to be adopted is plain from the context, and is confirmed too by the *usus loquendi* of the Evangelist. Compare 1 Jo. 5, 11. Joh. 6, 33, 35, 51. 17, 2. 11, 25. Christ also, in Joh. 6, 33, 35, 51. calls himself the "bread of *life*," and in 17. "the author of *life*," and in 11, 25. "the resurrection and the *life*." (Kuin.)

Wetstein renders "*quod factum est in ipso, vita erat*," and subjoins the following annotation :

"By this *Logos* the Father created the whole world, and every thing in it, animate as well as inanimate. Yet his power and goodness did not stop within the limits of this world; he destined also a Saviour of the human race, in whom all men might have salvation and eternal life. Christ is everywhere said to "have life in himself," (5. 26.) and "to give life." (6, 33. 17, 2.) He is also called *life* in 11, 25. 14, 6. 4, 10. 6, 51. 2 Cor. 4, 10, 11. Col. 3, 4. 1 Jo. 1, 2, ; and what is principally to be noted, it is said that we have attained life *in Christ*. See 1 Jo. 5, 11. Rom. 6, 23. Compare 2 Cor. 1, 19. & 1 Cor. 1, 30. Acts 4, 12. Moreover, as the *first creation* was by him, so also is the *second*, or the *conversio* said to be ἐν αὐτῷ, *in him*, i. e. through him. The latter phrase seems to express something *more*. So Apulej. Asclepio: A Deo omnia, et sine hoc nec fuit aliquid, nec est, nec erit: omnia enim ab eo, et in ipso, et per ipsum. Marc. Antonin. 4, 23. ἡ φύσις, ἐκ σοῦ πάντα, ἐν σοὶ πάντα, εἰς σὲ πάντα. Xiphilin. in Nerone, p. 153. μήτερ, ἔρρασο μοι καὶ ὑγίαινε. For whether we regard the *effect*, it is surely a far greater thing to give a happy immortality than to create a world; or the *work itself*, the creation was temporary, but salvation is eternal. He by whom any thing is done

is regarded as the minister or agent of another. By the prophets (for instance) God predicted future events, and by the Apostles worked miracles. Yet not even in the Prophets was there a complete comprehension of the oracles which they uttered, nor was there in the Apostles themselves the power of working miracles. But that power was *in* Christ, i. e. was *self-derived*, in whom, as being the Son of God, were reposed all the treasures of wisdom and knowledge; and whose power was exerted by a *proper* and natural, not adventitious, acquired, or delegated force." See Acts 17, 28. (Wets.)

4. τὸ φῶς τῶν ἀνθρώπων. See the note on Matth. 4, 16. Even Christ's disciples are compared to the sun; but here Christ is called *the* light, κατ' ἐξοχὴν, and the true light. (ver. 9.) *Light* is the same as λόγος, ζωὴ, μονογενής. It must be observed, too, that *light* and *life* are accustomed to be joined, or one to be put for the other. See Joh. 8, 12. 2 Tim. 1, 10. Prov. 6, 23. Ps. 36, 10. Apoc. 21, 4, 23. Philip. 2, 15, 16. Hence, among the Latin authors, the phrases *luce frui*, *lucis usurâ frui*, *luce gaudere*, signifying *vivere*: the contrary to which is expressed by *luce privari*, *linquere lucem*, *deserere lumen vitale*, *luce orbari*, *extingui*, *lumine cassus*, *corpora luce carentia*. Nor is this idiom unusual in the Greek writers. Thus Hom. Od. δ. 833. εἴ ποῦ ἔτι ζαίει, καὶ ὄρᾳ φάος ἠελίοιο. See Anthol. 1, 39, 1. Lucian in Pseudomante 18. εἰμι Γλύκων, τρίτον αἷμα Διὸς, φάος ἀνθρώποισι. Alexis. ap. Athen. 11. p. 463. D. ἔγνωκα γοῦν — ἀποδημίας — τυγχάνειν ἡμᾶς αἰετὸς τοὺς ζῶντας, ὥσπερ εἰς πανήγυριν τίνα ἀφιγμένους, ἐκ τοῦ θανάτου καὶ τοῦ σκότους εἰς τὴν διατριβὴν, εἰς τὸ φῶς τε τοῦθ' ὃ δὴ ὀρώμεν. So Liv. 9, 6. Velut ab inferis extracti, tum primum lucem aspicere visi sunt: & 7, 30. alterum responsum salutem, victoriam, lucem, et libertatem: & 9, 10. Hoc facto Senatus-Consulto lux quædam affluisse civitati visa est. Sil. Ital. 13, 407. de Scipione: Lux Italûm, cujus spectavi Martia facta Multum uno majora Viro: & 6, 130. of Regulus: Donec Dis

Italæ visum est extinguere lumen gentis, in egregio cujus sibi pectore sedem ceperat alma fides: & 16, 74. Captivus lucem inter vincla petebat. (Wets.) Φῶς, like the Hebr. אור in Is. 2, 5. Ps. 36, 10. frequently denotes true religion, inasmuch as it especially enlightens the minds of men, dispels ignorance, and confers felicity. Lampe tells us, that the word is frequently used by the Evangelist. Nay, the Jewish writers are accustomed to designate the Messiah by this denomination. Of this the learned Commentator subjoins numerous examples from the Rabbins.

5. φῶς ἐν τῇ σκοτίᾳ φαίνει. Laying aside the imagery, the words import that the teacher delivered his doctrines to men immersed in mental darkness and ignorance. *Darkness* is a perpetual image of ignorance, and the misery consequent upon it; as in Is. 9, 1. Matth. 4, 16. Acts 26, 18. &c. Here σκοτία is the *abstract* for *concrete*; since σκοτία is equivalent to ἐσκοτισμένοι τῇ διανοίᾳ in Eph. 4, 18. The *present* tense in φαίνει has the force of the Greek *aorist*. Thus Rosenmuller explains, “semper lucet, semper illuxit,” even from the first period of human deprivation. This metaphorical sense of darkness was not unknown to the Classical writers. Thus Lampe cites Lucret. l. 2. Qualibus in tenebris vitæ, quantisque periculis Degitur hoc ævi quodcunque est. Lucian. Ἐν σκότῳ γοῦν πλαναμένοις πάντες εἰκάμεν. Aristid. in Eleusin. Καὶ οὖν ἐν σκότῳ τε καὶ βορβόρῳ κεισομένους\* ἃ δὲ τοὺς ἀμυήτους ἀναμένει.

5. ἡ σκοτία αὐτὸ οὐ κατέλαβεν. Commentators are not agreed on the sense of κατέλαβεν. The best recent ones explain, *did not receive, but rejected the light* \*. So Elsner, Campbell, Schleusner, and Kuinoel, who explain, *the light could not penetrate the darkness, or dispel it*, i. e. (casting aside the meta-

\* Doddridge illustrates this by a beautiful metaphor from Job 38, 14. *turned as clay to the seal*; and he observes that it was for want of this that *the darkness did not apprehend, or receive the light*; did not form itself into a due correspondence to it, so as to put on its habit, and clothe itself with the lustre of its reflected beams.

phor) *the world* (in a manner, the whole world) *immersed in ignorance and misery, would not admit that great moral teacher.* Compare ver. 10 & 11. So also 3, 19. *Men loved darkness rather than light.* Of the same opinion are Bp. Barrington and Mr. Weston. This interpretation seems to have been adopted also by Origen, who explains: Τὸ φῶς ἐν σκοτίᾳ φαίνεται, καὶ ὑπὸ τῆς σκοτίας διώκεται μὲν, οὐ καταλαμβάνεται δὲ. This is also confirmed by the numerous examples produced by Wetstein, who subjoins the following annotation: "Christ is, indeed, the *sun*, but far more excellent than the *visible sun*: that sun rises and sets, suffers eclipses and obscurations, approaches and recedes in its passage. But there is nothing of this sort in Christ, any more than in God the Father. (James 1, 17. 1 Jo. 1, 5.) Christ is always pure and holy, always beneficent and salutary. (See Hebr. 13, 8. Col. 1, 13.) His doctrine is perfectly clear and lucid, and is acknowledged as such by all who do not wilfully close their eyes. (Wets.) This exposition is, indeed, ingenious, but too fanciful. I would compare a remarkably apposite passage of Max. Tyr. Diss. 40. t. 2. p. 264. Ὡς γὰρ ἐν νυκτὶ, φῶς ἐκ πυρὸς τοῦ δι' ἡμέρας φανέντος ἀκμαιότερον ὑπὸ πολλοῦ τοῦ περιεχυμένου σκότους ἐλεγχόμενον, ἐν δὲ ἡλίῳ τὸ αὐτὸ ἀμυδρὸν καὶ ἀσθενὲς πρὸς ἀνταγωνιστὴν ἰσχυρότερον οὕτως ἀμέλει καὶ τὸ ἀγαθὸν, τοῖς μὲν κακοῖς συννεφεταζόμενον, καὶ τὸ τυχόν, ἄριστον καὶ μεγίστον καὶ ἐξοχώτατον, αἷς ἐν πολλῷ ζόφῳ μικρὸν ζῶπυρον ἐν πολλῇ νυκτὶ ὀλίγον φῶς.

6—8. These three verses must be included in a parenthesis. In order that it may more clearly appear *who* is the person here described, there is now delivered a testimony from John the Baptist concerning Christ, as the author of a new and purer doctrine. (Kuinoel.)

6. ε. ἄ. ἀπεσταλμένος παρὰ Θεοῦ, ὃ. αὐτῷ I. Αὐτῷ is, by a Hebraism, put for φ. Pronoun demonstrative for relative. An idiom not unknown to any language, and which seems a relique of the simple phrase-



ology of the early ages. Ἀπεσταλμένος, a *divine Legate*. See Mal. 3, 1. Our Evangelist (says Rosenm.) shows for what purpose John the Baptist was sent from God; namely, that he might turn the attention of men, (who, sunk in ignorance and superstition, had neither admitted nor retained any benefit from the hitherto faint light,) and fix it on an exalted teacher, and one most worthy of the name of *light*. It seems, that in that age the authority of John the Baptist was somewhat too great. Nay, at the present day, some persons in Syria, who seem to be a remnant of John's disciples, and are now called Sebei, still retain this error, preferring John to Christ: (Rosenm.)

7. ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ. Markland observes, that it is John's perpetual manner of writing, to repeat the same thing in words somewhat different, in order to make it more clear. So ver. 20; where see Dr. Whitby's note. Μαρτυρεῖν here (as often) simply denotes *docere*. By τὸ φῶς is meant Christ, who frequently so represents himself; and the Evangelist has reference to the several formulas denoting it.

9. ἦν τὸ φῶς—κόσμον. John now returns to the description of the *Logos*. By τὸ φῶς τὸ ἀληθινόν is meant, "a teacher the most perfect, and who, above all others, deserves that name." Wetstein compares Plotin. 6, 9, 4. δεξάμενος δὲ φῶς ἀληθινόν and Pind. Ol. 2, 101. ὁ μὲν πλοῦτος ἀρεταῖς Δεδαίδαλμένος—ἀστὴρ ἀριζήλος, ἀλαθινὸν ἀνδρὶ φέγγος. This sense of ἀληθινός, *præstans*, is found in 1 Thess. 1, 9. Jo. 6, 32. 15, 1. 4, 29. See Raphel, who compares Xen. Cyr. 1, 9, 10. ἀληθινὸν στράτευμα.

9. ὁ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον, *enlightens, teaches*. The *present*, φωτίζει, here seems to have the force of the Greek *aorist*; since the action is meant to be asserted as done *at all times*. By πάντα ἄνθρωπον are meant, not Jews only, but all men in all ages of the world. The Messiah is here tacitly opposed to Moses, John, and the other pro-

phets, who only benefited *one* nation; and he is here said to have *done* what he *ordered* to be done, and *caused* the Apostles to do.

9. ἐρχόμενον εἰς τὸν κόσμον. The older Commentators (except Cyril and Augustin) refer ἐρχόμενον to ἀνθρώπων; but the more recent ones to φῶς, which seems preferable. The other mode somewhat savours of tautology; \* though in Vajikra (cited by Wetstein) we have, "Tu illuminas omnes venientes in mundum bis." He, however, evidently adopts the latter interpretation, and observes, "the light which was with the Father came into the world." See infra, 3, 19. 6, 14. 8, 42. 9, 39. 12, 46. 11, 27. 16, 28. 18, 37. 1 Tim. 15. Matt. 11, 3. The sun which we see was seen from the creation of the world; but Christ, the light of the *mind*, long escaped observation. Kuinoel (rightly, I think) explains ἐρχόμενον; *who was to enlighten*, the present for the future. "By this expression (observes Campbell) we are to understand that he has, by his coming, rendered the spiritual light of his Gospel accessible to all, without distinction, who chuse to be guided by it." It may be observed, too, that φωτίζει seems to denote, that Christ imparts, or *holds out*, spiritual light to all, just as the material light of the sun is *offered* to all; and though men may refuse to receive both one and the other, but they will thereby be the authors of their own darkness.

10. ἐν τῷ κόσμῳ ἦν. This expression, which properly denotes the globe of earth, or the people on it, sometimes signifies only that portion of the inhabitants of the world with which any one has connection. Thus it must here be understood of the Jews chiefly, though not solely. That the *Logos* appeared to the Patriarchs, and was called an angel, as announcing to men what-

\* It must be allowed to have weight in the present case, that a phrase which never occurs in the application which suits the common version, is familiar in the application that suits the following version, "who, coming into the world, enlighteneth every man." (Campbell.)

ever the Créator of the universe, and the Supreme Being, should please to be communicated, was an opinion adopted by many Christian Fathers; ex. gr. Justin M. Dial. c. Tryph. p. 275. "Erat, vel fuerat in mundo, antequàm in humanâ naturâ conspicuus fieret." Philo, too, maintains, that whatever God thinks proper to effect he effects by the *Logos*, and employs that being as a messenger and interpreter to men. He therefore attributes to this *Logos* all that God is said in the O. Test. to have done among men. So also the Chaldee Papaphrasts, who regard this *Logos* of God as a visible image on this earth, and a sort of Vicar, or Deputy. Justin Martyr (in his Apol. 2. p. 73.) says, that Christ was the *Logos* of which all men partook, and he did not hesitate to maintain that all who had ever lived agreeably to reason (οἱ μετὰ λόγου βιώσαντες), e. gr. Socrates and Heraclitus, were in fact Christians. (Rosenm.)

10. ὁ κόσμος δι' αὐτοῦ ἐγένετο κ. ὁ κ. α. ο. ἔ. The Evangelist seems to express an indignation at the hardness of the hearts of those who knew him not, intending to imply that the *creature knew not its Creator*. (Euthymius.) The καὶ here (we are told) denotes *tamen*. It may very well be expressed by our *and yet*.

11. εἰς τὰ ἴδια ἦλθε, καὶ οἱ ἱ. α. οὐ παρέλαβον. In the interpretation of the term τὰ ἴδια Commentators are not quite agreed. Some understand by it the earth in general, and the people inhabiting it. Others Judæa only, and its inhabitants. Kuinoel prefers the former; Rosenm. the latter. In the expression τὰ ἴδια there is an ellipsis of οἰκήματα or δώματα. It therefore denotes, "what any one inhabits, or occupies as his own, or the place of his birth or habitation." So Joh. 16, 92. 19, 27. Acts 21, 6. Macc. 6, 27. Joseph. Ant. 5, 15, 6. Examples in abundance are produced from the Classical writers by Kypke, Krebs, and Wetstein; as Jamblich. Vit. Pyth. 19. ἀπὸ τῆς Ἑλλάδος ὑποστρέφων εἰς τὰ ἴδια, *his own country*. Appian, p. 448. ἀπέλυε τοὺς αἰκμαλῆτας εἰς τὰ

Ἰδία. Ælian, N. H. 10, 23. ὅταν ὑποστρέψωσιν εἰς τὰ ἰδία. The Jews (remarks Wetstein) were the peculiar people of God, and the temple of Jerusalem the temple of God; and therefore also the inheritance of the Son of God. (Mal. 3, 1.) Moreover Christ's coming had been predicted by the Prophets to the Jews, was eagerly expected, and John had pointed Christ out to them as the Messiah. Yet they received him not, though born in Judea, a constant frequenter of the temple, and one who disseminated instruction throughout the whole country: nay his very relations had little or no faith in him. See 7, 5. (Wets.) Euthymius refers to Matth. 15, 24. "I was not sent but unto the lost sheep of the House of Israel."

12. ὅσοι ἔλαβον αὐτὸν, i. e. received him as the Messiah and Son of God, (whether Jews or Gentiles,) believed in his name.

12. ἔδωκεν αὐτοῖς—γενέσθαι. By ἐξουσία is meant dignity, privilege, honour. See Macc. 11, 58. By τέκνα τοῦ Θεοῦ are denoted those that imitate God, who acquire and retain the doctrine of Christ, who strive after greater and greater moral perfection, and thus become partakers of the Divine favour. See Sap. 7, 14, 28. (Rosenm. and Kuin.) A privilege than which no greater can be imagined. See Rom. 8, 17. 2 Cor. 6, 18. 1 Jo. 3, 1 & 2. (Wets.) Euthymius well renders γενέσθαι, *to become so*, i. e. in time and by diligence; not all at once. And, with respect to the expression *Sons of God*, he well observes, that it is one thing to be adopted by God in baptism, and another to become a son of God by keeping the commandments. One is the beginning, the other the end. One is the gift of God, the other the acquirement of exertion and endeavour.

13. οἱ οὐκ ἐξ αἱμάτων — ἐκ Θεοῦ ἐγεννήθησαν. The expression ἐκ Θεοῦ γεννηθῆναι is synonymous with τέκνον τοῦ Θεοῦ. Those are here said to be born of God, who, by the efficacy of Divine power and grace, by the celestial doctrine of Christ, and the

moral reformation consequent upon it, are brought to a resemblance with God. (Rosenm.) One may be a son three ways; by blood, by affinity, and by adoption. The Jews thought that *they* were by reason of their nativity, and on account of the virtue of their ancestors, beloved sons of God. This vain opinion, by which they thought themselves already in favour with God, caused them not only to reject Christ, but also to take every possible means of hindering others from receiving him. Those who did receive him lost thereby every natural right. They were slain, were driven into exile, were despoiled of their property, were exposed to the hatred of their nearest relations and countrymen; and such evils were denounced against them as were calculated to overcome all *human* constancy. That there should nevertheless have been believers in Christ, was not a *human*, but a *divine* work. God, by the magnitude of the promises laid up for another life, and by the multitude of the miracles wrought, unexpectedly influenced the minds of some, not by human means, but by Divine power; and so brought them over to Christ's religion. See Philip. 3, 3, 8. Matth. 21, 42. 1 Jo. 3, 9. 4, 7. 5, 1, 4, 18. 1 Pet. 23 James 1, 18. (Wets.) The plural αἱμάτων has the force of the singular, but is used with a reference to the *two* parents soon after mentioned. The word αἷμα properly denotes *blood*; 2dly, a partaker of flesh and blood, *a man*. So the Hebr. ׀ִן. This, however, is not a mere Hebraism, but extends to the Classical writers. See the examples in Kypke, Krebs, Loesner, and Wetstein: ex. gr. Liv. 3, 58. "Non sanguine humano, sed stirpe divinâ satus." It is used especially of *parents*; as in Eurip. Ion. 693. ἄλλων τραπεῖς ἀφ' αἱμάτων.

14. καὶ ὁ λόγος σὰρξ ἐγένετο, i. e. was clothed with a human body, and sojourned among men. See Hebr. 2, 14. 1 Joh. 4, 2. ἦλθεν ἐν σάρκι. 1 Tim. 3, 16. ἐφανερώθη ἐν σάρκι. For σὰρξ, σάρκινος would have been a more elegant expression, as Artemid. 2, 35.

ἐὰν τε γὰρ σαρκῖνοι οἱ Θεοὶ φαινῶνται κ. τ. λ. The word *σὰρξ* often denotes *man*, so called from his most visible part. Our Redeemer thus subjected himself to the frailties of this mortal frame, and "all the ills which flesh is heir to." For, (as Wetstein beautifully remarks,) "Conspectus est humilis, esuriens, sitiens, dormiens, lacrymans, contemptus, flagellatus, ignominiosâ morte occisus, sepultus." By the expression *ἐγένετο* (thinks Rosenm.) it is evident that John rejects the opinion of those who denied that the *Logos* was endued with a human body, against whom he disputes in his first epistle. It is well known (observes Kuinoel) that most of the older Fathers of the Church, up to the time of Origen, maintained that the *Logos* performed the office of the soul in the human body. But, whether John had reference to the *Logos* as a soul in the body, or whether, besides that *Logos*, he mentioned that of Christ as also endued with a human soul, cannot perhaps be exactly determined.

14. *ἐσκήνωσεν*, sojourned amongst us. Wetstein thus explains: "He who had dwelt in Heaven descended from thence, that he might sojourn among men, and bring them salvation." (See Apoc. 12, 12. 21, 3. Gen. 13, 12.) He did not suddenly appear, and soon after vanish like the Angels, but being born among men, he lived with them for the space of more than thirty years. (Wets.) The word *σκηνεῖν* often denotes *to take up one's quarters* any where; in which there is a tacit opposition to a *settled home*. So Thucyd. 1, 89. *καὶ οἰκίαι αἱ μὲν πολλαὶ πεπταίκεσαν, ὀλίγαι δὲ περιῆσαν, ἐν αἷς αὐτοὶ ἐσκήνησαν οἱ δυνατοὶ τῶν Περσῶν*: where the best. MSS. read *ἐσκήνουν* and *ἐσκήνωσαν*. So Xen. An. 5, 57. *σκηνοῦν ἐν ταῖς οἰκίαις*. Cyr. 8, 3, 14. and Anab. 2, 6, 8. Xen. Hist. 4, 2, 13. *κατεσκηναύσαν ἐς τὸ ἀρχαῖον στρατόπεδον*. See Eustath. ap. Sturg. Lex. Xen. Pol. 4, 6, 4. p. 367. *ἔνθεν οἱ Μακεδόνες ἐσκήνουν*. There is an allusion (says Lampe) to the body as a tent, and life as a sojourn: as also such an habitation as that

which God formerly occupied in the Tabernacle and Sanctuary of the O. Test. In the other passages of the New Testament there is (he thinks) the same allusion. In this sense the Hebr. שָׁכַן (Exod. 24, 16.) is used of the presence of Jehovah in the Tabernacle by Aquila, Symmachus, and Theodotion. Schoettgen adduces similar examples from the Rabbinical writers; ex. gr. Tanchuma, fol. 57, 2. "I will put שְׁכִינְתִּי, my Schechinah, or σκηνωσις, in the midst of you.

14. ἐθεασάμεθα. Kuinoel thinks that ἐθεασάμεθα is emphatical, "We beheld with admiration;" since the word is used of what is seen with delight and wonder. See Sturz. Lex. Xen.

14. τῇ δόξαν. The word δόξα denotes his *majesty, dignity, divinity*: i. e. (says Kuinoel,) as well from his wonderful works, as from his religious doctrines, which were far more sublime in themselves, and productive of far happier effects than all that had hitherto been introduced among the human race. (Kuinoel.) The passage is thus paraphrased by Wets. "When Moses received the Law from God, he received also a *glory*; so that his face shone. (Ex. 34, 29. 30, 35.) But a far greater glory was that of Christ at the transfiguration. (2 Pet. 1, 16, 19. 2 Cor. 3, 7—11. Hebr. 3, 1—6.) This I saw with Peter. This was a splendour, a majesty, which no words can express; and greater cannot be conceived than such as the Almighty can throw over him whom he is pleased to bring forward as the dearest to and most beloved by him. Figure to your minds a Father who desires to manifest to all how highly he esteems his only Son. Think of Pharaoh and Ahasuerus, who deliberate with their counsellors by what they may render the highest honour to Joseph and Mardochæus! But the affection of a father is nothing when compared with the love that the heavenly Father bears his Son: and regal wealth is nought, if compared with the power of God to honour his Son. (Wets.)

The *αἰς* before *μονογενοῦς* is not of similitude or comparison, but (like the Hebr. *ו*) indicates the certainty and truth of a thing. (Glass.) It may be Englished *as if, as it were*. The word *μονογενής* here, and in 1 John. 4, 9. is used especially to indicate the *sublime nature* of Christ, resulting from his intimate union with the Deity: but the term also involves a sense of *most beloved*. For the correspondent Hebr. expression, *יִי*, is often rendered in the Sept. by *ἀγαπητός*; as in Jer. 8, 26. Amos 8, 10. Zach. 12, 11. Prov. 4, 3. In this view, Wetstein appositely cites Hom. II. i. 478. *καὶ με φίλησ', αἴσει τε πατὴρ ὃν φιλήσῃ Μοῦνον, τηλύγετον*. Plut. p. 93. E. *τὸ σφόδρα φιλεῖν καὶ φιλεῖσθαι πρὸς πολλοὺς οὐκ ἔστιν ἀλλ' ὥσπερ οἱ ποταμοὶ, πολλὰς σχίσσεις καὶ κατατομὰς λαμβάνοντες, ἀσθενεῖς καὶ λεπτοὶ ῥέουσι, οὕτω τὸ φιλεῖν σφοδρὸν ἐν ψυχῇ πεφυκὸς, εἰς πολλοὺς μεριζόμενον ἑαυματοῦται διὰ καὶ τῶν ζώων τὸ φιλότεκνον τοῖς μονοτόκοις ἰσχυρότερον ἐμφύεται. Καὶ Ὡμηρος ἀγαπητὸν υἱὸν ὀνομάζει μῦνον τηλύγετον· τοῦτ' ἐστὶ, μὴ ἔχουσιν ἕτερον γονεῦσι, μήτε ἔξουσιν γεγεννημένον*.

14. *πληρης χάριτος καὶ ἀληθείας*. These words are by Kuinoel construed with *καὶ ἐσκήνωσεν ἐν ἡμῖν* parenthetically. The best Philologists agree that this is a formula answering to the Hebrew *למנוי רחמי*; and as the noun *רחמי* denotes not only benevolence and benignity, but (by metonymy) the gifts and benefits themselves; so also *χάρις* has this signification here and elsewhere in the N. Test. See Schl. Lex. Rosenm. observes, that *ἀληθεία*, when added to other words, has, as it were, a superlative force. There is here an *hendiadis* for *χαρίτος ἀληθινῆς*. Wetstein adduces numerous examples of these words thus conjoined, and compares Dionys. Hal. A. 1, 38. He then proceeds to observe, that God had even in the O. Test. given many marks of grace and faith, but in the Son he reposed all the treasures of his grace and faith, for the salvation of the human race. I must add, that this passage is imitated by



Theophyl. Simoc. 115. c. καὶ ἐθεασάμεθα τὴν δόξαν αὐτῆς πλήρην χάριτος.

15. John had before appealed to the authority and testimony of John the Baptist respecting Christ: now, however, in order to more distinctly show that Jesus is the Messiah (the *Logos*,) who was made man, he brings forward his testimony of Christ. *Μαρτυρεῖ* has the force of the preterite *κέκραγε*, and the words together signify, *loudly proclaimed and asserted, promulgated, &c.*

15. ὁ ὀπίσω μου ἐρχόμενος—μου ἦν. In the interpretation of these words there has been no little discrepancy of opinion among Commentators. See Pole, Wolf, Koecher, and Lampe. Most of these opinions are detailed by Kuinoel. I must, however, content myself with mentioning that interpretation which I agree with him in thinking the most simple and suitable to the context. *Qui post me munus suum auspicaturus est, ante me fuit, certè me prior fuit.* The same *sentiment* is, for the sake of stronger impression, *repeated.* Πρῶτος has the force of the comparative *πρότερος*; as in Joh. 15, 18. 20, 8. 1 Joh. 4, 19. and before μου we must understand *πρό.* Thus ὅτι πρῶτός μου ἦν is equivalent to ὅτι πρὶν με γενέσθαι αὐτὸς ἦν. Ὅτι denotes *certè, assuredly.* *Qui me sequitur, me præit* is (observes Wetstein) a sort of *ænigma*, the solution of which is furnished by the words following. “He who entered his name among the number of my disciples, whom I baptized, whom ye saw come to hear me, he is, in many respects, superior to me: nay even before he approached me, he was far my superior. He came indeed to me, but I have need to be baptized by him. He, while he was being baptized, was by a celestial voice declared the Son of God.” In this sense *ἐρχεσθαι ὀπίσω τίνος* occurs in Matth. 4, 19. 10, 38. 16, 24. Luke 21, 8. John. 12, 19. Acts 5, 37. 20, 30. 1 Tim. 5, 15. 2 Pet. 2, 10. Jud. 7. (Wets.)

16. καὶ ἐκ τοῦ πληρώματος — χάριτος. After bringing forward the testimony of John the Baptist con-

cerning Christ, our Evangelist returns to what he had noted in ver. 14. in order more fully to explain the sentiment there proposed, ἐσκήνησε ἐν ἡμῖν, πλήρης χάριτος καὶ ἀληθείας. This is plain from the words πλήρωμα and χάριν ἀντὶ χάριτος. The words are therefore those of the *Evangelist* \*, and not of John the Baptist, as some have wrongly supposed. (Kuin.) Whosoever received Christ, and believed in him, they all, from whatever nation they might be sprung, also received unto themselves the most plentiful fruits of that exuberant grace and divine truth with which Christ abounded. (See ver. 14.) The *new æconomy* is here manifestly opposed to the *old one*. Of the *old*, Moses, the *servant* of God, was the mediator; of the *new*, Christ, the *Son* of God, full of the Godhead, full of the grace and truth of God. The old covenant had respect to the *Jews* only, the new to *all* people and nations. Moses, after he had long and earnestly sought this favour of God, namely, to be admitted into his presence, and thus have his own and the people's faith more strongly confirmed, with difficulty obtained permission to view the hinder parts of the Almighty *in transitu*. See Ex. 33, 12—23. But Christ, the only-begotten Son of God, was in the bosom of his Father, partaker of all his secrets (ver. 18.) whose coming into the world is a most certain pledge of divine love towards us. Instead of that favour in which the Jews believed themselves to stand with God, after Moses had seen God; to us far greater favour is granted; since to us is sent the Son of God himself, who was with the Father before the creation of the world. So Philo, p. 354, 1. Διὸ τὰς πρῶτας αἰεὶ χάριτας, πρὶν κορεσθέντας ἐξυβρίσαι τοὺς λαχόντας, ἐπισχῶν καὶ ταμειουσάμενος, εἰσαυθὶς ἑτέρας ἀντὶ ἐκείνων καὶ τρίτας ἀντὶ τῶν δευτέρων, καὶ αἰεὶ νέας ἀντὶ παλαιωτέρων — ἐπιδίδωσι. (Wets.)

The term πλήρωμα answers to the Hebr. מְלֵא, (*plenty*), in Is. 31, 4. It is explained by Hesych.

\* So Heracleon, a very ancient Commentator; and of the modern ones Lampe and others.

πλήθος. The Evangelist by *πλήρωμα* has reference to the words *πλήρης χάριτος* in ver. 14. which appertained to the *Logos*. The *ἐκ τοῦ πληρώματος αὐτοῦ* must be rendered, *We have received from that most rich treasury of benefits*. So Procl. Instit. C. 131. (cited by Mr. Bulkley.) Διότι δὴ καὶ τοῖς ἄλλοις αὐτοῦ μεταδίδωσι κατὰ τὸ ὑπερπλήρès αὐτοῦ. By πάντες are meant *all* Christians, and not, as some think, the *Apostles only*: nor are the *extraordinary* gifts bestowed on them here adverted to; since in the first three words the Christian Religion is mentioned in place of the rest of Christ's benefits.

16. *χάριν ἀντὶ χάριτος*. Most Commentators have here followed Chrysostom in explaining *ἀντὶ pro, instead of*; i. e. "instead of the benefits of the Law formerly granted to the Jews, we have received the blessings of the Gospel, *majus pro minori*. But Kuinoel justly remarks, that this does not seem a sufficiently apt sense. For in the following verse *χάρις* is opposed to *ὁ νόμος*: besides, passages are wanting to prove that ever the Law is called *χάρις*. I agree with him in preferring the interpretation of Gataker, Dounæus, Homberg, Starck, and Schoettgen, who understand the phrase as a periphrasis of the superlative, frequent in the Hebrew, thus *יְהוָה לְעַלְיוֹן*. And not unusual among the Greek writers. Here Bengel cites Theogn. 344. *δοίης ἀντ' ἀνιῶν ἀβίας*. (So Shakspeare, "Double double, toil and trouble.") This interpretation is also adopted by Mr. Weston, who cites (though not so appositely) Athen. 669. *χαρίτων χάριτας*. And Plaut. Pseud. 4, 1. "Ibidem aderit mulier lepida, *suavia super suavia* quæ det." See Gatak. Adv. Post. C. 27.

17. *ὁ νόμος διὰ Μωσέως ἐδόθη· ἡ χάρις — ἐγένετο*. These words were not only for the disciples of John, but for all the Jews, who to the mild doctrine of Christ (Hebr. 12, 18—24.) preferred that most harsh and burthensome *Law*, which was rather characterized by the punishments which it denounced. It was indeed given *as* a benefit to the Israelites;

but a far truer and greater blessing is the doctrine of Christ, which makes *all* men, of all nations and languages, partakers of the favour therein communicated by a benevolent Creator. (Rosenm. and Kuin.) χάρις καὶ ἡ ἀληθεία denotes (by an hendiadis) the ἡ χάρις ἀληθινή. Wetstein notices the use of the article, and then proceeds to observe, that in this χάρις the Apostles everywhere glory. During the Old Testament Dispensation, (says he,) the benefits were imparted sparingly (*guttatim*), and mixed with much severity, and a load of irksome rites; and even these were conferred on the *Jews* alone: but now they were imparted in full stream (*pleno alveo*) to the whole human race by the Son of God himself, who has imposed the lightest possible burthen, and promised the assistance of the Holy Spirit in this life, and a glorious immortality in another; and who hath, at length, completed what he formerly promised, by sending his Son into the world. See Rom. 15, 8. and Rom. 6, 15. Col. 1, 6. 1 Pet. 5, 12. (Wets.)

18. Θεὸν οὐδεὶς ἑώρακε πώποτε. No wonder is it (continues John) that the doctrine of Christ should be far more excellent and perfect than the Law of *Moses*. For *no man* hath seen God at any time\*. No one of the ancient Teachers, not even Moses, knew God perfectly and completely. Ὁρᾶν is not here to be taken in a physical, but figurative sense, *perceive, know, understand*; in which use it corresponds to the Hebr. הָרָא, from which it is in fact derived. So Sam. 43, 33. τίς ἑώρακεν τὸν Κυρίον καὶ ἐκδιηγῆσεται; Bulkley compares Plato, p. 211. who expresses himself to this effect: That, if we think the sovereign mind can be sufficiently discerned and known by merely mortal eyes, we shall be like men who, by gazing directly at the sun, turn noon into

\* Though the Jews had seen God in many wonderful appearances, yet they had a very gross and imperfect idea of him. (See *infra*, on Ch. 14, 8.) But Christ in the New Testament has given us a true conception of his essence. (Schoettgen.)

darkness ; but that we may much more safely see him in his image. Πρὸς δὲ εἰκὼνα τοῦ ἐρωτωμένου βλέποντας ἀσφαλεστερὸν ὄραν.

18. ὁ ὢν εἰς τὸν κόλπον τ. κ. *is upon, or in the bosom.* This formula derived its origin from the custom of the Ancients in sitting, or rather reclining, at meals: according to which, he who reclined immediately below another at table, seemed, as it were, to *lie in his bosom*: and the most favoured guests, (who were placed the nearest to the host,) sometimes literally did so. (See the note on Luke 16, 22.) And as the same mode of reclining subsisted among the Greeks and Romans, so they had themselves the same expression: and, what is more, sometimes used it, as here, in a metaphorical sense. Out of the numerous examples produced by Wetstein, the following may suffice. Hom. Il. §. 400. παῖδ' ἐπὶ κόλπον ἔχων — ἀγαπητὸν. Plut, 860. E. ἐγκατέσφαξεν αὐτοῦ τῷ κόλπῳ τὸν υἱὸν and p. 743. E. ἐκ τῶν Πομπηίου κόλπων ἀνθρώπων. Cic. ad Famil. Ep. 14, 4. Cicero meus quid agat? iste verò sit *in sinu* semper et complexu meo. 2 Irat. 2, 13. Catal. 2, 10, 22. The sense is therefore this, "*who is nearest to the Father, most intimately conjoined, and the dearest to him.*" See an elaborate Dissert. of Lampe on this subject, or the substance of it in his Commentary; from which, it appears that something *more* is *there* denoted than perfect familiarity and participation in any one's counsels, which is the sense of the phrase among the *Classical* writers.

18. ἐκεῖνος ἐξηγήσατο, "hath revealed, disclosed." The ἐξηγηταὶ (says Wets.) were properly the interpreters of ceremonies, portents, and prodigies. So Schol. on Soph. Aj. 319. ἐξήγησις ἐπὶ θείων, ἐρμηνεία ἐπὶ τῶν τυχόντων. Pollux 8, 124. ἐξηγηταὶ δὲ ἐκαλοῦντο, οἱ τὰ περὶ τῶν διοσημείων καὶ τὰ τῶν ἄλλων ἱερῶν διδάσκοντες. So also Hesych. and Harpocr. The word often occurs in this sense, in Xenophon, Thucydides, and Pausanias. Nor will it be necessary for me to cite any of the passages adduced by Wet-

stein, except the last, which rather illustrates the subject than the expression. Plato Tim. πειστέον τοῖς εἰρηκόσιν ἔμπροσθεν, ἐκγόνοις μὲν θεῶν οὖσιν, ὡς ἔφασαν, σαφῶς δὲ πού τοὺς αὐτῶν προγόνους εἰδόσιν· ἀδύνατον οὖν θεῶν παισὶν ἀπιστεῖν, καίπερ ἄνευ τε εἰκότων καὶ ἀναγκαιῶν ἀποδείξεων λέγουσιν, ἀλλ' ὡς οἰκεῖα φάσκουσιν ἀπαγγελλεῖν ἐπομένους τῷ νόμῳ πιστευτέον. Wetstein mentions (on the authority of Augustin,) a saying of a Platonic Philosopher, that the Proœmium of St. John's Gospel ought to be written in letters of gold, and put up in the most conspicuous part of the Churches. See Euseb. 11, 18, 19. Cyril, c. Julian. 8. p. 282. Theodoret de cur. Gent. morbis, l. 2. p. 500.

19. καὶ αὕτη — τίς εἶ. *Μαρτυρία* here denotes a frank and open protestation, brought forward in answer to an interrogation. The οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων, is equivalent to *the Sanhedrium of Jerusalem*, which was a sort of court of cognizance respecting the pretensions of new Teachers. (Rosenm.) That the Evangelist has not given the whole address, but only the sum of it, is evident from the answer, in which he denies that he is the Messiah; though no interrogation on that subject had preceded. Σὺ τίς εἶ; here we have (after the Hebr. manner,) the direct address for the indirect. See Ex. 3, 14. 2 Regg. 4, 16. (Rosenm. and Kuinoel.) Wetstein compares Plat. Gorg. σὺ δὲ τίς ὦν ταῦτα λέγεις; σὺ δὲ τίς εἶ, καὶ τί τὸ σὺν ἔργον: Arrian. Epict. 3, 1. σὺ δὲ τίς εἶ; καὶ τί σοι μέλει; σὺ οὖν τίς εἶ.

19. οὐκ εἰμί ἐγὼ ὁ Χριστός. It may be enquired how the Sanhedrim (priests as they were,) could ask such a question; since they knew John's ancestry was not what had been predicted of Christ. Yet when they remembered what had happened to Zacharias in the Temple, and that Elizabeth his mother, was of the lineage of David, and especially as it was not entirely determined among the Doctors, whether Christ was to be born at Bethlehem; hence, the Sanhedrim might easily (as a Messiah was then anxiously expected,) fall into the opinion that John

was possibly *that* Messiah, and they therefore sent to interrogate him; hoping at the same time (as we may suppose,) that John would profess himself to be the Messiah, and head them in an attempt to throw off the Roman yoke.

20. καὶ ἀμολόγησεν — ὁ Χριστός. John plainly and directly answers, "I am not the Christ." The negative of the opposite is added to an affirmative, in order to cut off all exception. The repetition of ἀμολόγησεν, has here an intensive force. This strong asseveration was the more necessary, since the false opinion, that John was the Messiah, had widely extended itself. See Luke 3, 15. (Rosenm.)

21. Ἠλίας εἶ σύ. The Jews were of opinion that Elias would return from heaven, (whither he had been snatched up,) would anoint the Messiah, and establish his authority. (Rosenm.)

21. ὁ προφήτης εἶ, i. e. in the sense in which the question was asked: for in *another* sense, he might be called Elias.\* See Luke 1, 17. It is plain (says Rosenm.) from the article, that some particular prophet † is meant, *who* it was, commentators are not agreed. Beza, Bengel, Heumann, and others, (fol-

\* Jesus, in the passage of Matt. 11, 14. evidently refers to the words of Malachi, his purpose being to inform his disciples, that John was Elijah, in the meaning of that prophet, and that the prophet's prediction was accomplished in the Baptist, inasmuch as he came in the *spirit and power of Elijah*. But when the question was proposed to John, the laws of truth required that he should answer it, according to the sense wherein the words were used by the proposers. He could not otherwise have been vindicated from the charge of equivocating. The intended purport of their question, he well knew, was, whether he acknowledged that he was individually the prophet Elijah returned from heaven, to sojourn again upon the earth; for in this manner they explained the prediction. To this, he could not, without falsehood, answer in the affirmative. (Campbell.)

† To me it is evident, both from what is *said* here, and from other *hints* in the N. T. that there was at that time, a general expectation in the people of some great prophet, beside Elijah, who was soon to appear, and who was well known by the emphatical appellation *the prophet*, without any addition, or description. In Ch. 6, 40, 41. *the prophet* is distinguished from the Messiah, as he is here from Elijah. (Campbell.)

lowing Cyril, Chrysostom, and Theophylact,) have thought that the passage had reference to Deut. 18, 15. which they understood of some particular prophet, like unto Moses, but different from Christ. Lampe observes, it was an ancient tradition that *Jeremiah* is here meant, who is sometimes so called, κατ' ἐξοχήν. In this, Kuinoel acquiesces, and also thinks, that we may here receive a *gradation*, Elias being inferior to Christ, and Jeremiah to Elias. Whence this persuasion of the appearance of *Jeremiah* at the Messiah's coming arose, is evident from 2 Macc. 2, 7.

22. τίς ἐγώ, &c. John answers in the *Jewish* manner, i. e. in words borrowed from the O. Test. (perhaps Is. 40, 3.) quoted *memoriter*,\* from the Sept. q. d. "What the prophet has there said, will hold good of *me*." These legates were (we may observe) Pharisees, as indeed were most of the Sanhedrim. Now the Pharisees were extremely tenacious of rites and ceremonies, strenuous defenders of the liberty of the people, and especially anxious for an earthly Messiah. The right and power of baptizing Jews, and of collecting them by baptism into a new religion, was confined to the Messiah, and his precursors in establishing his terrestrial monarchy, and to no others. Thus, when the Pharisees saw themselves disappointed of their hope, they indignantly ask John, τί οὖν βαπτίζεις. (Lightf. Rosenm. and Kuin.) There is too an evident allusion to the Jewish Baptism of Proselytes.

26. ἐγὼ βαπτίζω. The Jews maintained that the Messiah (see Zach. 13, 1. seqq. Mal. 3, 2. seqq.) and his precursors would baptize the people; and from the present passage also, it is plain they maintained, that the Messiah and his heralds the prophets of the

\* In such declarations, the general purport is alone regarded by the speaker; the words ought not therefore to be too grammatically interpreted. John, instead of giving a description of his own character and office, refers those who questioned him, to the words of the Prophet Isaiah, in which they would find it. (Campbell.)



Old Testament, would return to life, would purify the people, and initiate them by baptism, into a new form of worship. Compare Zach. 3, 1. seqq. Luke 3, 7. Matth. 3, 6. Now when the Priests had notified to John (25.) that he had no right to baptize *Jews*, since he is neither Christ nor Elias, nor Jeremiah, John answers, "I only baptize with *water*," but, &c. where one cannot but admire the *forcible brevity* of the phraseology. The sense of the answer is plainly this. "I only baptize Jews in order to gather together a body *for the Messiah*, from whom a very different baptism is to be expected, and who will more effectually collect votaries, and thoroughly purify the people. He whom you require (the Messiah), and by whose authority I do this, is *among you*." For that is all that is meant by the expression μέσος ὑμῶν ἕστηκε. Ἰσθάναι, in the sense of *live* and *be*, is frequent.

28. ἐν Βηθαβάρᾳ. See Lightfoot, Whitby, or Elsley. Dr. Campbell, with reason, prefers the reading Βηθανία, which is found in MSS. both in number and in value, more than a counterpoise to those which contain the common reading. Add to these the Vulg. Sax. and both the Syriac versions, together with Nonnus' Greek paraphrase of this Gospel, which is entitled to be put on the footing of an ancient translation. Also, several ancient authors, and some of the best editions so read. There is ground (continues he,) to think that the change of *Bethany* into *Bethabara*, took its rise from a conjecture of Origen, who, because its situation mentioned here, does not suit what is said of Bethany, where Lazarus and his Sisters lived, changed it into Bethabara, the place mentioned, Judg. 7, 24. where our translators have rendered it Beth-barah. But one thing is certain, that, in several instances, the same name was given to different places, and this *Bethany* seems here to be expressly distinguished from another of the name, by the addition πέραν τοῦ Ἰορδάνου, *upon the Jordan*. It adds also to the probability of the reading here

adopted, that *Bethany*, by its etymology, signifies a place, or house close, by a ferry.

29. τῇ ἐπαύριον, i. e. *soon afterwards*; as infra 34, 35. So the Heb. מחר in Josh. 4, 6. 22, 24, 27, 28. That some day is to be understood after Christ's baptism by John (which is omitted by the Evangelist,) is clear, since in the subsequent part of the passage that baptism is evidently alluded to. See however, Dr. Hammond's note. Since repentance and confession of sins could not be necessary to *Jesus*, he seems on the present occasion, as on the preceding, to have come to John for the purpose of doing him honour.

29. Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου, "behold the Lamb of God, who taketh away, i. e. who *expiateth* the sins of the world." This is, I think, the real sense of the words: but commentators, especially those of the last century, are by no means agreed on their exact interpretation. The various opinions may be found detailed in Pole's Synopsis, Wolf's Curæ, Koecher's Analecta, and Kuinoel. I must content myself with stating what has been said in proof of the above interpretation, at the same time subjoining one or two others, supported by recent and celebrated authorities. This indeed, I am the rather induced to do, since there have been ample *Dissertations* written on the subject, by Gabler and Kuinoel; which, whatever may be thought of the truth of their interpretations, abound in instructive information.

First therefore, to state what has been urged in proof of that interpretation which assigns to the words the sense, that Christ underwent a cruel and ignominious death, *for the sins of the whole world*.

There is an allusion either to the *paschal* lamb, or rather to the *lambs* ordered to be sacrificed, in the O. Test. (particularly what is called the *sacrificium jugi*,) i. e. the lambs \* every day, morning and evening, slain in the temple. (Exod. 29, 38. seqq. Numb.

\* See the notes of Doddridge and Le Clerc, ap. Elsley.

28, 3. seqq. Is. 53, 7.) At all events, Christ is here considered as a *victim* offered up for the sins of men; \* as in 1 Pet. 1, 19. So 1 Cor. 5, 7. For Christ our *pascha* is sacrificed for us. The Paschal lambs are in the old Testament called זֶבֶחַ, (Exod. 12, 27. 23, 18. 34, 25.) and by Josephus and Philo, θυσιαὶ καὶ θύματα. See Grot. Lampe, and others. In the *sacrificium jugi*, the whole of the carcass was burnt and offered up, to expiate the sins not only of the *Jews*, but of the *whole human race*. Wetstein cites Jos. B. 2, 10, 4. καὶ Ἰουδαῖοι περὶ μὲν Καίσαρος καὶ τοῦ δήμου τῶν Ρωμαίων δις τῆς ἡμέρας θύειν ἔφασαν. Ant. 3, 10, 1. ἐκ δὲ τοῦ δημοσίου ἀναλώματος νόμος ἐστὶν ἄρνα καθ' ἐκάστην ἡμέραν σφάττεσθαι τῶν αὐτοετῶν, ἀρχομένης τε ἡμέρας καὶ ληγούσης. Philo de Vict. p. 238, 44. τῶν θυσιῶν αἱ μὲν εἰσιν ὑπὲρ ἅπαντος τοῦ ἔθνους, εἰ δὲ δεῖ τ' ἀληθὲς εἰπεῖν, ὑπὲρ ἅπαντος ἀνθρώπων γένους— καθ' ἐκάστην μὲν οὖν ἡμέραν δύο ἀνάγειν διείρηται, τὸν μὲν ἅμα τῇ ἑω, τὸν δὲ δέλης ἐσπέρας, ὑπὲρ εὐχαριστίας ἐκάτερον, τὸν μὲν ὑπὲρ τῶν μεθ' ἡμέραν, τὸν δ' ὑπὲρ τῶν νύκτωρ εὐεργεσιῶν, ἃς ἀπαύστως καὶ ἀδιαστάτως τῷ γένει τῶν ἀνθρώπων ὁ θεὸς χορηγεῖ. See Vitring. Obs. Sacr. L. 2. Deyling Obs. S. P. 3. p. 254. Wetstein and Rosenm. Thus Joseph. B. 2, 10, 5. relates that the Jews affirmed to Suetonius the president, that they every day offered up sacrifices for the welfare of Cæsar, and

\* The fitness and propriety of this type, or emblem, consists partly in some natural properties belonging to a lamb, and partly in some circumstances peculiar to the paschal lamb. A lamb being, perhaps, the least subject to choler of any animal in the brute creation, was a very proper emblem of our Saviour's humility and meekness; and of his inoffensive behaviour; (Matth. 11, 29.) for he, by whose precious blood we were redeemed, was "a lamb without blemish and without spot: (1 Pet. 1, 19.) and likewise of his exemplary patience and submission to his Father's will, under all his sufferings, and in the agony of death; for though he was *oppressed and afflicted, yet he opened not his mouth*. (Isa. 53, 7.) By his Almighty power, he could have delivered himself out of the hands of his enemies, as he had done on former occasions; (Luke 4, 29, 30. John 8, 59.) but behold the lion of the tribe of Judah now transformed into a lamb, by his obedience to his Father's will, and compassion to the souls of men. (Witsius, cited by Mr. Horne, Introd. vol. 3. p. 306.)

the Roman people. See Jos. c. Ap. 2, 5. 1 Macc. 12, 11, 12. Gabler, however, objects that the *sacrificium jugi* was not expiatory of the sins of the whole world, but consisted simply of thanksgiving for the daily blessings conferred on the Jewish people; and in proof of this, he cites Philo de Vict. 836. Thus is Christ compared with the ἀμὸς καθαρὸς offered up in sacrifices. Indeed, the very piacular sacrifices themselves, may (says Kuinoel,) be termed *lustral*; though those were properly said to be καθαρία, by which the Jews should be purified from any civil, or Ecclesiastical *piaculum* of itself, free from blame. Thus, by the Nazarite, who accidentally touched a corpse (se Num. 6, 9. seqq.) a lamb was to be sacrificed. Even child-bed women, had to offer a lamb for purification. By a leper, two lambs, of which one, the ἀμὸς ἁμωμος mentioned in 1 Pet. 1, 19. was offered, not on account of any *sin* committed, but for the *reatus admissus*. Moreover, that Jesus is here considered as a *victim* offered up for the sins of men, is not only evident from his having the attribute of *lamb*, but from the added words τοῦ Θεοῦ, and especially from the words ἡ ἀλῶν τὴν ἁμαρτίαν τοῦ κόσμου, by which, the force of the term ἀμὸς τοῦ Θεοῦ, is more clearly and accurately stated. For the import of *the lamb of God* is *the accepted of God*, (so Ps. 51, 19. John 6, 29. ἔργον τοῦ Θεοῦ, *a work approved by God*. Eph. 4, 18. ζωὴ τοῦ Θεοῦ, *a life approved unto God*,) or *destined to death by God himself*, ὡρίσμενον τοῦ Θεοῦ. Thus, αἰρεῖν in the Sept. answers to the Heb. נָשָׂא, which signifies to *carry*, or to *carry away*, נָשָׂא being sometimes equivalent to נָשָׂא. This signification being admitted, ἁμαρτία is equivalent to the *punishment of sins*, and thus the formula αἰρεῖν τὴν ἁμαρτίαν, may denote “to *take away the guilt of sins*,” to *expiate* them. Yet the latter signification of αἰρεῖν, may seem preferable: for by bearing sins, may be understood suffering, undergoing, and paying the punishment of sins; since the victim took on himself, and bore the sins. See Levit, 4, 4. 16,

21. Gabler however, in the Dissertation before mentioned, determines the sense of the passage to be as follows : "Hic est vir egregius Deoque sacer, qui pravitatem hominum per vitam suam graviter quidem etsi innocens experietur, sed agni instar mala sibi inflicta patienti et mansueto animo sustinebit." But this interpretation, however ingenious, manifestly does violence to the plain import of the Evangelist's words. I shall conclude by stating the interpretation, which, after a most elaborate examination of the question, is adopted by Kuinoel. This, together with my animadversions upon it, I shall, (to save room,) express in a smaller character.

That John the Baptist entertained any notion of a Messiah who should *die*, or that he taught his disciples any such doctrines, seems little probable. The word *αἶπειν* may (from the use of the Classical writers,) signify *to bear with patience*, (1 Macc. 13, 17.) but the notion of removing is not only confirmed by the usage of the Classical writers, but also of the Sept.; and that signification being admitted, there arises a sense sufficiently apt, and extremely suitable to the cast of thinking which distinguished John the Baptist. (See Matth. 3, 10) It is confirmed too, by the usage of St. John. For in 1 Ep. 3, 5, he writes : οἶδare ὅτι ἐκεῖνος ἐφανερώθη, ἵνα τὰς ἁμαρτίας ἡμῶν ἄρῃ and 8. εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ Θεοῦ, ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου. But the works of the devil are *sins* by which men are contaminated. The sense of the context requires therefore, that we should assign to the formula the signification *to remove sins, take away vice*. Thus, even the above passage of St. John's Epistle (so parallel with the one now under consideration,) shews that the formula *αἶπειν τὴν ἁμαρτίαν*, must, according to the intent both of John the Baptist, and John the Apostle, be taken in the same sense. Nor is this opinion at all at variance with the comparison of Christ, when dead, to a lamb, in Apoc. 5, 6, and 12, 13, 8. The Apostle has indeed there, with a reference to his death, called Christ *ἀρνίον*, and with a lamb he might aptly be compared; as in 1 Pet. 1, 19. That John the Baptist believed the Messiah himself would undergo calamities, cannot be *proved*: we can only infer from what we *know*, that he held in common with others of the wiser Jews, the opinion that many would, to their own great injury, *reject him*. Besides, in those very passages of the Apoc. before adverted to, Christ is distinctly called *ἀρνίον ἐσφαγμένον*, and the whole context there suggests the idea of his *death*, and *patience*. But *here* nothing is added which absolutely requires us to think of calamities to be patiently borne by the Messiah; nor in those passages of the Apoc. does there occur the formula *αἶπειν τὴν ἁμαρτίαν*, which is used in the present passage, and

in the Epistle. Since therefore, the import of αἵρειν τὴν ἀμαρτίαν is to remove sins, and since neither John the Baptist thought of the death of Christ, and nothing is added of the calamities to be patiently borne by Christ, I think it quite plain, that the term *lamb*, is here to be used as an image of innocence and meekness. (So Aristoph. Pac. 935. ὥστ' ἐσόμεθ' ἀλλήλοισιν ἀμνοὶ τοὺς τρόπους. S. T. B.) and that by ἀμνὸς τοῦ Θεοῦ, is signified thy lamb *sacred*; consecrated to God: a signification very frequent, and extremely suitable, to the present passage. Moreover, the words ἵδε ὁ ἀμνὸς τοῦ Θεοῦ, do not so cohere in sentiment with the following formula, ὁ αἵρων τὴν ἀμαρτίαν τοῦ κόσμου, as to contain the reason for which Christ is said to be the Lamb of God; but here are two distinct sentiments expressed. The sense therefore of the words of John, may be thus defined. "View this innocent, pious, meek person, wholly devoted and consecrated to God! Great and wonderful things will he perform: he will remove the sins of men, and extirpate vice from the earth, he will purify men by his doctrine: but, though mild, he will punish the obstinately contumacious, he will exclude them from the society of his faithful worshippers, and deprive them of the felicity of his kingdom, and then will collect a people purified, holy, and approved unto God." (Kuinoel.)

To this interpretation, however, though acutely conceived and learnedly supported, I can by no means accede. It does not carry with it the stamp and impress of truth. It scarcely at all differs, indeed it is substantially the same with that of Grotius, to which Doddridge justly applies the following censure. "Grotius strangely enervates the force of this text, by chusing to explain it of that reformation of the lives of men, to which Christ did not only press them by the doctrine that he taught, but gave them an example of it in his death, *redeeming them* (as it is said) *from their vain conversation with his own precious blood*; (1 Pet. 1, 18, 19.) whereas there is not any thing more evident than that the great design for which he died was to *atone for sin*, and to exempt us from the punishment that our iniquities deserved; that, having *put away sin by the sacrifice of himself*, we might have redemption through his blood, even the forgiveness of our sins. Compare Heb. 9, 26, 28; Eph. 1, 7; and Col. 1, 14. It is not, in point of fact, true that vice and sin have been so completely removed and extirpated by the Christian religion. I must, moreover, take an exception to the interpretation in question on the score of grammatical propriety, and the *norma loquendi*. For this sentiment I see not how such a sense can be fairly elicited from the words, as they now stand. Kuinoel has given no examples of αἵρειν in the sense which he assigns to it, namely, that of removing sins and extirpating vice. Had the Evangelist meant to express that sense, he would rather have employed the term καθαίρειν, which is very frequently so used by the Classical writers. I must, therefore, finally acquiesce in the usual interpretation already detailed, which is ably supported (among others) by Lampe, Hackspan, Not. Phil. P. 3. 389. and (I am gratified to add) by the very learned and acute Wetstein, who, after explaining the phrase as an allusion to the *sacrificium jugis*, and

confirming and illustrating his position by many of the reasons before urged, and from most of the passages above adduced, thus concludes, "That lamb was to be without spot and blemish; so is Christ. (Hebr. 9, 14.) That was provided at the public expense: *this* God himself gave as a gratuitous present, even his own son. *Those sacrifices* signified that sins were remitted, and that God received the sinner again into favour, if at least there were real repentance, and reformation on the part of him for whom the offering was made. But now this hope was held out to *all* by the blood of Christ, who purgeth from all sin. So 1 Sam. 15, 25. Thus in Hebr. 10, 11. it is said that by one sacrifice Christ perfected the whole work. See also 12, 24. (Wets.) Jalkut Ruben, fol. 30, 4, (cited by Schoettgen) has the following very similar expression: "Messias portat (סִיבֵּל) peccata Israelitarum, where it can only mean *removes by expiation*. So also Bereschith Rabba, fol. 23, 2. where Cain thus addresses the Almighty. *Superna et inferna tu portas, sed peccata non mea tu portas, but thou canst not expiate and do away my sins*. I must not omit to reprobate the confined interpretation of κόσμος here propounded by some commentators, who confine it to the *Jews* only; which is at variance both with the common interpretation and that proposed by Kuinoel, who truly observes, that the *wiser Jews* of that age (and also John, as appears from Matt. 3, 9.) hoped and expected that the Messiah would universally restore true piety and religion, and that *Gentiles* would embrace the ancient religion of the Jews, and be thus conjoined with them as pious worshippers of God, in *one common religious society*. See the note on Luke 2, 30. Matt. 8, 11.

30—32. See the note on ver. 15. Καὶ γὰρ οὐκ ᾔδειν αὐτὸν. Many think that John had frequently seen Jesus, but had not known him to be the Messiah. "This has been thought by some (says Campbell) not perfectly consistent with what Luke acquaints us concerning the connection of their families; and particularly with what we are told in Matt. 3, 14., where we find that John, when Jesus came to him, to be baptized, modestly declined the office, and freely acknowledged the superiority of the latter. But there is no absurdity in supposing that this was in consequence of what the Baptist knew concerning our Lord's personal character, his superior wisdom and sanctity. Nay, he might have known further, that he was a prophet and highly honoured of God, and yet not have known, or even suspected, that he was the Messiah till the descent of the Holy Ghost at his baptism. All that is affirmed here is, that,

till this evidence was given him, he did not know him to be the Messiah. (Campbell.) Chrysostom and others determine the sense to be, "He was not before known to me *by face*, or personally."\* By these words John indicates that he does not bring forward this testimony concerning Christ from human connection or friendship, but from divine revelation. There may seem, indeed, to be a discrepancy between the present passage and that of Matt. 3, 14. where John is said to have refused to baptize Christ, doubtless because he knew him to be the Messiah. But the difficulty in that passage is removed, if we suppose that Christ had held religious conversation with John, previously to his going to him to be baptized. The Evangelist therefore relates *briefly* what in ver. 32 he expresses more *at large*; namely, that he had on the occasion of that baptism learnt that Jesus was the Messiah. For when John took upon him the office of baptizing, he did it only for the purpose of admonishing the people that the Messiah was at hand, but *who* the Messiah was to be, was then unknown to him. This however God revealed to him when he was baptizing Jesus. See Kuin. on Matt. 3, 13.

32. καὶ ἐμαρτύρησεν — αὐτὸν. John, it seems, perceived from the discourses of Jesus, that he was a most extraordinary personage; as appears from Matt. 3, 14; and so greatly was he agitated in mind, that he saw the Holy Spirit in symbolic figure, as it were, descend upon him. (Rosenm.) See the

\* This was very surprising, considering how nearly related they were to each other, and how remarkable the conception and birth of both of them had been, as well as what frequent interviews they might have had at the yearly feasts at Jerusalem. There seems to have been a particular hand of providence in thus preventing that acquaintance that might otherwise have grown up to an intimacy and tenderness of friendship which, in the eyes of a prejudiced and censorious world, might have rendered John's testimony to Christ something suspected. It is probable that both Zacharias and Elizabeth died while John was very young, and then he might soon forget Jesus, though he had seen him in his infancy. (Doddr.)



note on Matt. 3, 16. The sentence is thus paraphrased by Kuinoel, "Mihi persuassissimum erat, a Deo admonitus eram, me eo ipso tempore quo Judæos flumini immergerein, Messiam esse cogniturum, et Jesum, cū à me immergeretur flumini Messiam esse cognovi, Deus declaravit eum esse Messiam." John knew this, (continues Kuinoel,) from the meek and cheerful fortitude and constancy which marked the character of Jesus, the exuberance of heavenly wisdom which distilled from his lips, and was truly worthy of the Messiah.

33. οὗτός ἐστιν ὁ βαπτίζων. The formula βαπτίζειν ἐν πνεύματι ἁγίῳ is figuratively put for "to confer abundantly on, or plentifully imbrue one with heavenly wisdom." See the note on Matt. 3, 11.

34. μεμαρτύρηκα. I have thus borne record, i. e. I do bear record. The preterite is here put for the present, after the Hebrew manner.

36. Ἴδε ὁ ἀμὼς τοῦ Θεοῦ. John thus recommends Jesus to the notice of his disciples. Kuinoel thn ks it probable that John added more words, which the Evangelist has omitted to mention; but this is mere speculation.

39. τί ζητεῖτε, what seek ye? what is your wish? Jesus addresses these words to them with the intention of confirming them with a good hope, lest they should blush and hesitate. (Ros.) Or, as Euthymius observes, ἵνα διὰ τῆς ἐρωτήσεως οἰκειώσῃται τούτους, καὶ παράσχη θαρρῆν, εἰκὸς γὰρ, αὐτοὺς ἐρυθριᾶν ἔτι καὶ ἀγωνιᾶν, ὡς ἀγνώτας.

39. ποῦ μένεις. The word μένειν signifies generally *manere, to dwell*, and is used either of a *fixed* habitation or a *lodging*, as here and in Luke 19, 5. 24, 29. Acts 18, 3, 21. This sense is frequent in the Sept.; nor is it unknown to the Classical writers; as Lucian 2, 87. Hor. Sat. 5, 37. (cited by Wets.) In Mamurrarum lassi deinde urbe manemus. See Schl. Lex. and Doddridge. Euthymius remarks, that by calling Jesus διδάσκαλε they plainly intimate the purpose of their visit; and by the ποῦ μένεις they hint

a wish to have some private and uninterrupted converse with him. They desired (says Lampe) to be disciples *interioris admissionis*, and to be instructed more perfectly in the great doctrines which then occupied the attention of the reflecting part of the Jews. See Lightf. ap. Elsley.

40. ἔρχεσθε καὶ ἴδετε. See ver. 47, 11, 34. Apoc. 6, 2. Ps. 47, 9. לכוּ וּרְאוּ. Ps. 66, 5. וּרְאוּהֶם. This is a *formula* (says Lightfoot) frequent among the Rabbinical writers, when they require singular attention to any thing of moment, which requires explanation, &c. Examples of this are given by Wetstein. So the Hebr. וּרְאוּהֶם. It may here, however, be taken in the physical sense, and Euthymius observes that he does not tell them σύστημα τῆς οἰκίας, (and in his address,) because he wished them to follow him, that they might acquire greater confidence.

40. καὶ παρ' αὐτῷ ἔμειναν. Jesus doubtless spent the rest of the day in teaching them, and they then (as appears from ver. 41.) acknowledged him as the Messiah; insomuch that leaving the school of John, they committed themselves to Christ's instructions, and became his companions, though they were not yet constantly attendant on him. See Matt. 4, 18. (Kuin.)

42. εὕρισκει—τὸν ἀδελφὸν τὸν ἰδίον. Cynillus and Lampe, injudiciously, I think, lay a stress upon ἰδίον. For although ἰδιος properly signifies *own*, yet it often, as here, means no more than αὐτοῦ, *his*; and by the Alexandrian interpreters is used to express the Hebr. suffix י. In this it often occurs in St. Paul's Epistles.

42. εὐρήκαμεν τὸν Μεσσίαν. The testimony of John the Baptist and the conversation of Jesus himself had, it seems, completely convinced Andrew that Jesus was the Messiah.

43. καὶ ἤγαγεν αὐτὸν π. τ. 'Ι. See Hammond ap. Elsley.

41—43. This narration may *seem* at variance with

Matt. 4, 18. seqq. and Luke 5, 1. seqq.; but, in fact, there is no discrepancy. For what John relates happened at quite different times to what Matthew and Luke record. Andrew brought his brother Simon to Jesus in *Judea*; for on the following day Jesus departed into *Galilee*. (ver 44.) But Jesus called both as he was walking by the sea of Galilee. (Matt. 4, 18. compared with Luke 5.) When Jesus called Andrew and Simon, John had been already thrown into prison. (Matt. 4, 12, 18. Mark 1, 14, 16.) But after the story here narrated by John, Jesus departed from Judea unto Galilee (ver. 44) and from Galilee returned to Jerusalem, in order to celebrate the passover (ch. 2, 13.) while John was yet alive and teaching without molestation. (ch. 3, 24.) We may therefore suppose that Andrew, Peter, and some others, for a time continued under the instruction of Jesus, but exercised (for a livelihood) their trade of fishing; and was not till they had been *expressly* and formally called, that they attended on him as his constant companions. When Christ imposes on Simon a new surname, namely ΠΕΤΡΟΣ Κηφᾶς,\* *Peter* (rock), he shews that he is perfectly well acquainted with his disposition and manners. (Ros.)

\* These words, *which is by interpretation a stone*, are the words of the *historian*, and not *our Lord*. We ought to consider that this Evangelist wrote his Gospel in a Grecian city of Asia Minor, and, for this reason, was the more careful to translate into Greek the Hebrew or Chaldaea names, given for a special purpose whereof they were expressive. There was the greater reason for doing so in the two cases occurring in this and the preceding verse, as the Greek names were become familiar to the Asiatic converts, who were unacquainted with the Oriental names. The sacred writer had a two-fold view in it; first, to explain the import of the name; secondly, to prevent his readers from mistaking the persons spoken of. They all knew who, as well as what was meant by Χριστός; but not by the Hebrew word *Messiah*. In like manner they knew who was called Peter, but might very readily mistake Cephas for some other person. When a significant name was given to a man or woman, it was customary to translate the name when he or she was spoken of in a different tongue. Thus, Thomas was in Greek Didymus; and Tabitha was Dorcas. (Campbell.)

44. ἀκολουθεῖ μοι. A common form of invitation, which implied properly an abandonment of home and family, and attendance on Jesus. Yet Chrysostom, Cyril, Lampe, and others, seek here a more sublime and mystical sense; q. d. "Follow my doctrines, imitate my example."

Yet in the *present* passage it seems to mean no more than *become my disciples*. The phrase was not unknown to the Greek philosophers: ex gr. Socrates ap. Laert. 2, 48. (cited by Lampe) thus addresses Xenoph. ἔπου τοίνυν καὶ μάνθανε.

46. εὕρισκει Φ. τὸν Ναθαναήλ. Nathanael was a Galilean born at Cana. He is numbered with the Apostles in John 21, 2. and is supposed (not improbably) to be the same with Bartholomew mentioned by Matthew: since, in the first place, all the rest of John's follower's mentioned in the chapter were received into the number of the apostles; 2dly, since John no where makes mention of Bartholomew. nor the rest of the Evangelists of Nathanael; 3dly, since Luke, 6, 14, in his catalogue of the Apostles, puts Bartholomew after Philip, with whom Nathanael was converted; and, finally, since *Bartholomew*, i. e. son of ܒܪܬܐܠ was not a proper name. See the note on Matt. 10, 3. and a Dissertation expressly on this subject, by J. Roberti Duaci, 1619.

47. ἐκ Ναζαρέτ δύναται τι ἀγαθὸν εἶναι; i. e. τίνα ἀγαθὸν. It seemed little probable to Nathanael that a *good man*, much less a *prophet*, and least of all the *Messiah*, could come out of Galilee, still less Nazareth, which was but a mean country town; and the Nazarenes, nay indeed all the Galileans, were held in no little contempt by the Jews; the cause for which may be attributed to their being a mixed race, partly of gentile origin, and contaminated with many vices. They were reckoned boorish and stupid, even to a proverb. Thus the Hebrew גלילי דשושן was equivalent to the Latin *bardus*. No wonder then that it should have produced no good prophets or teachers. Hence in ch. 7, ver.

52, it is said, "No prophet has arisen from Galilee." See Chrys. and Hackspan.

47. ἔρχου καὶ ἴδε. A formula found occurring nowhere in Scripture, except in St. John, but frequent in the Rabbinical writers, who use it when, upon a doubtful disputation being raised, another comes up and declares the thing *effato suo*. Sometimes it is used at the commencement of a new narration, subject, or paragraph, and has little more force than N. B. (Schoettgen.) See also Buxtorf's Lex. Talm. *Here* the import of the formula is, "Judge for yourself: seeing is believing, and conversation is more than hearsay."

48. Ἰδε ἀληθῶς Ἰσραηλῆτης, not all the posterity of Jacob are worthy of that name, but those only who carry with them the probity of Jacob. Rom. 9, 6. (Grot.) Ἀληθῶς is put for ἀληθής. See also Rom. 2, 28 and 29. So those are called "*Sons of Abraham*," who walk in his footsteps. (Rom. 4, 12.) It was more (says Lampe) to be called *Israelites* than *Abrahamites*.

48. ἐν ᾧ δόλος οὐκ ἔστι. There is a reference to the words pronounced respecting Jacob in Gen. 25, 27. Thus the Hebr. כֹּהֵן which is rendered by the Sept. ἀπλαστος, by Aquila ἀπλους. The expression denotes undissembled integrity, simplicity, candour, and sincerity towards men, and unfeigned piety towards God. Lampe here supposes a *litotes*. For (says he) negations of this kind involve the contrary.\*

49. πρὸ—εἶδον σε, *I saw thee under the fig-tree*: from whence it seems Philip had called Nathanael. Rosen. conjectures that Nathanael was sitting *not far off*, and thus Jesus might have seen him. But then there would be pertinency in our Lord's answer to the question Πόθεν με γινώσκεις; It should rather seem that the fig-tree *was far off*, and that our Lord

\* Bulkley appositely cites from Martial 1, Epig. 96. Verà simplicitate bonus, recti custos, imitator honesti.

alluded some conversation which had taken place there. The sense, therefore, may be thus expressed, "I saw and knew you, i. e. thy disposition." This was meant to give Nathanael a proof of his divine mission. For he who sees men afar off, who is acquainted with their words and deeds, together with all the circumstances thereto connected, he assuredly is indued with knowledge superhuman. So in the Psalms, "Thou understandest my thoughts long before." What Nathanael was doing under the fig-tree cannot be determined. He was probably engaged in prayer, or pious meditation, or religious conversation with Philip respecting the promised Messiah. I must omit the ingenious speculations of some recent Theologians, after detailing which, Kuinoel acknowledges that from the whole narration it seems evidently to have been the Evangelist's intention to give his readers a striking proof of Christ's being the Messiah, by shewing that he was endowed with the knowledge of things hidden to a mere man. (See the note on 2, 25. 16, 30.) That conversation, meditation, reading, prayer, &c. was carried on under fig-trees is certain from the numerous examples produced from the Rabbinical writers by Lightfoot and Schoetgen. See also Wanekros Hebr. Antiq.

50. υἱὸς τοῦ Θεοῦ — βασιλεὺς τοῦ Ἰσραήλ. A periphrasis for the Messiah. See the note on Matt. 16, 26, 63. Luke 1, 32.

52. ἀπ' ἁρτι — ἀνθρώπου. Many commentators take these words in their literal and proper signification of *angelic ministrations*; and refer to Matt. 4, 11. Luke 22, 43. But as to the former passage, the temptation in the desert was a thing then *past*, and as to the other passage, it is observed that Christ *here* speaks not of what would happen *once* or rarely, but *frequently* and perpetually. It therefore seems clear that the words must be taken *improprie* and understood *tropically*. The ministry of Angels\* in-

\* For the Hebrews referred all the *media providentiæ*, and all un-

dicates divine Providence, and God is said to send his Angels to those whom he supports with his assistance, or defends by his providential interposition. See Ps. 34, 8. 91, 11 and 12. We must, however, understand not merely the providence of God to be evinced in the *defence* of Christ, but especially the testimony to his divine mission to be borne by miracles. The sense therefore may be thus expressed: "You will see me enjoy the especial providence and signal defence of the Almighty; you will see far *greater works* than this, even mighty *miracles* wrought by me; so as to leave no doubt of my Messiahship." Thus Morus, Rosenm. and others. Kuinoel, however, explains it of the presence of Angels to bring messages and impart assistance and protection; and he thinks the sense of the words (after laying aside the imagery) may be this; "It will be manifest to all that there exists the closest connection between me and the Deity. The counsels of God for the salvation of men will be executed by me. The providence of God will aid me in delivering and propagating the divine doctrine. God will succour me with his assistance, and both by doctrines and mighty deeds I shall prove myself to be the Messiah.

## CHAP. II.

VERSE 1. καὶ τῇ ἡμέρᾳ τῇ τρίτῃ. This was the third day from that on which Christ had taken his journey from Bethany into Galilee; and scarcely had he arrived thither when he was invited to the nuptial feast. Joseph seems to have then been already dead. See ver. 11, 4, 46. 21, 2. (Wets.) Cana was near to Capernaum; so situated, however, that it was farther distant from the lake or sea of Tiberias, by which Capernaum stood. See Jos. Vit.

foreseen events to invisible authors, to spirits whose ministry God used in effecting his purposes. (Rosenm.)

16. Phocas places Cana between Sipporis and Nazareth. Its situation is now pointed out at a place six miles N. N. W. of Sipporis. It is called Cana of *Galilee* to distinguish it from another Cana, not far from Julias.

1. *γάμος* here denotes *a nuptial feast*. It seems that the bride or bridegroom was a relation of Mary or Nathanael, (who was of Cana. Joh. 21, 2.) or of some other of Christ's disciples. (Ros.) With respect to the beginning of miracles here recorded, Paulus, and many of the Theological School of Germany deny that there was any miracle at all. They maintain that neither did Jesus intend to work one, nor did the Evangelist suppose that he was recording one: but that Jesus, in order to delicately assist the poverty of the host, had the water-pots privately filled with wine. But (as Kuinoel observes) this explication is at variance with all the laws of just interpretation, and with the manifest complexion of the passage and context, from which it is plain that the Evangelist supposed that he was recording a miracle. See the notes on ver. 9 & 11. Indeed the hypothesis of Paulus is so absurd that is quite unnecessary to enter into any laboured refutation of it. I will only observe, in answer to Paulus's objection, "that there was no place for a miracle, since the poverty of the host might have been assisted without one:" *if a miracle can be proved to have been worked, who shall dare to question its fitness and propriety?* Here, however, it is very obvious. Most of Christ's disciples had before been followers of John the Baptist, who himself had led an ascetic life, abstaining from wine, animal food, &c. and recommended the same to his disciples. (See Matt. 3, 4—11, 18. Luke 7, 33. Matt. 9, 14.) But this austerity of diet formed no part of Christ's doctrine, nor ought ever to have been engrafted upon it. (See Matt. 9, 16. Col. 2, 16. 1 Tim. 4, 3.) Christ *therefore meant* by this miracle to inculcate the important truth, that hilarity and sociability are



by no means to be avoided, and that the moderate use of wine or other *bona vitæ* is not to be considered as forbidden, or censurable.

1. καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ, *and the mother of Jesus was there.* Not invited (as it seems) with Christ and his disciples, but who had been there before the invitation; perhaps to make arrangements for the nuptial feast, by right of near affinity, as *προμήστρια*, or *νυμφάγωγος*. (Grot.) That the bride and bridegroom were related to Mary, and therefore to Jesus, is very probable; since she is not said to have been *invited*, but seems to have been there *officii causâ*, and since she managed and contrived such affairs as concerned the credit of the bride and bridegroom, gave orders to the servants, and regulated the general arrangements for the feast. (Kuinoel.)

2. ἐκλήθη—ὁ Ἰησοῦς, *Jesus was invited*, as being then in the neighbourhood; probably not a *prophet*, but as a countryman, *relation*, and *acquaintance*. So Arist. Ethic. Nicom. 9, 2. p. 392 (cited by Bulkley). Εἰς γάμους μὲν γὰρ καλοῦσι τοὺς συγγένεις τούτοις, γὰρ κοῖνον τὸ γένος, καὶ αἱ περὶ τοῦτο δὴ πράξεις. The *disciples* here mentioned are the *followers* of whom we read in ch. 1, Andrew, Peter, Philip, Nathanael and John. At nuptial feasts there were guests of *two* sorts: 1st, those who had been invited; secondly, others who came of their own accord, and who were expected to bring presents. See Lightfoot's *Hor. Heb.*

3. That Jewish nuptial feasts sometimes continued seven or eight days appears from Gen. 29, 27. Judg. 14, 14. See Lightfoot's *Hor. Heb.* in loc. and Selden *Ux. Heb.* 2, 7. What is here related of the wine falling short may therefore be understood of the 5th, 6th, or 7th day; for it is scarcely probable that such a deficiency should have occurred much sooner. It seems to have been occasioned by the *unexpected* arrival of Jesus and his disciples.

3. ὑστερήσαντος οἴνου, *beginning to fall short*, or *to*

*be scanty.* For (Kuinoel remarks) verbs are in the Hebrew and New Testament often to be taken *incohativè*: of which numerous examples are produced by Glass. Phil. Sacr. 188. Dath. Therefore the words *οἶνον οὐκ ἔχουσι* must be understood with *limitation*: as in Gen. 43, 2. *when the corn was (almost) consumed.*

3. *οἶνον οὐκ ἔχουσι.* There is a want of wine. Personal for impersonal. With what *intent* Mary said these words has been disputed. Schmidt, Bengel, Moldenhaur and Koecher take them to mean; "The wine begins to fall short: pray depart therefore, that the *rest* may do so *also*;" and the import of the answer, say they, is, "My time to rise and leave this feast has not yet come." But (as Wolf, Semler and Kuinoel observe) it appears from the words immediately addressed to the servants, that Mary had not adverted to Jesus's *departure*. Neither, however, can I approve of the view of the subject taken by Kuinoel, who thinks that the words carry with them no more than a request to her son; that he would remove the deficiency either by buying or borrowing wine, neither of which the new married couple were very well able to do. But I answer that Mary could not expect that Jesus had money to *buy* so large a quantity; neither would such a proceeding have been very delicate. I assent to Chrysostom, and most commentators, that she had in view the removal of the evil by a miracle. Nay, it is plain that she had a view to this in the directions to the servants. That Mary should have had such an expectation is not strange, considering the wonderful circumstances connected with her son's birth and childhood, the predictions mentioned in Luke 2, 19. 1; 32, & 33.; especially since she well knew the unequivocal testimony to his divine mission borne by John the Baptist, and the consequent influx of followers and disciples. She might, therefore, (I say) expect great things, and more particularly that Christ would forthwith proceed to

demonstrate his divine mission by a *miracle*. And no occasion seemed to her more appropriate than the present, wishing (as Euthynius suggests) to confer an obligation on the new married couple, and acquire celebrity from her son's power; for which last less commendable motives she probably received the *rebuke* couched in the following words. I cannot, however, infer from this passage (as some commentators both ancient and modern have done) that Christ had been previously *accustomed* to work miracles in private for the solace and comfort of his mother; though indeed this would have been not unworthy of the character of our Redeemer. But the fact seems inconsistent with the plain words in ver. 11, "This beginning of miracles did Jesus;" though the commentators before mentioned interpret *that* of *public* miracles. The distinction, however, is plainly unauthorised by the laws of sound interpretation.

4. τί ἐμοὶ καὶ σοί, γύναι. Most commentators recognize in these words a *strong reprehension*, which, however, would seem little merited by the excessive anxiety and importunate solicitation for assistance to her relations evinced by Mary: nay, if we even suppose a *modicum* of worldly ambition and female vanity, so far, indeed, as this opinion rests upon the address γύναι, it is very ill founded; since the word was a *form* of address which implied nothing of disrespect, and was employed by our Lord on the most affecting of all occasions, and when he especially evinced his exquisite sympathy and tender regard for this very parent. This being the case, it is scarcely necessary to advert to the Classical authorities which have been produced from Homer to Dio Cassius in proof of the above position. As to the words τί ἐμοὶ καὶ σοί, they are a *formula*, nay almost a proverbial expression, and their meaning must (as Campbell suggests) be collected from the customary application of the words employed *together*, and not from the signification of them *taken separately*.

Now in its customary sense the formula imports impatience of interruption or trouble, indignation, contempt, or the passions allied to them ; and this sense it has in both the Old and New Testament. (See the examples in Schl. Lex.) Still as, to use the words of Kuinoel, the force of all the words is *modified* not only by the occasion, but softened by the tone of voice of the speaker, the formula may be susceptible of a milder interpretation than that which it usually bears, or would seem to import, according to our ideas and modes of expression ; so as to express a mild reproof, and gently to represent that in what concerned his office earthly parents had no authority over him, though in other respects he had yielded them prompt obedience. "It seems (says Doddridge) to have been intended as a rebuke to Mary ; and it was surely expedient that she should know that Jesus was not upon such occasions to be directed by her." I can by no means assent to some eminent critics who take it to signify "*If they want wine, what is that to you or me ? let them see to it.*" That was rarely the import of the phrase, not to mention that Mary *was* concerned as being a relation ; and it would be utterly unsuitable, as little accordant to the usual spirit of our Lord's words and actions, and the benevolence and tender sympathy in the distresses of others which so eminently characterises our religion. Markland thinks it may mean, *What hast thou to do with me ?* But Wetstein remarks, "Non poterat dicere : quid mihi tecum est, mater ?" This, however, (with the modification above adverted to) may represent the sense.

4. οὐπω ἤκει ἡ ὥρα μου. Ὥρα here signifies the seasonable time, i. e. for performing the miracle, namely (as Rosenm. suggests) when the wine was entirely gone, to remove all doubts of the reality of the miracle. Ὥρα has sometimes this sense in the Sept., and it is noticed by Suidas, who explains καιρὸς ἐπιστήδειος. So also Matt. 24, 35. Luke

22, 59. Joh. 16, 42. Ἡμεῖς. Present for preterite, which tenses are often confounded in the Hebrew and Hellenistic style, and especially by St. John : it is also said to be an Attic idiom. Kuinoel cites the Schol. on Eurip. Hec. 1, and refers to Loesner on Joh. 8, 42. Raphael in loc. and Drus. Misc. Crit. 351. But the usages do not seem to me exactly parallel.

6. ἦσαν δὲ—ὕδρια. The ὕδρια was a large water vat or urn, from which the water was poured or drawn into lesser vessels, for washing the hands and feet, vessels and utensils. See Luke 11, 39. Κατὰ here signifies *pro more, propter, for the purpose of*. The following passage of Plut. Alex. 35, will be found very apposite : Κατὰ τύχην πόλλα παρήσαν ἀγγεῖα, πρὸς τὸ λουτρὸν ὕδατος διὰ χειρῶν ἔχοντες. The word μετρητής answers in the Sept. to the Heb. מִדְּיָה. Critics, however, are not agreed as the exact measure. Some think that, as μετρητής was also the name of an Attic measure, the Evangelist (most of whose readers were probably Greeks) must have referred to it as best known in that country. There are other suppositions made ; but hardly any thing more than *conjecture* has been advanced in favour of any of them. It ought not to be dissembled, that in most of the explanations which have been given of the passage, the *quantity* of liquor appears so great as to reflect an improbability on the interpretation. I shall only say that the English translation is more liable to this objection than the present version. The *firkin* contains nine gallons ; the *bath* is commonly rated at seven and a half, some say but four and four ; in which case the amount of the whole, as represented here, is but half the amount of what the English translation makes it. The quantity thus reduced, will not, perhaps, be thought so enormous, when we consider first the length of time, commonly a week, spent in feasting on such occasions, (of which time possibly one half was not yet over), and the great concourse of people which they were wont to as-

semble. (Campbell.) We are not, however, obliged to suppose that *all* the wine thus made was drunk up at the *feast*. The surplus would be an equivalent for the maintenance of Jesus's disciples so many days. See Lampe in loc. Eisenschmid and Maas 4, 2.

8. ἀντλήσατε, *draw*. Wetstein cites Anthol. 1, 30; 4. φαῦλος ἀνὴρ πίθος ἐστὶ τετρημένος, εἰς ὃν ἅπασας ἀντλῶν τὰς χάριτας εἰς κενὸν ἐξέχεας.

8. ἀντλήσατε — ἀρχιτρικλίνω. The word ἀρχιτρικλίνος denotes him who directed a feast, who superintended all the regulations, both of meats and drinks, and who did not sit to table, but, as being a domestic, stood or went about giving orders to the waiters, and superintended the dishes, &c. of the banquet. He is called by Pollux 3, 41. τραπεζοποιός. The passage runs thus: ὁ δὲ πάντων τῶν περὶ τὴν ἐστίασιν ἐπιμελούμενος, τραπεζοποιός. Now since Jesus is said to have sent the waiters to the *architriclinus*, in order that he should taste the wine, it appears that he was a superintendant over the meats and drink, whose quality he doubtless ascertained by the taste.\* Nor need the ἀρχιτρικλίνος be confounded with the *convivii præsides*, President, called by the Greeks συμποσιάρχης, βασιλεὺς or στρατηγός, *Arbiter, Dictator*, &c. of all which Wetstein gives examples. This latter was chosen by the guests out of their number, or was appointed by lot, and presided authoritatively over the guests assembled at the feast, gave the rules for drinking, &c.; to which there is an allusion in Sirach 34, (32,) 1. where see Drus. Grot. and Bretschneider. But the ἀρχιτρικλίνος is so described by John, that he evidently appears to have not sat down to table with the guests, but to have been a domestic merely presiding over the other servants. See Walch's Dissert. de Architriclino. (Kuin.) The above note is chiefly formed on the valuable matter to be found in Walch's Dissertation, which appears to contain the most complete and correct view of the subject

\* Thus some are of opinion that he is the same with the προγεύστης, called by the Latins *prægustator*.

any where to be found. Even before the time of Walch, however, the true import of ἀρχιτρικλίνος had been pretty clearly seen by Lampe, whose observations I shall detail.

“What was the office of the ἀρχιτρικλίνος has been variously disputed. Little has been decided, since the word is an ἀπαξ λεγόμενα in the Scriptures, and does not in this exact form occur in the Classical writers. The most simple mode seems to be that of considering it as correspondent to the *Tricliniarches* among the Romans. So Petron. Sat. c. 22. Jam et Tricliniarches experrectus lucernis occidentibus oleum infuderat : et pueri deterisis paulisper oculis redierant ad ministerium, where see the commentators. So in the Gloss. Vet. Tricliniarches διαιτέριος. Juvenus, in his Hist. Evang. therefore rightly terms the *Architriclinus* summus minister *head servant* : and Athen. L. 4. makes mention of an ἐπιτάτης τῆς ὅλης διακονίας.

10. πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησι, places on the table the good wine. This custom is noticed by Plin. H. N. 14, 3. (cited by Wets.) convives alia, quam sibimet ipsis ministrat, aut procedente mensâ subjiunt, and also Martial Ep. 1, 26. The reason why men who have drunk freely, more easily take up with bad wine, is stated by Cass. Tatrosophista cited by Lampe. The taste is doubtless blunted by satiety. Lampe observes that the ἀρχιτρικλίνος supposed that the wine had been ready prepared.

10. καὶ ὅταν μεθυσθῶσι. The word μεθύειν, in its physical sense, denotes saturate, or to be saturated with moisture, and, in a moral sense, to be satiated with liquor.\* Hence it does not necessarily involve the notion of drunkenness, and it is often used in the Sept. like the Hebrew word שָׂכַר, to denote drinking freely, and the hilarity consequent upon it. So in Gen. 43, 34. it is said of Joseph's brethren ἐμεθύσθη-

\* We use a similar metaphor when we speak of any one being *drenched*, which (by the way) is the same with *drunk*. So the Latin *vino madere*.

σαν μετ' αὐτοῦ,\* and Hagg. 1, 6. *וְיִשְׁתְּוּ וְיִשְׂכְּוּ* you shall drink, but not to *satiety*. See Is. 58, 11. Ps. 65, 10. In the Classical writers, it is usually taken of drunkenness; but not always. The commentators cite Philo de Agric. p. 209. Ἐκαλὸν γε τοίχων ἐπιμελεῖσθαι, προσόδους ἐκλέγειν, ἐστιᾶσθαι, μεθεύειν. Theophr. Ch. Eth. 13. describing the man that times things ill: καὶ ὀρχησόμενος ἄψασθαι, ἐταίρου μηδέπω μεθύοντος. I add Aristot. ap. Stob. Phys. T. 2, 312. where, among other things, the wise man is permitted to μεθύσθῃσθαι κατὰ συμπεριφόρας, *per occasionem*. Whether it has, in the Evangelist, the good or the bad sense, has by some been doubted. Be that as it may, it must be remembered that these are the words, not of Christ, but of the *Architriclinus*, and they imply no approbation, but merely advert to what was customary at nuptial feasts. It is not, however, *said* that at *this* feast the guests were inebriated, which, indeed, is by no means probable. For we cannot suppose that Christ would have continued with, much less worked a miracle, to provide more wine for those that had already drunk too much. In his holy and pure presence every thing would be done decently, and by his wisdom and authority the guests would be withheld from all excess and debauchery. Τὸν ἐλάσσω denotes the *less* (good), *inferior wine*, *minus nobile vinum*.

11. ταύτην ἐποίησε τὴν ἀρχὴν τῶν σημείων. Kypke compares a very similar passage of Isocr. Paneg. p. 69. ἀλλ' ἀρχὴν μὲν ταύτην ἐποίησατο τῶν εὐεργεσιῶν τροφὴν τοῖς δεομένοις εὐρεῖν.

11. ταύτην ἐποίησε τ. ἀ. τῶν σημείων. Philost. in his Vit. Ap. 6, 10. (cited by Wetstein) impudently asserts that Apollonius could perform similar miracles: ῥαδίον ἦν αὐτῷ τὴν κασταλίαν οἶνοχοῆσαι, μεταβαλόντι τὰς πηγὰς. It seems, indeed, to have been regarded as an especial mode of evincing miraculous

\* There is a very similar passage in Plut. Alex. 69. καὶ παρεκάλει τὴν ἡμέραν ἐκείνην ἡδέως γενέσθαι, καὶ μεθύσθῃναι μετὰ τοῦ βασιλέως.



power. So, among the Classical citations in Webster, the following are very apposite. Ovid. Met. 8, 679. Haustum cratera repleti sponte sua, per seque vident succrescere vina. Photius. Bibl. 220. Bacchus fontis aquam convertit in vinum. See Aristot. Mirab. Auscult. p. 884. Pausan. Eliac. 2, 26. λέβητας δὲ ἀριθμὸν Γ. ἐς οἶκημα εἰσκομίσαντες οἱ ἱερεῖς κατατίθενται κενούς, παρόντων καὶ πολιτῶν καὶ ξένων, εἰ τύχοιεν ἐπιδημοῦντες, ἐς δὲ τὴν ἐπιούσαν — εὐρίσκουσιν οἴνου πεπλησμένους τὰς λέβητας — Λέγουσι δὲ καὶ Ἄνδριοι παρὰ ἔτος σφισὶν ἐς τοῦ Διονύσου τὴν ἐορτὴν ρεῖν οἶνόν αὐτόματον ἐκ τοῦ ἱεροῦ. Athen. p. 34. Α. Θεόπομπος ὁ χῖος ἱστορεῖ — ὅτι τῆς Ηλείας τύπος ἐστὶν ἀπέχων ὀκτὼ σταδίου, ἐν ᾧ οἱ ἐγχώριοι κατακλείοντες τοῖς Διονυσίοις χαλκείας λέβητας τρεῖς κενούς, παρόντων τῶν ἐπιδημούντων ἀποσφραγίζονται καὶ ὕστερον ἀνοίγοντες εὐρίσκουσιν οἴνου πεπληρωμένους. Antonin. Liberal. 10. ἐκ τῶν κελεύοντων ἐρῶν νέκταρ αὐτῷ καὶ γάλα· πρὸς δὲ τὰ σημεῖα τὰς κόρας ἔλαβε δαῖμα.

11. σημεῖον; *miracle*. On so very important a term it may be permitted to dilate; especially as some excellent matter has been brought together on this subject by the erudite and diligent Lampe. *Σημεῖον* is defined by Schleusner, in his *Lex.* a miracle, portent, or prodigy, a deed of immense and divine power, to which the very laws of nature must yield: and from the adjunct any thing proving the truth of any word or deed, “It corresponds (says Lampe) to the Heb. *מוֹטָה*, and is often joined with *τέρας*, from which it differs\* as the *מוֹטָה* does from *מוֹפֶת*; and as

\* The distinction between *מוֹטָה* and *מוֹפֶת* is this. *מוֹטָה* indicates any effort quite contrary to received opinions, and therefore unexpected, which cannot be accounted for according to the laws and order of nature, which excites attention, and warns men of the presence, favour, &c. of the Deity, or evinces the superior excellence of any divine teacher: as, for instance, the miracles performed by Moses before Pharaoh, the healing of the sick, casting out devils. But *מוֹפֶת* denotes a prodigy, something stupendous and beyond expectation; as, for instance, that of Moses causing water to gush from the rock, the standing still of the sun at the prayer of Joshua, and the restoring the dead to life. The *Etym. Mag.* lays down this

the Sept. expresses מִטָּה by σημεῖον, thus it does מִטָּה by τέρας, joining them in Deut 4. 34. 6, 22. 7, 19. 11, 3. 13, 1, 2. Ps. 135, 9. From which passages it appears that the word was appropriated to express those *signs* by which Jehovah, either mediately or immediately, by Moses and the Prophets, was pleased to establish the truth of revelation. Σημεῖον, in its own nature, designates a thing, not only extraordinary and striking the senses, but also what is employed for the signifying and adumbrating any thing, though absent and future. Hence also *prognostics*, Matth. 16, 3. and *types*, Matth. 12. 39. Luke 9, 29. Also *sacramenta* (as in Matth. of circumcision, Rom. 4, 9.) are so expressed in the N. T. Most aptly, therefore, is this word used of the *miracles*, as well of the Prophets and Apostles, as of Christ himself, to indicate that they were done not only in a most wonderful manner, but at the same time were so ordered and directed by the wise counsel of God, that they were withal the marks and *characters* of the Messiah, and *seals* of his heavenly doctrine, and types of the ways of God to man. (Lampe.) On this important sub-

distinction. "Prodigium dicitur quicunque effectus præternaturalis, signum vero quicquid contra communem consuetudinem accidit. By PRODIGY is meant any preternatural effect; but by SIGN any thing that happens contrary to the ordinary course of things. Since, however, this use frequently varies, and both words are employed to express miracles of the same kind, we should (I think) make the distinction consist not in the different *classes*, but the different *qualities* of miracles. For signs and prodigies may both be termed miracles, inasmuch as the former reveal something that is hidden or future; and the latter evince something extraordinary, and calculated to excite amazement. Hence it follows that the notion of *signs* is more extensive than that of *prodigies*. All *prodigies* are *signs*, as being sent by the Deity for the purpose of revealing what is hidden. But all *signs* are not *prodigies*; because even things which are consistent with the ordinary course of nature, are employed to reveal heavenly things. The same distinction may be made between σημεῖα and τέρατα: and therefore when Christ's miracles are constantly called σημεῖα, though they might very well be termed τέρατα, the force of these words may be easily discerned. For that reason, Basil, M. C. 7, Jesaia, is right, when he remarks: 'Εστὶ σημεῖον, πρᾶγμα φανερόν, κεκρυμμένον τίνος καὶ ἀφάνους ἐν αὐτῷ τὴν δόλῳ σιν ἔχων.

ject I must refer my reader to the excellent treatise of Mr. Farmer, whose definition of a miracle has been thus improved by Dr. Maltby:—"Every sensible deviation from, and every *seeming* contradiction to, the laws of nature, *so far as they are known*, must be an evident and incontestible miracle."\*

11. καὶ ἐπίστευσαν — οἱ μαθηταὶ αὐτοῦ, *believed him to be the Messiah.* We read, however, that they had *before* believed; and therefore we must take ἐπί-

\* By thus expressing myself (says Dr. Maltby), I would guard against an objection which has been made to the language employed by some advocates, as well as enemies, of Christianity, when they represent *miracles as violations of the laws of nature.* Dr. Brown, a profound metaphysician, and the successor of the celebrated Dugald Stewart, contends that miracles *à priori* are possible; that they are not violations of the laws of nature, and are capable, under certain circumstances, of being made credible by testimony. "The possibility (says Dr. Brown) of the occasional direct operation of the power which formed the world, in varying the usual course of its events, it would be in the highest degree unphilosophical to deny; nor can we presume to estimate the degree of its probability. The laws of nature, surely, are not *violated* when a new antecedent is followed by a new consequent; they are violated only when the antecedent, being exactly the same, a different consequent is the result. A miracle is *not* a violation of any law of nature. It involves, therefore, primarily, no contradiction, nor physical absurdity. It has nothing in it which is inconsistent with our belief of the most undeviating uniformity of nature; for it is not the sequence of a different event, when the preceding circumstances have been the same: it is an effect that is new to our observation, because it is the result of new and peculiar circumstances. The antecedent has been by supposition different; and it is not wonderful, therefore, that the consequent also should be different. While every miracle is to be considered as the result of an extraordinary antecedent; since it flows directly from a higher power than is accustomed to operate in the common train of events which come beneath our view, the sequence which it displays may be regarded, indeed, as out of the common course of nature, but not as contrary to that course." (Brown.) On these grounds I will venture to propose the following definition:—A miracle may be defined such an interposition and direct agency of the Almighty Power, as either 1st, brings forward certain phenomena, which, though not at *variance* with the general laws of nature, are yet effected without being, as consequents, the result of antecedent causes: or 2dly, such a direct agency or omnipotence as produces phenomena, which the common course of nature, i. e. the ordinary concatenation of antecedents and consequents never produce; such as raising the dead, &c.

τευσαν in an emphatical sense, *they indeed thoroughly believed*. Kuinoel observes (from Glass. Ph. Sacr.) that the idiom is Hebrew; for in that language a thing is then said especially to *be*, when it is considerably increased and *augmented*. So Josh. 24, 14. compared with 16, 21, Gen. 15, 6. compared with Heb. 11, 8. By δόξα is here meant (as often) the glorious power, majesty, and dignity of the Messiah. See Schl. Lex.

12, 13. κατέβη, proceeded to Capernaum. The word καταβαίνω is often used of journeying to any maritime place; as the opposite, ἀναβαίνω, is used of going into the interior of any country. Jesus went to Capernaum from its celebrity, as to such places the prophets were accustomed to go. His mother and relations seem to have followed him thither, for they appear to have dwelt at Nazareth. (Rosenm.) See Leigh Annot. and Lightfoot. Consult the note on Matth. 4, 12 and 13.

14. εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας. There have been, and still are, those who maintain that Christ drove the buyers and sellers out of the temple *once* only. But (as it seems) upon insufficient grounds. That this was prior to, and different from, the similar event recorded in Matth. 21. appears (as Doddridge well observes) from the conference with Nicodemus, which alludes to miracles at this feast, and itself preceded the imprisonment of the Baptist. Compare John 3, 22—24. Indeed the best commentators, as Rosenm. and Kuinoel, assent to the opinion of Grotius, which is expressed in the following words:—“Jesus, as the purpose of his coming was to purify religious observances, made this known (after the Oriental manner) by employing a conspicuous sign or symbolical action, in purging the temple, (as being the seat of religion), first about the *beginning*, and secondly at the *conclusion* of his ministry; in order that he might shew that he ended with what he had begun.”

14. πωλοῦντας. So extensive was the merchandise

carried on, that (as we find from the Mishna) there was an officer especially appointed to superintend the traffick ; and we learn from Josephus, that more than 250,000 victims were offered up at one Passover. From Wulfer, in Schekelim (cited by Lampe) it appears that much extortion was practised in the sale of the sacrificial victims, and that a great part of the profit thence arising came into the hands of the Priests, who sold the licence to vend commodities there at a very dear rate.

15. ποιήσας φραγέλλιον ἐκ σχοινίων, πάντας ἐξέβαλεν. Basnage, Lampe, and Kuinoel think that the φραγέλλιον was formed from the ropes with which the oxen were driven. This, however, does not seem very probable. Lampe has satisfactorily shewn that ἐξέβαλε may be understood not of forcible ejection by stripes,\* but of strict and authoritative injunction ; or that if he used the φραγέλλιον at all, it was towards the oxen and beasts ; † thus dealing with each according to their nature. The use of the φραγέλλιον, too, may be regarded as a *symbolical* action. There was probably no need of stripes, since those traffickers would not scruple to obey the orders of Jesus, and yield to his pious injunction, especially since a great multitude of his followers and favourers were present, and the people at large held the frauds and impositions of the traffickers in detestation. Thus we may answer the cavils of those who have objected that Jesus did not act with the decorous discretion, and the prudent circumspection so remarkable on other occasions, by thus using force and compulsion without previous admonition, and aiming at convinc-

\* Especially (observes Lampe) as stripes were considered as the most disgraceful of punishments, and only resorted to in cases of extreme delinquency. So Hor. 1. Sat. 3. Adsit regula, peccatis quæ poenas irroget æquas : Ne scutica dignum horribili sectere flagello.

† This, however, was long ago seen by Euthymius, whose words are these : Χρὴ δὲ γινώσκειν, ὅτι ποιήσας τὸ φραγέλλιον, οὐ τοὺς ἀνθρώπους ἔτυψε, ἀλλὰ τούτους μὲν ἐφόβησε, καὶ ἀπήλασε· τὰ δὲ πρόβατα καὶ τοὺς βόας ἔτυψε καὶ ἐξέβαλεν.

tion. That it was calculated to incur the censure of sedition, and encourage his disciples to think that his kingdom *was* of this world ; though he on other occasions ordered them to be ἀμάχοι, and use no force except the efficacy of the word of God. Surely the mild spirit of Jesus could not have permitted that men should be reformed by stripes, or any corporeal punishments ; and hence, we nowhere read that among so many miracles Jesus ever did aught that was connected with the injury of any human creature. Κέρμα (as I have before observed,) exactly answers to our word *coin, money*.

15. τὰς τραπέζας ἀνέστρεψε. Bos would read ἀνέτρεψε, and of this, Wetstein cites an example from Apollodor. 3, 8. τὴν μὲν τραπέζαν ἀνέτρεψεν. I add Jos. 339, 33. ταυτ' ἀνατρέψαι, spoken of the overturning of cups and vessels. But ἀνέστρεψε has been satisfactorily defended by Alberti, Wolf, Kypke, and Loesner. Indeed, ἀναστρέψω signifies (as here) to turn up, turn on one side, overturn. Ἀνατρέπω, always denotes *subverto, to completely turn over*. The words are, however, perpetually confounded in the MSS. of the Classical writers.

17. ὁ ἔηλος τοῦ οἴκου σου κατέφαγε με. Commentators are not quite agreed on the sense of these words, which are an *accommodation* of Ps. 69, 10. Lampe however, has satisfactorily *proved* that the phrase κατέφαγε με is to be taken as an emphatical expression and a strong orientalism, to denote violent grief, indignation, &c. So Job. 19, 22. Cohel 4, 1. Similar expressions are produced from the Greek and Latin Classical writers by Triller, and especially by the learned and indefatigable Lampe. In those passages however, it is confined to *grief* and *anguish*. *Here*, it has reference not only to the indignation felt by Jesus at the profanation of the temple, but his fervid and *ardent zeal* for the honour of the *divine worship* ; since that is the sense of οἴκου. I must add that this very metaphor occurs in Theophyl. Timoc. p. 9. B.

τούτων κατεσθίωντων τῶν λογισμῶν τὴν διανοίαν, *dum hisce curis exederemur.*

18. ἀπεκρίθησαν οἱ Ἰ. i. e. simply *addressed him, said.* By the Ἰουδαῖοι, seem to be meant those persons of the Jews, who had authority to put the question, namely the chief priests and rulers of the people. So most commentators. Lampe, however, leaves the point undecided.

18. τί σημεῖον δ. ἡ. ὅτι τ. π. By σημεῖον, is meant a *proof* by miracle. De Dieu, Lampe, and Kuinoel, have rightly rendered ὅτι, by *quoniam*. And so the E. T. *seeing that*. The passage may be thus paraphrased, "since thou presumest of thy own authority to alter and reform what we have tolerated and permitted." The ὅτι, was so also understood by Euthymius, who thus explains: ἐπειδὴ αὐθεντεῖς, τί σημεῖον δεικνύεις τῆς αὐθεντίας.

19. λύσατε τὸν ναὸν, *destroy the temple.* A somewhat obscure sentence, but of that sort which is not unfrequently used by the best teachers, for the purpose of exciting the attention, and sharpening the perception of their auditors. (Rosenm.) Here, Christ doubtless aided the understanding of the ænigma, by pointing with his finger towards his own body, as a temple, or tabernacle for the *Logos*. Λύειν is used for καταλύειν; as in 3 Esdr. 1, 58. ἔλυσαν τὰ τείχη Ἱερουσάλημα.\* The Hebrews were accustomed to call the body a *mansion, house*, נֶחֱד (Is. 38, 12.) *tent, skēnos*, סֶכֶה. See the note on 2 Cor. 5, 1. So Philo, p. 93, 94. (Ed. Pfaffer,) speaking of the human body, calls it *ναὸς, ἱερὸν*, and by that image means to express the dignity of the soul its tenant, to whose use, as for a divinity, the temple of the body is dedicated. This (and other passages from the Greek

\* The word λύειν, is aptly used of the destroying of ancient edifices, like the Temple of Jerusalem, since from the size of its stones, it could scarcely (properly speaking,) be destroyed. The λύειν especially refers to the removal of the stones (which from their immense size, were not always fastened with mortar,) from their δόμοι, or *courses*.

Fathers,) is produced by Reinhard in his Dissertation on Christ predicting his resurrection, and which may be found in the Comm. Theol. of Ruperti, T. 3. p. 4.\* Thus, St. Paul speaks of the body of a Christian as being a "temple of the Holy Spirit." So that there is no reason to think that this metaphorical sense of *ναός*, was either then unknown to the Jews, or misunderstood by them. That Christ, by *ναός*, meant the temple of his body, is plain from the context. Indeed, the subject of the discourse was not the temple, but the authority which Jesus had assumed. That his disciples *did* understand it of his *death*, is plain from ver. 21. Our Lord well knew (says Kuinoel,) the obstinacy and perversity of the Priests and Rulers, and foresaw that they would never, so long as he lived, be brought to acknowledge his divine authority; but would strive by every possible means, to frustrate all his endeavours, and suppress his whole undertaking. He therefore did not vouchsafe to comply with their requisition, but, in order that he might vindicate his authority and dignity, appealed to his own resurrection. His death, he meant to say, would be the proof of his divine legation, and thus, moreover stigmatized the malice and cruelty of his enemies. On another occasion, (Matth. 12, 38.) our Lord made the same answer to a similar requisition: and, if on these occasions (see also John 8, 28.) he spoke somewhat obscurely of his death, it was because he did not wish, especially at the commencement of his ministry, to weaken by discouraging language, the effects which his preaching would produce, in the conversion of the people. Afterwards however, when he saw that the opinion of his Messianism was firmly established, and that his followers could bear the plain avowal of the fact, he no longer withheld it, but openly and distinctly

\* I add, that *δομή* is used in the sense of *corpus*, by Lycoph. 783. So the Greek *δέμας*, *body*, may very well be derived from *δέμω*, *to build*.



spoke of his death, and the resurrection which should follow it.

20. *τεσσαράκοντα*. Solomon's temple was built in seven years. The second temple, though with more than one interruption, occupied the space of twenty years. The temple here meant is therefore the edifice which, though originally built by Zorababel, was restored, repaired, and enlarged by Herod. Although, however, Herod had (which Josephus asserts,) rebuilt the second from the foundation; yet, since he used the old materials, and did not pull down the whole temple, but by parts, according as any portion was to be removed and renewed, so the building was still regarded as Zorababel's. Hence, the Jews called Zorababel's temple, the second temple; though we no where read of a third. So Josephus says, that the temple was *twice* destroyed; *first*, by the Chaldæans; *secondly*, by Titus. Herod began these repairs about sixteen years before the birth of Christ; and since the time when these words were spoken, was about thirty years after his birth, the forty-six years are made up. The edifice was not completed until the reign of Agrippa. On this extended sense, by which *οικοδομέω* is equivalent to *restore, repair*, see the note on Matth. 23, 29. Consult also Lampe, Wetstein, Misc. T. 2. p. 244. and the Authors referred to in Koecher.

23. *ἐπίστευσαν ε. τ. ὁ. α* *believed in his name*; i. e. (says Grotius,) *theoretically*, not *practically*; the *intellect* being convinced, but not the *will* subdued to obedience: an accompaniment indispensable, in order to form a lively faith. (Grot.) In this view Lampe interprets the expression of those who externally profess the faith of Jesus, of whom, some (as Nicodemus,) expected a spiritual kingdom, or one of *God*; others were led by blind impulse, or some other purpose than a true one. See also a MS. note of Beza, inserted in Lampe.

22. *ἐπίστευσαν* — *τῷ λόγῳ*. Campbell renders "they understood the word." (See 3, 12.) "For (says he),

it is not insinuated that they had not before believed the Scripture, or their master's word; but they did not till now *rightly apprehend* the meaning of either, in relation to this subject." There is (I conceive,) a reference to the faith of the *understanding* founded on knowledge and conviction. They had compared the various passages of the Old Testament with the words of Christ, and the events of his life, and finding them exactly correspond, formed thence a firm *belief of the understanding*.\*

24. οὐκ ἐπίστευεν ἑαυτὸν αὐτοῖς. Grotius and Lampe remark on the paronomasia between ἐπίστευσαν and ἐπίστευεν. Observe the syntax of πιστεύειν, with the accusative and dative, of which there is another example in Luke 16, 11. τὸ ἀληθινὸν τῆς ὑμῶν πιστεύσει; it may be rendered *commit, entrust, concredere*. In this sense it is more frequently found in the passive, with the accusative. Lampe cites two examples of the same construction, from Herodian 8, 2, and 5. and Ælian. V. H. 18, 38. He moreover takes the sense to be, that Christ did not entrust his *life* and safety to them. But this interpretation is harsh and frigid; I should not hesitate to take ἑαυτὸν to denote his *views, thoughts, designs, &c.* Christ (it seems) carried himself cautiously and circumspectly towards them, did not converse freely with those *many* who believed in his Messiahship, well knowing the levity and inconstancy of the vulgar, and the envy and benevolence of the higher classes. He was aware

\* It is truly observed by Lampe, that they were at *that* time ignorant of this, as well as many other *mysteries*, namely of the death and resurrection of Jesus. "This ignorance (continues Lampe,) arose from their *prejudices* concerning an earthly kingdom, and those it pleased God should not be removed, until Jesus should have actually risen from the dead, that it might then be clearly evident, that the disciples had neither followed nor contrived, "cunningly devised fables," but had been persuaded of its truth, solely by experience. Thus they *remembered*, since the words, even though not understood, had been deeply infixcd in their minds; and thus the seed of the word, though for a time hidden, sprung up, and produced abundant fruit."

that almost all of them entertained false opinions of the *kingdom* of the Messiah, and were excited by a factious spirit. Therefore, he used great caution in his teaching, and did not deliver the *capita doctrinae*, for they were yet unprepared; and he soon after withdrew himself from them, and returned into Galilee.

24. *γινώσκειν πάντας*, *knew all men*; i. e. (says Euthymius,) knew whether they were trust-worthy or not.

25. *οὐ χρεῖαν εἶχεν*, &c. Some modern commentators, maintain that no argument is hence to be drawn to prove the omniscience of Christ. Nay some go so far as to maintain that it merely relates to that intimate knowledge of the human heart, such as men are accustomed to possess who have had much experience in life and manners. But whence could a Jewish peasant, a mean mechanic of the lowest order, have attained all this? I entirely assent to the expositions of the ancient Fathers, that the passage bears testimony to the *omniscience\* and divinity of Christ*. Thus Euthymius rightly remarks that he possessed this knowledge *ὡς καρδιογνώστης Θεός*. Hence (says Lampe,) the Fathers, as Chrysostom, Cyril, and Angustin, have always from this passage defended the deity of Christ against the Arians: and assuredly it is the attribute of God, only to "understand the thoughts afar off." (Ps. 139, 2.) So Jer. 17, 10. I, Jehovah, am a searcher of the heart, and trier of the reins. It supposes a perfect acquaintance with the inmost recesses of the human heart, the thoughts, reasonings, desires, aims, counsels; and the very principle, whether of nature, or grace, from whence they flow, and by which they become either right or wrong. All these things were plain and open to our Lord, as a searcher of the heart and reins. (Lampe.)

\* It is truly remarked by Lampe, that those who deny this, are blinder than the Gentiles, who ascribed such a knowledge to God alone. So Laert. de vit. Philos. 1. C. 36. speaking of Thales: Ἡρώτησέ τις αὐτόν, εἰ λίθοι Θεοὺς ἀνθρώπος ἀδικῶν. Ἀλλ' οὐδέ διανοούμενος, ἔφη.

Similar knowledge to that in question, was in Christ alone, who possessed it *intrinsically*, and not from revelation, as was the case with the Prophets and Apostles. In this view, Wetstein very appositely cites Jerome, in his Ep. 125. to Damascus, the sense of which, is as follows. "You enquire how it comes to pass, that so just a man should have been ignorant of any thing. To which the plain answer is, that no *man*, except Him who for our salvation deigned to become incarnate, ever had a complete and certain knowledge. St. Paul knew in part only." (1 Cor. 13, 9, 10, 12.) He then goes on to exemplify this from the cases of Samuel, Elisha, David, Zacharias, and Daniel; and infers that the holiest and most favoured prophets, only knew what was revealed to them, but of what was not revealed they were ignorant.

## CHAP. III.

There were not a few of the Sanhedrim who had heard the instructions of Jesus, and had been spectators of his miracles, and had held both his doctrine and character in admiration. Nicodemus too, a Pharisee, a Professor of Laws (ver. 2. John 12, 43.) and of the number of the Sanhedrim, approved of Christ's doctrine, and accounted him as a divinely commissioned Teacher: yet he seems to have doubted of our Lord's *Messiahship*. For the purpose therefore of examining what might be expected from Jesus, and what were his doctrines concerning the Messiah's kingdom, he sought a personal interview with him by night. But Jesus, the searcher of hearts, (2, 25.) knowing the probity and good intentions of Nicodemus, received him very *graciously* (as he was wont to do the candid and docile,) and commenced his instructions, by giving him to understand that the opinions which he had entertained respecting the Messiah, his kingdom, and the mode of attaining access to it, must be completely changed. For the purpose of impressing this truth on his mind, Jesus

used some highly tropical, and therefore somewhat obscure, expressions, in order to excite his attention, and stimulate his curiosity. Considering the general envy, obstinacy, and malignity of the rulers, this narrative of the conversation held by Christ with Nicodemus, justly seemed to our Evangelist especially memorable, and worthy of being committed to writing, as not only serving to illustrate that intimate acquaintance with the human heart, that circumspection and thorough knowledge of persons and situations which characterised our Lord; but as shewing that there were not wanting, even among the Rulers of the people, some who believed in his Messiahship. This narration however, must not be considered as giving us the *whole* of the conversation held by Jesus with Nicodemus, but only its *chief heads*, and especially the *answers* of Jesus. Hence it is no wonder that this portion of Scripture should labour under obscurity. (Kuin.)

VERSE 1. ἀρχων τ. 'Ι. i. e. Synedrii magni assessor. See Luke 23, 23. 21, 20. The name Nicodemus, which is of Græcian, not of Hebrew origin, was a frequent one among the Greeks and Rabbins.

2. ἦλθε νυκτός, sub. διὰ, *came by night*. This was partly for the purpose of more uninterrupted conversation with Jesus than he could have by day? and (as Lightfoot observes,) the Jewish traditions recommended a nocturnal study of the Law and Theology: but chiefly, as it seems, from a timid caution, and fear of exciting the hatred of his colleagues, which Jesus had already drawn upon himself, by casting out the traffickers from the temple. That Nicodemus was influenced by *fear*, may be collected from 12, 42. and 19, 39. where his name is joined with that of Joseph of Arimathea, a secret votary of Christ, and where Nicodemus is mentioned with the adjunct "who had formerly come to Jesus by night." For, upon any other hypothesis, the words would have no emphasis. The conversation consists of three parts; 1st, a proposition of a fundamental doctrine: (ver. 2

and 3.) 2ndly, the demonstration of it : (ver. 4—8.) 3dly, a further explanation of the mysteries of the Kingdom of God, by way of confirming the preceding doctrine. (Lampe and Kuin.) Wetstein remarks, that Christ censured Nicodemus for coming secretly by night, when he ought to have come openly by day, and having received baptism, professed himself a disciple of Christ. From his Rabbinical citations, it seems that the baptism of proselytes was forbidden to be administered by night, or clandestinely. I cannot however assent to Wetstein, that our Lord censured Nicodemus for not coming by day to be baptized. He came not to be *baptized*, as not being yet far enough advanced in spiritual instruction to see the necessity of it, but to make previous inquiries ; and probably he had been in too much doubt to take any decisive step, until he should have ascertained from undisturbed conversation, whether Jesus were the Messiah or not.

2. Παῖσι. Since Jesus taught publicly, the appellation might have been given as a customary compliment : (like our *Reverend*) ; but (as Lampe remarks,) it appears from what follows, that the title \* was bestowed from full persuasion of the heart that it was his rightful claim, as being a divinely commissioned teacher.

2. ὅδμεν, i. e. not only I, but my colleagues and my countrymen. Or rather (as Lightfoot observes) it may be plural for singular, *we know*, i. e. it is commonly known. An idiom common in all languages. In confirmation of this Whitby refers to ch. 9, 31. Matt. 26, 2. Luke 20, 21. Rom. 2, 2. 3, 19. 7, 14. 1 Cor. 8, 4. 1 Tim. 1, 8.

2. οὐδὲς — αὐτοῦ. The persuasion of Nicodemus was founded upon the miracles worked by Jesus ; and so far (observes Knappe) our Lord had nothing

\* This title (observes Doddridge.) cannot but appear very remarkable, as given by a person of so great dignity to one, who, with regard to his education and rank in secular life, made so low an appearance as our blessed Lord did.

to be displeased at. *Μετὰ τινος εἶναι* is equivalent to *alicui adesse*, to help, assist, &c. See the note on Matt. 28; 20.

3. ἀπεκρίθη ὁ ἴ. As no question to this effect had preceded, it is difficult to trace the connexion. Many ancient fathers and commentators (as also Lightfoot) consider the answer as a refutation of some words brought forward by Nicodemus. But this is evidently a harsh and strained interpretation. Grotius thinks that the term relates to some question which had been proposed by Nicodemus: and this is nearly the opinion of the best recent commentators, who maintain that this and much more of the conversation which passed between Nicodemus and Jesus is omitted by the Evangelist. Doddridge thinks that our Lord's answer intimates that he either expressly made, or secretly *intended*, such an inquiry, and it is impossible (says he) to enter into the beauty of this discourse without considering it in this view. Kuinoel sees no reason why we should hesitate to grant that the interrogation proposed by Nicodemus is omitted, since our Evangelist has, in other places, passed by interrogations and conversations. (1, 20. 7, 19.) To the quære what may be supposed to have been the interrogation proposed by Nicodemus, Kuinoel thus answers: "Since Jesus (as is clear from the whole conversation) has here taught Nicodemus, that he who would wish to enjoy the felicity of the Messiah's kingdom, must, above all things, bid farewell to his preconceived opinions concerning the nature of the Messiah's kingdom, it may readily be supposed that Nicodemus, as being a Pharisee, entertained the same erroneous opinions and prejudices with the rest of the Jews, and especially the Pharisees. We may, therefore, conclude that Nicodemus had spoken of the appearance of the Messiah and of the Messiah's kingdom, and had asked of Jesus his opinion, and sought his instruction." I am not aware of any serious objection to this mode of accounting for the

seeming want of coherence in this passage, except that perhaps it, may be a little too *far-fetched* and *hypothetical*. Glass, Stock, and Moldenhauer *suppose* an *ellipsis* of the necessary interrogations. But this seems too violent and arbitrary a mode; neither can we rid ourselves of the difficulty by any such *grammatical hocus pocus*. The most rational and simple mode of accounting for it is (I think) that adopted by Beza, Chemnitz, Lampe, Franz, and others; namely, to suppose that Jesus, in order to increase the faith of Nicodemus, did not wait till he should have *expressed* his interrogations, but *preventing* them, replied to them while yet only in thought: a method (says Lampe) agreeable to the usual custom of our Lord. I entirely agree with the same acute and learned commentator, that most interpreters go too far in asserting that he intended to make inquiries as to the mode of obtaining salvation; and, moreover, this supposes greater advancement in spiritual knowledge than Nicodemus *then* possessed. Lampe is of opinion that he merely intended to ask whether the kingdom of the Messiah would be established, and whether that might be expected in the person of Jesus, as was commonly reported.

3. εἰν μὴ τις γεννηθῇ ἄνωθεν. There has been some doubt raised as to the sense of ἄνωθεν, which many Greek fathers, and of the modern commentators Erasmus, Lightfoot, and Hulse, interpret *on high*, from Heaven, from God; as in ver. 31. 14, 11. James 1, 17. 3, 15, &c. It would thus indicate reformation of mind and morals, both in words and deeds, a change for the better both in thoughts and actions. But this sense is at variance with the following words of Nicodemus, in which he interprets our Lord's expression by δεύτερον γεννηθῆναι. It is, therefore, more properly rendered by Grotius, Casaubon, Castallio, Wolf, Luther, Beza, Bois, Gataker, E. V., Kypke, Beausobre, Moldenhauer, Stock, Lampe, and others, *again, anew*. This interpretation is also adopted in the Vulgate, Syriac, Coptic Versions, and Nonnus. So Gal. 4, 9. Sapient. 19, 6. Jos.



Ant. 1, 18, 3. φίλιαν ἄνωθεν ποιεῖται πρὸς αὐτὸν. Artemid. 1, 14. οὕτω γὰρ ἄνωθεν αὐτὸς δόξειε γεννᾶσθαι. So Athenagoras referred to by Grotius. Socrat. ap. Stob. serm. 124. p. 616. (cited by Kyprke) οὐ γὰρ ἐστὶν ἄνωθεν βαλεῖν, οὐ δὲ ἀναθέσθαι τὸν ψῆφον. Besides, if there be any ambiguity in the Greek term ἄνωθεν there was nothing doubtful in the signification of the *Syro-Chaldee* expression used by Jesus, which was probably כְּרִיתָ. The phrase ἄνωθεν γεννηθῆναι is equivalent to ἀναγεννηθῆναι, παλιγγενεσία, which expressions signify properly a second generation, but figuratively a remarkable alteration of any thing for the better, restoration, *reformation*. So the Jews used it of a change from Heathenism to Judaism. The proselytes were said to be born anew, brought into the world a second time, and by another mother, and become sons of Abraham. Nor was the phrase used only of a change of religious profession, but also of moral amendment and reformation, which was called a circumcision of the heart, a new spirit, a new disposition. (See Deut. 10, 16. Jer. 4, 4. 31, 33. Ezr. 11, 19. 36, 25. Ps. 51, 12.) and of a change of life. Thus to him who had so changed his whole course of thought and action for the better; they applied the term כְּרִיתָ חַדָּשָׁה *a new creature*. See Lightfoot's Hor. Heb. in loc.; consult also the references in Kuinoel. Still even those who coincide in this interpretation of ἄνωθεν γεννηθῆναι are not agreed whether it relates to *baptismal* or to *moral* regeneration. In the former sense it is taken by Chrysostom and the fathers, as also by Whitby, &c. Others explain it of moral regeneration and reformation;\* and, indeed, in this sense the word ἀναγέννησις and its cognate expressions do sometimes occur in the

\* It is opposed (says Lampe) to the common generation, because it reforms and amends the disposition, so as to render any one *a new man and a new creature*; and this work of regeneration is called ἀνακαίνωσις in Rom. 12, 2. Tit. 3, 5. Col. 3. 10. The understanding is renewed by the new light of knowledge; the will by the new radiance of holiness: the affections by a new governance; which are the constituent parts of the *new heart and new spirit* mentioned in Ps. 11, 12. Ezech. 11, 19. 18, 31. 36, 26. From

New Testament ; as John 2, 29. 3, 9. &c. Others explain it of the abandonment of depravity and vain opinions. But (as observes Kuinoel) that reformation of life and study of virtue is the best means of attaining the kingdom of the Messiah, there could be no need to admonish Nicodemus ; since, from all that we read of him, he appears to have been a man studious of probity, and therefore not so much to be censured for depravity of mind and morals as of error in opinions. And since the Jews expected that the Messiah would be a restorer of purity in morals, and John the Baptist himself had urged on his hearers reformation of life, to which no one objected ; therefore, had Jesus spoken only of *moral* reformation, it would not appear how Nicodemus in ver. 4. could say that the Jews had never been able to attain this reformation. Therefore Jesus cannot have *here* in view reformation of life, but must necessarily have meant a change of the *opinions* which he should order Nicodemus to abandon. Thus the phrase *ἀνωθεν γεννηθῆναι* belongs especially to the intellect and mode of thinking, and denotes to take up another manner of thinking, to lay aside vain opinions. So 1 Pet. 1, 23. The Jewish proselytes were said to be *born again*, inasmuch as they had laid aside preconceived opinions, bid adieu to superstition, and had wholly changed their sentiments of God and his worship. Wetstein too observes that it was the custom, not only with the Jews, but the Gentiles, to signify initiation into any religion by the term *regeneration*.\* So Jalkut Ruben. f. 70, 4. R. Jose dixit :

this principle flows a change of all the outward actions, words, conversation, &c.

\* That the mystery of regeneration was not quite unknown to the ancient Jews is plain from their using the phrase *בְּרִיחַ חֲדָשׁ* in the sense of a *new creature*. Thus they say that Abraham when, on being called by the true God, he had cast off idolatry, became a new creature. Other passages in proof of this occur in 2 Cor. 5, 17. That being the case, it may perhaps be enquired how it came to pass that Nicodemus, one of the first Rabbins among the Jews, was ignorant of all this ? I answer ; 1st, the times were then dark and perturbed, and the many wallowed in the mire of traditionary lore, so that solid and

Proselytus quis factus est sicut parvulus modo natus. See Apulej. Mett 11. and Justin Novel. 78, from which it appears that in the Roman law words denoting regeneration are to be understood of adoption. Thus Nicodemus might well understand that something similar was required of him in respect to the opinions maintained of the Messiah's kingdom. The meaning therefore of Christ was this ; that another mode of thinking concerning the Messiah and his kingdom, and the happiness to be obtained in it, must be pursued by him who should desire to be saved, or attain future felicity.

4. πῶς δύναται ἄνθρωπος γεννηθῆναι γέροντων. In the interpretation of these words the commentators are not a little divided in opinion. Some take them in their proper sense, and contend that Nicodemus, not understanding Jesus's meaning, thought that he required a man to be physically and naturally born again. But this sense supposes ignorance incredible. Others think that he feigned ignorance to see how Jesus would interpret the meaning. But the formula ἄνωθεν γεννηθῆναι was sufficiently common among the Jews. Besides this, dissimulation would

divine truths were neglected, and few retained any vestiges of them. If any one would have this illustrated by a similar instance, let him figure to himself the middle ages, or the times of Aristotelian philosophy, in which things wore the same aspect. 2dly, If in such times Nicodemus's *master* knew nothing of these truths, he could not communicate any of them to his *disciple*. 3dly, Though the *master* and *disciple* frequently used the expression ברית חדשה, yet they, perhaps, never considered its true meaning, much less had a clear idea of the *subject* itself. It is easy, therefore, to account for ignorance of this master in Israel. (Schoettgen.) Let it be observed (says Campbell) that Nicodemus, though more candid than any Jew of his rank at that time, and willing to weigh impartially the evidence of a divine mission, even in one who was detested by the ruling powers, was not altogether superior to those prejudices concerning the secular kingdom of the Messiah which seem to have been universal among the Jews of that age. It is a very fine, and at the same time a very just observation of Cyril, that our Lord's reprehensions, in this conversation, in some respects more severe than ordinary, are to be understood as directed, not so much against Nicodemus as against the guides and instructors of the age, the class to which Nicodemus belonged. (Campbell.)

but ill comport with the gravity and integrity of the man. Others, therefore, and indeed the best recent commentators, maintain that Nicodemus used *ἀνωθεν γεννηθῆναι* in the former part of the verse in the same sense that Jesus had before employed it, and that, therefore, by these words he expressed the following sense. "As it involves not only a physical impossibility, but a moral indecency, for any one, especially a man advanced in years, to be born again; so it is scarcely less impossible for any one to be *morally born again*, and adopt a totally different mode of thinking and believing when he is an old man." There arises (thinks Kuinoel) a most suitable interpretation, if we understand by *γέναν* the *Jewish nation*, accustomed to those opinions which Jesus had said should be laid aside as mistaken and erroneous. The sense, therefore, is this, "It is altogether incredible, and not to be expected, that the Jews can, or ought, to cast away the delightful, consolatory, and deeply rooted hope which they nourish of the Messiah's kingdom, and the felicity to be enjoyed in it. (Kuinoel.) So Calvin, who very properly observes that Nicodemus had in mind the stoical *palingenesis*, and was not ignorant that proselytes from other nations, on being converted to Judaism, were considered as new born. In the same manner is the passage taken by Rosenm., who remarks, that Nicodemus seems to have thought that Jesus required too much of the Jews; that it was not *possible* for them now to cast aside expectation of the earthly kingdom of the Messiah, and, therefore, that he should spare human imbecility. Elsner compares a passage of Oppian Hal. 1, 737. I add one more apposite from Ælian Hist. Animal. 1, 17. *εἰς τὴν μήτερα εἰσέδω — εἶτα, τοῦ δέους παραδράμοντος, πρόειπιν ὥσπεροῦν ἀνατικτόμενον αὐθις*. See also Eurip. Alcest. 141, 2.\*

\* The words are thus paraphrased by Wetstein. "What then do you require of a *Jew by birth* and not *adoption*, a *doctor* who both knows and has observed the law and taught it to others, an old

5. Jesus answers this interrogation by repeating his first proposition, yet with the substitution of a clearer in the place of an obscurer phrase; namely, that *re-generation*, mental reformation, was indispensibly *necessary*, and might, by God's help, be effected: nay that without it, no one could enter into the kingdom of God. Some, as Calvin and Lampe, by ὕδωρ καὶ πνεῦμα understand the *spiritual water*, i. e. the Gospel. But the most judicious commentators agree in rejecting this interpretation. It is generally admitted, both by ancient and modern interpreters, that by ὕδωρ we are here (as often) to understand *baptism*; as Acts 10, 27. Eph. 5, 26. Tit. 3, 5, &c. The mention of baptism was, indeed, very suitable to the present purpose, and Nicodemus might sufficiently understand the word in that sense. For by *baptism* the Gentile proselytes were thought to be purged from idolatry; and by baptism John had bound the Jews to moral reformation and obedience to the Messiah who was to appear. He called his baptism the baptism of repentance. The disciples of Christ, too, employed *baptism* as a method of binding the Jews of that age to receive Jesus as the Messiah, and to lead a new life. See Josh. 3, 22. 23, 26. 4, 1, and 2. And that the Jews were of opinion that the Messiah and his preachers would commence new sacred rites by baptism, we have seen *supra*, 1, 22. Nicodemus, therefore, might easily conceive what Jesus meant; namely, that every Jew might, and ought, by baptism (which is a symbol of purity) to change his mode of thinking, correct and reform his opinions concerning the Messiah and his kingdom; that this reformation is effected, while he who is baptized binds himself to the observance of Christ's doctrine, approves it, undertakes the profession of it, and, by the divine

*man*, both of credit and reputation that which we require from idolaters passing over to us from darkness and filth? If I be not yet adapted to your instruction, when shall I ever be so? and what time do you promise me to prepare myself for your school."

assistance, is freed from the error of his pre-conceived opinions. (Kuīn.) The above interpretation is adopted by the best Theologians, both ancient and modern. See Wolf, Koecher, and the authors by them referred to. It is truly observed by Wall, on infant baptism, that not one of the ancient commentators ever understood the words of any thing *but baptism*;\* and that Calvin was the first who broached the opinion above adverted to. In this, (I add,) he was followed by Cocceius and the learned commentators of his school; as Witsius, Vitringa, Lampe, Markius, &c. The wild notion of Grotius that it is only a phrase expressing by an Hendiadis *spiritus aqueus*, has never been adopted by any commentators of credit. I cannot leave the important subject of baptismal regeneration, without laying before my readers an instructive passage, derived from an admirable Sermon of the learned Bishop Pearce's on this text, vol. 2. p. 206, which (in order to *save room*) I shall express in a smaller character.

I know hardly of any thing which has done more disservice to the true doctrines of Christianity, than the heedless manner, practised too much in almost all ages, of applying at large to the case of all Christians what Christ and his holy Apostles said upon particular occasions, and under particular circumstances. Of this the term *Regeneration* is one instance: it hath been recommended as necessary to all Christians, with little or no distinction, how different soever their cases are: and from thence much confusion and perplexity have been raised in the minds of men; while that which *must be allowed* to be the language of Scripture, has been made use of in cases where it *must not be allowed* that the scripture intended it. For men may now be considered in three very different views, and spoken to in as many different capacities. They are either such as are to be called upon to leave their present religion, be it that of

\* So Homil. Clement. ἐὰν μὴ ἀναγεννηθῇτε ὕδατι ζῶντι εἰς ὄνομα πατρὸς, υἱοῦ, καὶ ἁγίου πνεύματος. The passage may be thus paraphrased. 'Except a man be baptized, and not only publicly profess that he embraces my doctrine, but also believe it with all his heart and mind.' Thus Nicodemus could not but understand: baptism is also spoken of in the following words, then more obscurely in ver. 12. but more clearly in v. 22 and 25. and Ch. 4, 1. In the same manner do the sacred writers speak of baptism. Thus Eph. 5, 26. Heb. 13, 22 and 23. Tit. 3, 5. Matth. 3, 2. 27, 19. Mark 16, 16.

the Jews, of the Mahometans, or of the Heathens, and to embrace Christianity upon their conversion: or secondly, such as, having been in their infancy baptized, and afterwards educated in the Christian religion, have *not* lived up to the good principles instilled into them, but have spent their days in a course of actions not answerable to their holy profession: or lastly, such as have been a part of the happy few who have in general retained their integrity, and never lost sight of their duty, though their lives may be chargeable with some omissions, with faults of ignorance, surprise, and infirmity. Now to these three different sorts of men, the inspired writers of the New Testament usually speak in a very different language; and therefore all preachers of the gospel who take the scriptures for their rule, should, in truth and justice, as well as in prudence, address themselves to each of them in a peculiar and distinct manner. As to the first sort, those who are called upon to embrace Christianity, and quit Judaism, Mahometanism, or Heathenism, there are rarely met with among us; but to such only the terms of *new birth* and *regeneration* to be undergone, do *strictly* and *properly* belong. These are in the same situation as Nicodemus was; and therefore when our blessed Lord said in the text, '*except a man be born of water and of the spirit,*' he added, '*he cannot enter into the kingdom of God.*' When St. Paul likewise spake concerning those who had been converted to Christianity from the Jewish or Heathen religion, he used the same term, supposing them to have been '*born again, or regenerated.*' Thus in Titus he said, that God '*according to his mercy had saved them;*' and that we may know how this was effected, he added, that it was done '*by the washing of regeneration, and the renewing of the Holy Spirit.*' They had been, as he said, *in the times past, foolish, disobedient, and deceived;* but they were then persons to whom the kindness and love of God our Saviour had appeared. This is a plain description of converts from Judaism or Heathenism. To such as these it was properly said, that they were *new born* and *regenerate*; that they were *new creatures*; that they *put off the old man*, and had *put on the new man*; that they were *justified* and *sanctified*: all of them terms made use of in the New Testament, and constantly, as far as I can find, made use of to such only as were converts of Christianity; and to none other but these are they properly applied, if we would adhere to the spirit and true meaning, not merely to the letter, of the gospel.

By πνεῦμα must here be understood the *divine power*, the grace of the Holy Spirit. This is plain from the comparison in ver. 8. and is confirmed by Tit. 3, 5. and Luke 18, 26 and 27. where, on the disciples asking '*who then can be saved?*' Jesus replies: '*What is impossible with men is possible with God.*' Moreover, a moral reformation is every where in the Scriptures referred to God and the Holy Spirit.

*Here*, as it seems, we must understand the influence of the divine Spirit on the hearts of men. And in this view of the subject Kuinoel coincides.

6. τὸ γεγεννημένον — ἐστὶ. There has been some diversity of opinion in the interpretation of these words. One thing, however, is clear; that these neuters γεγεννημένον are for the masculine γεγεννημένος (as frequently); and that the substantives σὰρξ and πνεῦμα are for their cognate adjectives σαρκικός and πνευματικός. By σὰρξ most commentators understand (perhaps rightly) *human nature*, with all its moral imperfections, subject, as it is, to the dominion of the senses, and the corporeal appetites, and necessarily weak in the spirit. Born of such *parents*, men cannot but be like them, σαρκικοί. By πνεῦμα may be understood, *partly* the *Divine Spirit*, and *partly* that spiritual and better mind produced by the spirit. Kuinoel aptly compares a dict of Ecdorus ap. Stob. Serm. 88. ἐκ τοῦ κακοῦ ἡ φύσις τίκτει κακὸν, ὡς ἐξ ἐχίδνης πάλιν ἐχίδνα γίνεται. I add Eurip. Electr. 389. αἱ δὲ σάρκες, αἱ κεναὶ φρενῶν ἀγάλματ' ἀγορᾶς εἰσὶν. Kuinoel acknowledges, too, that this interpretation is agreeable to the *usus loquendi* of the Hebrews; since (as Knappe observes) they use בשר, *flesh*, to denote *man*, i. e. human nature, with the adjunct notion of *frailty, infirmity, &c.* (Ps. 56. 5. Is. 40, 6. Jer. 17, 5. Job 34, 13.): also of *error* and *sin*, as consequent upon that frailty. So Ps. 78, 39. &c. In this there seems a tacit comparison of the body with the soul; as every animal body, whether of men or the brutes, is of no avail without the spirit, but on its extinction comes to nought and putrefies. It is admitted, too, that almost all the ancient nations agreed in tracing the origin of the senses, appetites, and passions, from the body. Hence, by the Jews, בשר is often used to denote a degraded and low state of man, and that either *external* (including corporeal imbecility, mortality, and misery of every kind with which we struggle in this life), or *internal*, as perceived in the mind and morals, or vice and sin generally, whose



origin may be referred to the body. See Koppe's 5th Excurs. on Galat. But to this it is replied by Kuinoel: That in this conversation with Nicodemus Jesus is treating of the reformation of the common opinions of the Jews respecting the Messiah's kingdom and the things pertaining to it, as also the felicity there especially destined for the Jews: and that therefore *σὰρξ* cannot, in this whole passage, be taken for *vice*, or *γεννηθῆναι* for moral reformation; but that the sense is this: 'Dost thou believe that the Jews, or the posterity of Abraham, shall alone, and to the exclusion of the other nations, become partakers of the felicity of the Messiah's kingdom. Thou art in grievous error. He that is born of *men* is a man; nought but the communion of his human nature passes to his posterity; nor does that origin give him a greater dignity or superiority over another, any more than it does to one born a Jew over him who is not of the seed of Abraham. No one hath solely from the advantage of his nativity any superiority; he hath nought but the human and the external rights of kindred. Therefore it is necessary for the Jews to be born again. For he whose mind is changed by Divine power, and whose erroneous opinions are thereby corrected, he alone is superior to others, and he alone is *πνευματικὸς* spiritual.\*

7. *μὴ θαυμάσης ὅτι, &c.* Knappe, Hezel, Paulus

\* In this view of the subject Wetstein also coincides. Nicodemus (says he) was a Jew, of the posterity of Abraham, in covenant with God, circumcised: therefore he was *σὰρξ*, *flesh*, assumed a boastful superiority above others, thinking that he was acceptable to God because he was a Jew; although, had he been of any other nation, he would, like his ancestors, have worshipped idols. But the disciples of Christ are born of the Holy Spirit, who enlightens their minds, and purifies their hearts; who does not promise them rank, honours, riches, or pleasures of this life, but the *things* which are *not seen*. Those who are thus born are *πνεῦμα*, *spirit*; they bear their sign and mark, not in the *body* (like the Jews), but in the mind, which seeks after heavenly objects, and alone strives to approve itself to God, the searcher of hearts, little solicitous about human judgment, and which would rather *be* than *seem*; nay, would think it something *Royal to do good, and to be evil spoken of*.

and Kuinoel have, with much probability, conjectured that Nicodemus had, by his countenance, evinced wonder and doubt whether that was the case or not. But Jesus the καρδιογνώστης was well acquainted with his wonder and doubt. The words are thus paraphrased by Wetstein. "Quid stupes? nec intelligens quanta conversio, nec quâ vi quibusve mediis sit futura." Kuinoel paraphrases it thus. 'Although you be the posterity of Abraham, you can have no admission to the favour of God, unless on this sole condition, that you change your opinions on the nature of the Messiah's kingdom. This reformation of sentiment may and must take place, though it may seem to you incredible. (Kuinoel.)

8. Jesus now illustrates the *thing* from an example taken from the word πνεῦμα. A comparison very apposite, since Jesus had before made use of the word, which, it seems, was suggested by the association of ideas. Rosenm. observes that Jesus leaves incorporeal things, which Nicodemus could not comprehend, and takes his example from what is, in some sort, a medium between body and spirit, namely, the *wind*. For this ingenious thought he was indebted to Euthymius. The Hebrews were accustomed to signify any thing unknown or obscure, by comparing it with the wind.\* So Eccl. 11, 5.

\* Wolf cites Vogler de rebus naturalibus ac Med. p. 331. seqq. and observes that the causes of winds, as all modest explorers of the powers of nature confess, are as yet undetermined, and *in specie* it cannot be defined precisely from whence the wind, at this or that particular time, (often unexpectedly,) has arisen. Koecher, however, in an elaborate Dissertation on this subject, maintains that Jesus here does not affirm *generally* that these causes of the winds are unknown, but intends hereby to reveal to Nicodemus's mind something special connected with the nature and state of the wind. It is certain, says he, that no sort of winds, whether constant or variable, agitate *at once all* the parts of the atmospheric air. But of the constant, or trade winds, some rise in these, some in those regions of the world, and that the variable receive their denominations from the circumstance of their blowing sometimes from one, and sometimes another quarter, at no stated time, and by no settled rule. This being the case, it necessarily follows that every wind begins in one quarter and ends in another, and is contained within

Sir. 16, 21. Ps. 135, 7. Nor was this comparison unknown to the Greeks. So Xen. Mem. 4, 3, 14. (cited by Wolf). καὶ ἄνεμοι αὐτοὶ μὲν οὐχ ὁρώνται, ἃ δὲ ποιούσιν, φανερὰ ἡμῖν ἔστιν, καὶ προσιόντων αἰσθανόμεθα· ἃ χρὴ κατανοῶντα μὴ καταφρονεῖν τῶν ἀοράτων, ἀλλ' ἐκ τῶν γινομένων τὴν δύναμιν αὐτῶν καταμανθάνοντα τιμᾶν τὸ δαιμόνιον. Wetstein cites Jambl. de myster. 3, 2. Lucret. 3, 270. Sic calor, atque aër, et venti cæca potestas Mista creant unam naturam. Compare Lucret. 1, 272. I add an elegant passage of Orpheus, Hymn 80, addressed to the Zephyrs: Ἀὔραι ποντογενεῖς — ἡέριαι ἀφανεῖς, κουφόπτεροι. In this discourse (says Schoetgen) our Lord means to point out the *reason* why a man must be regenerated, in order to attain life eternal. It may be divided into three parts. 1. He teaches the *principle*, or origin, of knowledge, ver. 11—13. 2. The *mode* of regeneration, ver. 14—17. This is further illustrated *à contrario*, ver. 18, 19. 3. The *exercise* of regeneration by *works*, ver. 20, 21.

The passage is thus paraphrased by Kuinoel. 'To be unwilling to believe any thing but what falls under the cognizance of the senses, is most irrational. Many things are there which can neither be seen nor handled, the nature of whose existence, and the mode of whose operation cannot be defined, which yet really exist. Thus the spiritual efficacy cannot,

those limits. Now what mortal is there who could venture distinctly and definitely to enumerate the regions of the earth which these or those traverse, and indicate the *terminus à quo*, and the *terminus ad quem*? But this is what our Lord means. For he uses the words *πόθεν* and *πού*, which have this very force. The sense, therefore, is this: 'You perceive that vehement agitation of the air, which we call *wind*, you hear it sound, but the regions of the heaven, or the quarters of the world from whence it first arises, and finally ceases, you are altogether ignorant.' This interpretation is confirmed by Job 38, 24. Ps. 135, 7. Eccl. 11, 5, Jer. 10, 13. which passages our Lord seems to have had in view. (Koecher.) Be that as it may, it seems, at all events, to have been a common and almost proverbial phrase, and therefore must, I conceive, be interpreted, not with *philosophical subtilty*, but according to the *popular notions*.—See Prov. 30, 4.

indeed, be explained, nor its mode of operation on the minds of men defined. *How* and by what means it transforms them is not perceptible; yet from its effects, and by indubitable proofs and signs, its operation is known, when, by the abandonment of error and prejudice, the human mind undergoes a total change, and the *natural* man becomes *spiritual*. (Kuīn.)

Divine Providence is accustomed, by hidden modes and inconspicuous methods, to bring about the most important events. See Dan. 2, 34, 35. The passage may thus be paraphrased. "You stumble at my lowly estate, and that of my disciples, and enquire *who* and *whence* I am? (See 8, 14. 9, 29. 19, 9.) Since I am an obscure and plebeian person, you feel confident that nothing great will be effected by me or my disciples: but the event will be quite contrary to your expectations. (1 Cor. 1, 26—29.) Idolatry will be abolished, and the temple of Jerusalem destroyed. There will be a mighty and incredible change of affairs. The gospel will be propagated, not by the eloquence of the learned, not by the wealth of the rich, nor the power of Princes; but it will be introduced, and prevail, in spite of the learned, the eloquent, the rich, and the great; and multitudes innumerable will receive it with their whole hearts and minds; not attracted by the hope of riches, honours, and pleasures, but influenced solely by the promise of the benefits of a future life, even a heavenly. (Wets.)

9. πῶς δύναται ταῦτα γένεσθαι; Euthymius very well supplies τὰ τῆς εἰρημένης ἀναγεννήσεως. Nicodemus yet hesitates, and confesses that he does not see *how* such a total change of sentiment can be effected, and doubts whether it be the will of God that the Jews should abandon so delightful a hope of future participation in power, and fruition in felicity. Hence (observes Euthymius) our Lord now addresses him πληκτικωτέρῳ *magis objurganter*.

10. σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραὴλ. The passage

may be thus paraphrased. "Art thou a learned man, versed in the writings of the Prophets, who often treat of the reformation of the mind and heart, as necessary to the Jews. Dost thou teach others, and thyself judge so erroneously; neither understandest that it is the will of God that the minds of the Jews should be changed, in respect to their opinions of the Messiah's kingdom, and the things pertaining to it." (Kuinoel.)\*

Erasmus, Lampe, Campbell, and others, insist on the article being here emphatic, but (I think) without reason. I assent to Kuinoel that it is here (as often) put indefinitely. Neither ought any emphasis to be sought in the plurals *οἶδαμεν*, &c. which is used for the singular. Thus *εἶπον* immediately follows—See Mark 4. 30. 1 John 9, 12. 1 John 1, 4. Some take the *plural* to denote the other persons of the Trinity, (which may seem doubtful,) or to be said *dignitatis gratia*.—It might, with equal probability, be said to be used *verecundiæ gratiâ*. The words *λαλοῦμεν* and *μαρτυροῦμεν*, as also *ἑωράκαμεν* and *οἶδαμεν* are nearly synonymous. Taken together, they are meant to express that complete and accurate knowledge with which Christ is endowed: q. d. 'I speak those things which, existing in the bosom of the *Divinity*, I have seen and heard.' †

\* By *master in Israel* is meant a Doctor or Teacher of the Jews. The phrase often occurs in the Rabbinical writers. Out of the citations in Lightfoot and Wetstein I select the following. Nedarim, fol. 49, 2. A certain woman said to Rabbi Judah: Art thou a *master* and incbricated?" Eccl. R. 1. fol. 66. When Rabbi Joshua was one day asking which was the shortest way into a certain city, a boy answered, "This is the shortest way, but the longest. That is the longest, but the shortest way." When he approached to the city he found it environed with orchards and gardens, so that he could get no further. He returned, therefore, and said to the boy: "How, my son, is this the shortest way to the city?" "What," answered the boy, "art thou a *teacher in Israel*?" Did not I tell thee that this was the shortest, but the longest way?"

† Here there seems to be an allusion (says Doddridge) to what was mentioned in the *law* as qualifying a man to be a *witness*, that he was able to declare of what he testified, that *he had seen or known it*.

12. When Jesus had said that he disapproved of the opinions of the Jews concerning the Messiah's kingdom, and that they were to be cast aside, Nicodemus seems to have interrogated him further on the nature of that kingdom, and the intent of God in sending the Messiah: (compare ver. 13 and 14.) and he seems, moreover, to have excited him to *publicly* teach them. These doctrines Jesus himself, at another time (see Matth. 13, 11.), called the 'mysteries of the kingdom of heaven,' and declared that though he was at liberty to declare them openly, and *sine involucris parabolarum* to the disciples *interioris admissionis*, yet to the *rest* he must deliver them under the involvements of parables. (Kuinoel.)

12. εἰ τὰ ἐπίγεια εἶπον — πιστεύετε. The words ἐπίγεια and ἐπουράνια are opposed, and both must be understood metaphorically. By the ἐπίγεια are meant (as Origen, Chrysostom, and Euthymius explain,) 'things which may easily be known and understood,' such as was the Jewish regeneration by baptism and the divine power. By ἐπουράνια are meant the things which relate to heaven, celestial, divine (Sapient. 9, 16, 7.), which escape the knowledge of men, and are obscure and recondite; the intimate union of Christ with God, his sublime glory after his resurrection, the secret counsels of God concerning the salvation of man by Christ. Here, however, Kuinoel thinks that the ἐπουράνια merely relates to the internal nature of the Messiah's kingdom.\* The passage is

\* In this opinion Doddridge coincides, and observes, that our Lord refers to the doctrines which he mentions in the remaining part of his discourse to Nicodemus—of his descent from heaven to instruct us in the things of God, and be united to the human nature here below, while by his divine nature he still continued to be present above—of the design for which he came into the world, to be lifted up upon the cross that he might save us from our sins—of everlasting life and happiness to be obtained by faith in his death—and of the condemnation of all those who should reject him, which may be counted as *the deep things of God*, which he *reveals unto us by his Spirit*, and which *the natural man*, who disregards that Spirit, *receiveth not, for they are foolishness unto him: neither can he know them, because they are spiritually discerned.* 1 Cor. 2. 10, 14.

thus paraphrased by Wetstein. 'What the baptism of proselytes signifies, thou knowest; nor art thou ignorant that I require from my disciples that they be *baptized in my name*. This is the *initiation*; these are the first elements, which, since thou art unwilling to learn, what hope is left thee? What wilt thou do when thou hearest *mysteries*? when thou hearest that he whom thou supposest to be the King Messiah will be lifted up on the cross?' (Matth. 16, 17, 23.) Wetstein also compares Lucian Icar. 2. *καὶ πῶς ἔγωγε γεννητὸς αὐτὸς καὶ ἐπίγειος ὤν, ἀπιστεῖν δυνάμην ὑπερνεφαίῳ ἀνδρὶ*. So Justin Mart. in his Cohortatio ad Græcos (cited by Bulkeley) applies the distinction of earthly and heavenly to the different sentiments entertained by Plato and Aristotle, concerning God and the human soul; applying to the human soul the things in earth, or, (according to his translator,) more literally the things here among us; and to the Deity the things in heaven. Οὕτω μὲν οὖν περὶ τῶν ἐν οὐράνοις πρὸς ἀλλήλους διαφέρονται πραγμάτων, ὥστε εἶδεναι προσήκει, ὅτι οἱ μὴδὲ τὰ παρ', ἡμῖν ἵσταῦθα γινῶναι δυνηθέντες, ἀλλὰ καὶ περὶ τούτων πρὸς ἀλλήλους διενεχθέντες, οὐκ ἀξιοπύστοι φανήσονται περὶ τῶν ἐν οὐράνοις διηγούμενοι. "Ὅτι τοίνυν οὐδὲ ὁ περὶ τῆς ἐνταῦθα ἀνθρωπίνης ψυχῆς αὐτοῖς συμφανήσῃ λόγος, δῆλον, &c. I add an apposite passage from Strabo, p. 12. τὰ ἐπιγεία τοῖς οὐράνιοις συνάπτων.

13. The connection seems to be this. 'I, however, alone completely know these *ἐπουράνια*. I am the only person from whom you can receive a thorough knowledge of the nature of the Messiah's kingdom, and the counsels of God. It is well observed by Euthymius, that our Lord utters these things, sparing the weakness of his hearer, and with a view to gradually raise his mind to the consideration of heavenly things.

The formula οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν is to be taken *improprie*. The Hebrews used to call *ἐπουράνια* not only those things which are hidden from men, and are known to God only, but used to say of those

who thoroughly understood things obscure and commonly unknown, "they have been in heaven, have ascended to heaven, and fetched their knowledge from thence." So Baruch, 3, 29. *τις ἀνέβη εἰς τὸν οὐρανὸν, καὶ ἐλάβεν αὐτήν*, i. e. *wisdom*. See Deut. 30, 12. Prov. 30, 4. Rom. 10, 6. The sense is this, "No one knoweth the counsels of God, hath attained knowledge of divine things, but he that came down from heaven, namely I who have come down from heaven for the purpose of teaching and explaining these heavenly things. (Kuinoel.)

Schoettgen however interprets thus: "No one knoweth the will of my heavenly Father, so as to be able to bring forward any thing concerning the truth of *regeneration*." This interpretation he confirms from Deut. 30, 12. and Rom. 10, 6. "It was (continues he,) a formula common among the Jews; who often said of Moses, that he ascended up to heaven, and there received a revelation concerning the mode of divine worship." This he proves, and illustrates from several Rabbinical writings. Paulus observes, that the formula *ἀναβαίνειν εἰς τὸν οὐρανὸν* was used, 1st, *properly* of the Gods, who were said to be *καταβαταί*, (See numerous citations in Elsner and Wetstein; ex. gr. Senec. Ep. 89. Ovid. Met. 1, 213. Acts 14, 11.) 2dly, *impropiè*, of persons eminent for science and knowledge. See Lactan. v. 1, 11. Cic. pro Manil. 14. Minut. Fel. Oct. 22, 11. Liv. 6, 18. Virg. Ecl. 4, 7. Juvenal 2, 40, and other passages to be found in Wetstein.

But Kuinoel truly remarks, that in this place the formula cannot (as Doederlein and several other recent Theologians think,) denote "*he who brings wisdom or knowledge from heaven*," which would produce a very frigid sense. Besides (continues he,) if Christ had only meant *that*, it would have sufficed to say, "No one hath *ascended* to heaven but the son of man." But in ver. 6, 38. the formula *κατέβηκα ἐκ τοῦ οὐράνου*, and ver. 42. *τοῦ Θεοῦ ἐξήλθον* is interchanged with *ἐκείνος με ἀπέστειλε*. Therefore, the



words ὁ ἐκ τοῦ Θεοῦ κατεβηκώς, must have the sense of "*he who is sent from God.*" Yet neither is the *divine legation alone* meant, since the expression is nowhere used of the *prophets*, and Christ declares himself *superior* to the prophets. It undoubtedly involves at once the *celestial* origin and *pre-existence* of Christ; as is plain from 6, 62, 17. And that John himself understood the formula, is clear from Ch. 1. and infra ver. 31. (Kuinoel.)

14. What Jesus has already said in ver. 12. he now proceeds to illustrate by an example; explaining to Nicodemus what kind of person the Messiah would be; i. e. not the avenger of Jewish wrongs, or the restorer of their liberty, not an earthly monarch, such as they now expected, but the author, not of *temporal*, but *eternal* salvation, produced by the sacrifice of the death of Christ.\* He instances them as *consilium ἐπουράνιον*, known to none but himself, and thus hints that if he should discover such ἐπουράνια, the Jews would repose no faith in him. Indeed, the doctrine of a suffering and dying Messiah was so contrary to their expectations, that, had Jesus propounded this at the commencement of his ministry, no one would have followed him; nay, even the Apostles, though they had the advantage of long constant attention, and unreserved instruction, could not have endured this truth. Therefore, to Nicodemus also, hampered as he was with prejudices, Jesus speaks of his death figuratively and obscurely.

14—15. καθὰς — αἰώνιον. The passage alluded to is Num. 21, 8 and 9. The word ὑψοῦσθαι, like the Heb. נָשָׂא, signifies to be *raised, exalted*: but as he who is crucified is raised, so it may denote similar

\* Nicodemus probably expected that shortly *King Messiah* would sit on a lofty and regal throne, would judge the nations, vanquish and crucify their enemies (a punishment inflicted on the seditious). But now he hears that the Messiah would have no *glory* amongst men, nor slay his enemies, but would himself suffer cruel ignominy and death itself, and that not from idolaters, or robbers in the desert, but in the holy city itself, at the instigation of the Priests and Sanhedrim who sat in Moses's seat.

suspension on the cross ; especially as Knappe thinks our Lord used the Syriac *Zub*, which denoted both to elevate and to crucify. See the Chaldee Paraphrasts on Esth. 7, 11. Syr. Vers. of Matth. 20, 19. 23, 34. But this very *ambiguity* has produced some *diversity of interpretation*. Hence some commentators take *ὑψοῦσθαι*, to denote the majesty and exaltation of Christ after his resurrection. The most judicious ones, however, interpret it of the *crucifixion*; which is confirmed by two other passages where John uses the word in that sense, Ch. 12. ver. 32. 8, 28. And that he meant the word to be so taken here, appears from ver. 16. and 12, 33. The very comparison too between a brazen serpent suspended aloft, and Jesus suspended on the cross, is extremely suitable to the context, and agreeable to the usual mode of teaching pursued by Christ; who, in order to stimulate the slowness of intellect in his followers, and avoid alienating them, was accustomed to deliver his doctrines under the *involuments* of images and similitudes, by which he might excite them to exert all their faculties, and gradually attain to higher and more spiritual doctrines. Nicodemus did not *then* perceive what Jesus meant by the use of this comparison: the language was then obscure to him; yet was he thoroughly prepared for the *events* which were to follow. After the death and resurrection of Jesus, he would remember the saying, and the light of divine knowledge would illumine his mind.

One question, however, remains to be considered; whether this brazen serpent was meant to be a type of Christ, or not. The former position is maintained by almost all the ancient fathers and commentators, and most modern ones. Of these may be especially reckoned Justin Martyr, in his Dialogue with Tripho, p. 321, 322. Euthymius and Theophylact. By the earlier modern commentators too it was almost universally received; and though afterwards questioned by some, it was strenuously defended by others. So Wolf, in his *Curæ*, says, "it hence most clearly

appears that the Serpent suspended, in obedience to the divine command, by the Jews, was a type of the Messiah. So plain, he thinks, is the assertion of the fact, that we may safely acquiesce in it, if even a thousand difficulties could be raised: since it would be safer to openly profess ignorance of their solution, than to undertake the rash attempt of wresting to any other sense, the plain expressions of Christ. The same opinion was also maintained by Suicer, Triller, Deyling, Mark, Lampe, Bochart, Horn, Stock, Witsius, Beausobre, and many others mentioned by Koecher, who himself defends it; observing that the true *ratio* of the type, or similitude, is not solely in the exaltation or suspension of the Serpent, but in the salutary virtue to be obtained by those that looked upon him with faith. Lampe defends this side of the question most strenuously and ably, and moreover, attempts a refutation of the opposite opinions. He thinks the words of our Saviour simply and plainly indicate a comparison between the Serpent that *was* exalted, and himself who is *to be* exalted. The contrary opinion (namely, that there is no such comparison intended,) was first brought forward by Greg. Naz. and afterwards supported by J. Espagne, Burman, Vitringa, Cramer, and especially Huthius, in a Dissertation entitled, *Serpens exaltatus non contritoris sed conterendi imago*. Erlang. 1758. and most recent Theologians, as Rosenm. and Kuinoel. They maintain that it cannot be *proved* that the brazen Serpent was meant to prefigure the death of the Messiah, nor that Jesus himself here told Nicodemus that that institution of Moses was a *Typus realis* of his death.\*

\* From these words of our Lord (says Dr. A. Clarke, on Numb. 21, 9.) we may learn, 1st, that *as* the Serpent was lifted up on the pole, or *ensign*; so Jesus Christ was lifted up on the cross. 2ndly, That *as* the Israelites were to look at the brazen Serpent, so sinners must look to Christ for salvation. 3dly, That as God provided no other remedy than this *looking* for the wounded Israelites, so he has provided no other way of salvation than *faith* in the blood of his son. 4thly, That *as* he who looked at the brazen Serpent was cured and did *live*, so he that believeth on the

15. ἵνα πᾶς — αἰώνιον. Here the divine counsels respecting the salvation of men to be procured by the Messiah, are indicated both by negation and affirmation. (Rosenm.) This very death, however, of the Messiah, was (contrary to any expectation of Nicodemus,) so far from *depriving* him of a *kingdom*, of extinguishing his doctrine, and driving his disciples to desperation, that it rather was to him the *path* to his kingdom, inasmuch as by it pardon of sins and eternal salvation would be procured for his disciples, and by his resurrection immediately subsequent, very many would be induced to repose entire faith in him as Messiah. (Luke 24, 46 and 47.) Thus, even in this respect, he was like the Serpent erected in the wilderness. So Nachmanides. Amovebis nocumentum per illud, quod nocuit: et sanabis ægritudinem per illud, quod fecit ægros. Miraculum fuit in miraculo. Compare 1 Cor. 1, 23 and 24. (Wets.)

16—21. These verses, which most ancient and modern Interpreters regard as a continuation of our Saviour's conversation with Nicodemus, are by many learned commentators, as Erasmus, Wetstein, Rosenm. Schmidt, Paulus, Kuinoel, and others, regarded as the words of the Evangelist, who now, say they, brings forward his own thoughts, and connects them with the preceding conversation. The style of the phraseology, the repetition of the words read in ver. 5. and the occurrence of the term *μονογενὴς*, not used by our Saviour elsewhere, prove this portion from ver. 16—21. to be a continuation and explanation of the above. It is (says Doddridge,) not only a very arbitrary criticism, by which Erasmus makes these the words of the Evangelist, rather than

Lord Jesus Christ shall *not perish*, but have *eternal life*. 5thly, That *as* neither the *Serpent*, nor *looking at it*, but the invisible power of God healed the people, *so* neither the *cross* of Christ, nor his merely *being crucified*, but the pardon he has bought by his blood, communicated by the *powerful energy of his spirit*, saves the souls of men. Schoettgen observes, that the Jews account the brazen Serpent as a type of the *resurrection*. So Sohar, in Jalk. Rub. fol. 144, 4.

of Christ, but if it were admitted, it would destroy much of the beauty and energy of that awful admonition which our Lord gives to Nicodemus, and by him to his brethren, in this his first entrance on his ministry. (Doddr.) This may perhaps be too strong language : I am inclined, however, to acquiesce in the *common* opinion. The passage is thus paraphrased by Wetstein. "Such affection did God bear towards the human race, that he preferred to send his only-begotten son into the world, and deliver him up to death, rather than that He should be wanting to the salvation of erring and perishing men." Compare Rom. 8. 32. Gen. 22, 12. By τὸν κόσμον, some would here understand the *elect only*, by synecdoche, as being the better portion of it. But this is so violent and far-fetched an interpretation, so evidently devised to *serve a purpose*, and *so opposite* to those numerous passages wherein is declared the offer of salvation to *all the world*, that it can deserve no attention. See Wolf, Koecher, and Mr. Horne's Introd. 2, 506. Not less censurable is the interpretation supported by Rosenm. and others, who *confine* the sense of the word to the *Jews*. For, although it has sometimes that *limited* sense, yet here it would be unsuitable to the context, and the manifest scope of the whole passage ; the interpretation is therefore utterly untenable. Grotius and Lightfoot unite in remarking that Christ opposes the narrow opinions of the Jews, who thought that salvation was to be confined to *them*, and shews that it is to be extended to the whole human race. Thus 1 John, 2, 2. "He is the propitiation for our sins : and not for our sins only, but also for the sins of the *whole world* ; i. e. not for us Jews alone, but also for *all nations* of the world." So Wetstein observes, that because Nicodemus had falsely persuaded himself that the benefit of the Messiah appertained to the Jews solely,\* and especially their Priests, Levites, and

\* For the Jews fancied that the Messiah would come, would hold judgment, and bless the *Jews alone* ; and as to all the other nations

scribes, so the Evangelist compares Christ to the Sun which shines for the benefit of *all the human race*. Wetstein too remarks, that the word πιστεύειν is often repeated, to show that though the benefits of Christ are not conferred on account of descent or ancestry, but were extended to *all*, and that they could be *effectual* to those only who should possess honest, faithful, and docile hearts. I agree with Markland, that all these verbs must be rendered *HATH sent, HATH given, &c.* The word ἔδωκεν, must not, as some recent latitudinarian commentators maintain, be interpreted *sent into the world*; for (as Kuinoel justly remarks,) then αὐτῷ (scil. κόσμῳ,) would have been added: but, as very frequently in other passages, (see Schl. Lex.) *delivered him unto death*. See Luke 22, 19. Gal. 1, 4. Rom. 8, 32. John 6. 51.

17. κρίνη. The word κρίνειν signifies properly to hold judgment and pronounce sentence of condemnation on, inflict punishment on; and from the adjunct, to *torture, render miserable, &c.* Here it denotes to render miserable by deprivation of the benefits of the Messiah's kingdom, and the happiness of a future state. This use of κρίνειν is similar to that of the correspondent term in Hebrew, and is illustrated with Rabbinical examples by Schoetgen. Of the *moral* sense of the opposite term, σώζεσθαι, examples are given by Le Clerc on Luke 13, 23. Lampe here adduces the following remarkable passage from Plutarch de discern. amico et adulat. Τῷ μέλλοντι σώζεσθαι δεῖ φίλους ἀγαθοὺς ἢ διαπύρους ἐχθροὺς ὑπάρχειν. The same learned commentator has most copiously illustrated this important term, whose true senses have, however, been most acutely and clearly determined by Dr. Hammond on Luke 13, 23, and by Dr. Maltby, in his Serm. vol. 2. 545.

18. ὁ πιστεύων εἰς αὐτὸν, i. e. 'admits his doctrines

which did not profess the Jewish religion, those he would exclude from the felicity of his kingdom, cast them into a sort of *Tartarus*, and inflict heavy punishments on them. See the note on Matth. 25, 31. seq. 3, 2. (Kuinoel.)

exemplifies and imitates them in his practice ;' or (as Euthymius explains) he that hath a genuine belief ; i. e. keepeth his commands ; for those that do not thus confess him to be God, but deny him by their works.

18. ἦδε κέκριται. He may be reckoned as good as punished : it is as if the day of punishment had already arrived, and the sentence of condemnation been pronounced, and carried into effect. Nay, (says Wetstein in his paraphrase) they already condemn themselves when they shut their eyes, and stop their ears, and preclude themselves from the benefit of that salvation which I came into the world to proclaim to them. They are αὐτοκατακρίτοι and are past all hope of salvation. (Wets.) Bulkley compares Plotin. p. 399. Οὐ γὰρ μήποτε τις ἐκφύγει ὁ παθεῖν ἐπ' ἀδικοῖς ἔργοις προσήκει. Ἀναπόδραστος γὰρ ὁ θεῖος νόμος, ὅμως ἔχων ἐν ἑαυτῷ τὸ ποιῆσαι τὸ κρίθην ἩΔΗ.

19. αὕτη δέ ἐστιν ἡ κρίσις — ἔργα. From the context it is plain that by κρίσις is meant, not the *punishment* itself, but the *occasion* of the crime and the cause of the punishment. So Chrysostom, Vatablus, Beza, L. Brug, Piscator, Rosenmuller, Kuinoel, and Schoettgen, who expounds " the *cause* of eternal condemnation, or the *manner* in which men incur eternal condemnation." Here I cannot omit the excellent exposition of Euthymius, founded chiefly on Chrysostom.

" By this is meant the punishment inflicted on those that will not believe : the *reason* why they are condemned is, that when the light of knowledge and truth *comes* to them, (for here our Lord alludes to himself,) they prefer to that light the darkness of ignorance and error. He that remains in darkness, because the light is withdrawn from him, may have *something* to plead in excuse ; though he ought not to suffer himself to be in this situation, but to *seek* the light. He, however, who, when the light *comes* to him, still remains in darkness, is inexcusable : for he shuts his eyes to the light, and is enveloped in

voluntary darkness; and, so far from *coming* to the light, when the light *comes to him*, he flies from it, and turns away from his salvation."

The passage is thus paraphrased by Wetstein. "The sun is a common benefit to the human race, he shines for all mankind, withholds his light from no one, incites all to honest industry. Yet if any one shall chuse to sleep by day, and rise by night, for deeds of robbery and murder, he will do so by his own fault, at his own peril, and he is without excuse." It is an old dict: *Ille nocens se damnat, quo peccat die*. The Evangelist (observes Kuinoel, means to shew that Christ is not the *cause* of injury and misery to men, nor is it to be attributed to his doctrine, but that the blame rests with men themselves, who reject his salutary precepts. Φῶς has often in the *Sept.* this *moral* sense, namely *doctrine*, and even *religion*; thus in the New Testament it is taken for the Christian religion, and sometimes for *teacher*. Here it is used in a double sense; 1, of Christ himself, the author and promoter of true religion and virtue, as in 8, 12. 9, 5. 12, 46.; 2, the doctrine of Christ, as dispelling error, and eliciting truth. The opposite term, σκότος, is an image for ignorance, superstition, and vice. So Philo de Monarch. T. 2. p. 220, 6. σκότος αἰρούμενοι πρὸ αὐγοειδεστάπτου φωτός, καὶ τυφλὴν ἀπεργαζόμενοι διάνοιαν. I add Liban Or. Pareut. in Julian. ap. Fab. Bib. Græc. 7, 285. καὶ τοῦ φωτός τὸν σκότον ἡγούμενοι φανερώτερον οὐκ αἰσχύνεστε.

20. The sentiment contained in ver. 19. is further illustrated by common and almost proverbial sayings; as appears from the Classical passages compared by Wolf, Raphel, Kypke and Loesner. Thus Eurip. *Iphig.* 1026. κλεπτῶν γὰρ ἡ νύξ, τῆς ἀληθείας τὸ φῶς. Plut. ap Stob. 6. οὐδεὶς γὰρ τῶν καλῶν ἔργων σκότος προβάλλει, τὸ φῶς αὐτοῖς μαρτυρεῖν αἰσχυρόμενος. ἀλλὰ ὅλον ἅμα τὸν κόσμον ἥλιον γένεσθαι, πρὸς ᾧ κατορθοῖ, βούλοισ' ἄν. Senec. Ep. 122. gravis malæ conscientiæ lux est. Wetstein, Beausobre, and Campbell



think that Nicodemus is here alluded to, who had come by night and by stealth. "To this (observes Campbell) the attention of the conscientious man would be more strongly awakened, as the preferring of darkness to light is declared to be the ground of the condemnation of infidels." This observation, however, seems more ingenious than solid.

Φαῦλος properly denotes *light, paltry, contemptible*; 2, false, depraved, vicious. Its primary signification seems to be *small, little*, cognate with the old Latin word *paulus*.

ἐλεγχῇ. So Artemid. 1, 68. τὰ κρύπτα ἐλέγχει. The sense is obvious.

21. ὁ ποιῶν τὴν ἀλήθειαν. Properly speaking, (says Schoettgen,) we cannot *do* the truth, but *tell* it. Therefore the idea of *truth* here and in some other passages of the New Testament is *right, just, good*, as opposed to φαῦλος.\* So sometimes in the Old Testament, as Job 13, 6. ποιήσας ἐνώπιον Θεοῦ ἀλήθειαν. Thus also in 1 Cor. 13, 6. ἀλήθεια is opposed to ἀδίκη. The expression *to do the truth*, and *to do a lie*, perpetually occurs in the Rabbinical writers, of which Schoettgen produces numerous examples.

21. ἐν Θεῷ ἐστὶν εἰργάσμενα, wrought in God. Grotius thinks that ἐν is here used for κατὰ, and that it only signifies, *agreeable to the divine nature*: this is certainly comprehended, but it is not all it expresses. His instance of the like use of the particle in 1 Cor. 7, 30, seems insufficient; for *to marry ἐν τῷ Κυρίῳ*, in the Lord, signifies there the *marrying* one who is in Christ, that is, a *Christian*.

\* The phrase ὁ ποιῶν τὴν ἀλήθειαν, *he that practises truth* often occurs as the character of a *good man*; compare Psal. 119, 30; Isa. 26, 2. 1 Pet. 1. 22. 1 John 1, 6. and 2 John, ver. 4.) and it is used with great propriety, since there is really a *truth* or *falsehood* in *actions* as in *words*; as Mr. Woollaston in particular has shewn at large. See Relig. of Nature, chap. 1. Of the same kind is the phrase ποιῶν ψεῦδος, used more than once by St. John, perhaps in a beautiful opposition to this before us; and should it be rendered *practiseth a lie*, that opposition would be more apparent. See Rev. 21. 27. 22, 15.

22. ἦλθεν — εἰς τὴν Ἰουδαίαν γῆν. Jesus departing from thence (for the conversation with Nicodemus was held at Jerusalem), went into Judæa. The region or district is here (says Wets.) opposed to the city. So Luke 5, 17. 6, 17. 2 Chron. 20, 17 & 18. 36, 23. Esd. 2, 1. Thus the Heb. **אֶרֶץ** is distinguished from **יְרוּשָׁלַיִם** in Jos. 8, 1. where the Sept. has καὶ τὴν πόλιν αὐτοῦ καὶ τὴν γῆν αὐτοῦ. After διέτριβε subaud χρόνον. Examples both of the complete and elliptical phrase are produced by Wetstein. It seems here nearly equivalent to sojourned.

22. ἐβάπτισεν. Griesbach mentions that one MS. reads ἐβάπτισον. He might have added Euthymius and Chrys. 8, 164. D. It seems, however, a παραδόξωσις. By a common figure of speech Jesus may be said to have *done* what he *caused* and ordered to be done. Thus what a king's servants do is ascribed to the king himself. It is pithily remarked by Tertullian de Bapt. "Semper is dicitur facere cui præministratur." (See Grot. Lampe and Lightfoot.) If John B. baptised, it was because he was doing this *in the name* of another, that is, in Christ. It may, perhaps, be permitted us to suppose that Jesus declined this out of *modesty*. A similar instance of this exquisite delicacy I have before adverted to on verse 10. The example of our Saviour was followed by St. Paul, who baptised few or none with his own hand, but through the medium of others. By this solemn initiatory rite Jesus bound them to faith and moral obedience, and introduced them into the new religious society of his votaries.

23. Αἰνῶν — Σαλειμ. John repaired thither, as it seems, for the purpose of administering his baptism to a greater number of individuals. (Grot.) On the situation of Salim nothing certain has been determined. See Lampe and the writers on sacred geography.

23. ὅτι ὕδατα πολλὰ ἦ. εἰ. Beza and Piscator, not observing the Hebraism, have rendered this *many rivers*. Grotius, Lampe, Rosenm., and Kuinoel,

however, rightly explain *plenty of water* ; and such, indeed, would be required by the mode of baptism then *generally* (though, as Lightfoot proves, not *universally*) adopted, namely, by *immersion*. In this sense ὕδατα often occurs in the Apoc. So also it was taken by Nonnus.

25. ἐγένετο ζήτησις — περὶ καθάρισμῶ. Of the subsequent verses 25—31. Schoettgen gives the following analytical plan.

*Subject*: declaration of John the Baptist. 1. *OCCASION*: (ver. 25, 26.) A question which of the two, John or Christ, was the Messiah? 2. The *EXORDIUM* is taken from a general gnome, ver. 17, 3. The *PROPOSITION* is two-fold. *One* negative: I am *not* the Messiah, ver. 28. offers the reason, *because* I am his minister, ver. 28—30. The *other* affirmative: *Jesus* is the Messiah, ver. 31. *Reason*: 1st, because he comes from heaven, and announces the will of his father, ver. 31, 32, 33. 2dly, because he possesseth many gifts, and is endowed with mighty power, ver. 34, 35. *APPLICATION*: Therefore he is to be reckoned as such by you, ver. 33, 36. (Schoettgen.)

I entirely assent to Beza, Grotius, Markland, and Kuinoel, that at ἐκ τῶν μαθητῶν must be understood τισι: a very frequent ellipsis; as in Matt. 23, 34. Luke 11, 40. Ap. 2, 10. 11, 9. See Bos Ellip. For Ἰουδαίων many ancient MSS., as also Syr. V., Theophylact, Euthymius, Chrysostom, Cyril, Nonnus and Eusebius, read Ἰουδαίου, which is preferred by Grotius, Hammond, Doddridge, Mill, Wetstein, Campbell, Greisbach, and Kuinoel, at which word must also be understood τίνος. Bentley, Markland, and Semler, would read Ἰησοῦ, and from the abbreviation Ιου arose (they think) both readings Ἰουδαίου and Ἰουδαίων. I shall detail in a note\* what

\* An accurate reader will not be satisfied with either of these readings, because from the following relation, which the Baptist's disciples made to their master, it appears very clearly that the ζήτησις (*question or dispute*) was not between *John's* disciples and

has been said by Markland in favour of this conjecture. But I agree with Kuinoel that, as it is supported by no MS., it is not to be adopted. It would require a very harsh ellipsis μετὰ [τῶν μαθητῶν] Ἰησοῦ, and the passage produced by Markland in support of this ellipsis is not exactly similar. And, moreover, propriety of speech would demand τῶν Ἰησοῦ. By καθαρισμὸς must be understood *baptism*; as appears from ver. 26. Compare 2 Pet. 1, 9. The disciples (says Kuinoel) of John thought their master's baptism preferable to that of Jesus, since he had been himself baptized by John, and had baptized only through the medium of his disciples. Hence arose the disputation concerning baptism with the Jews, who doubtless had been baptized by the disciples of Jesus, and preferred that baptism to John's. "To the Jewish populace (observes Wetstein) the doctrine of Christ was far more acceptable than that of John, because both his miracles drew with them faith in him as the Messiah, and his singular mildness engaged their affection. ζήτησις signifies *disceptatio*, i. e. συζήτησις, as Acts 15, 2. See Schl. Lex.

26. οὗτος. Wetstein notices the *contempt* expressed in these words. John's disciples seem to have been little attentive to their master's testimony

a Jew or Jews, but between the disciples of John and those of Jesus concerning *Baptismal purification*. Upon this the followers of John repair to him to know the truth of the matter. He gives a full testimony of the superiority and excellence of Jesus in all things, and of his own insignificance; and he appeals to themselves for his consistency in this testimony. The error was, I believe, originally owing to not understanding the ellipsis, which is usual in all writers, who in the latter part of a sentence omit the substantive which had been mentioned in the former, as here: 'Εγέγερτο οὖν ζήτησις (τισὶν) ἐκ τῶν μαθητῶν Ἰωάννου μετὰ (τῶν μαθητῶν) Ἰησοῦ, περὶ καθαρισμοῦ, Now there arose (or there had been) a question between some of John's disciples and [some of the disciples] of Jesus, concerning purification. See on Matt. 24, 51. And there is an instance exactly similar, c. 5. 36. 'Εγὼ δὲ ἔχω τὴν μαρτυρίαν μετ᾽ ἐμοῦ [τῆς μαρτυρίας] τοῦ Ἰωάννου. But Ἰουδαίων, or Ἰουδαίον, will, I believe, be found, upon more accounts than one, utterly inconsistent with the sense of the place.

concerning Jesus, or had not rightly comprehended the force of it, and thought that John had, through excess of modesty, magnified the dignity of Jesus. They evidently accounted John a greater prophet than Jesus, and they envied him the greater concourse of people. Πάντες for πολλοί, like the Hebr. כָּל, (Kuīn.) An hyperbole (I add) common to all languages, and especially employed by those who speak under the influence of anger, envy, or any of the stronger passions.

27. οὐ δύναται ἄνθρωπος — οὐρανοῦ, i. e. no one can or *ought* (see Acts 4, 20. 5, 39.) to claim more than is granted him by God. Wetstein paraphrases, "I cannot arrogate and claim to myself more than God has given me." Kuinoel paraphrases, "No one ought to affect more honour than God has allotted to him: every one ought to live content with the lot God has assigned to him."

28. αὐτοὶ ὑμεῖς — ἐκείνου, i. e. you yourselves, by this very address, bear testimony that I acknowledged Jesus to be infinitely superior to myself, that I am not the Messiah, but only his herald.

29. ὁ ἔχων τὴν νύμφην, νυμφίος ἐστίν. By an example, taken from common life, John the Baptist shows what is the difference between Christ and himself. Himself he compares to the *paranymphus* or *bride-man*, Christ to the bridegroom, with whom Christ compares *himself*, in Matt. 9, 15. 15, 1. The ὁ φίλος τοῦ νυμφίου is the *bride-man*, the bridegroom's friend, and is equivalent to the *παρανύμφος* in Matt. 9, 15; or, by a strong Hebraism, the υἱὸς τοῦ νυμφῶνος. The *paranymph* among the Hebrews procured the spouse for their friend, gave report of her personal qualifications and virtues, were the mediators between the betrothed pair, and the bearer of any messages from one to the other. They accompanied the bridegroom when he went to take away the bride, in order to celebrate the marriage at his own house. It was their duty too to consult for the honour of the spouse, to defend her good

fame against the scandals of the censorious and malignant, and to take care that no fraud should be practised in respect to the signs of her virginity. Great gifts were presented to the new married couple, in order to increase the joy of the occasion. After the nuptials the *παράνυμφος* was the advocate for the spouse, if perchance any quarrel should arise between the husband and the wife. The number of the *παράνυμφοι* were *two*; one on the part of the bridegroom, the other on that of the bride. (Schoettg. and Selden *Ux Hebr.* 2, 16.) See also Warnekros, *Hebr. Antiq.* p. 291. and Jahn's *Bibl. Archæology*. The exact nature of the allusion comprehended in the word *χαίρει διὰ τὴν φωνήν* has been warmly debated, and the whole subject discussed with less *delicacy* than is desirable in sacred annotation. Some have supposed that this alludes to a peculiar ceremony attending the marriages among the Jews, which the reader may find detailed in Dr. Hammond in *loc.*, Kuinoel in *loc.*, Selden *Uxor. Heb.* 2, 16. But the joy of the *παράνυμφος* at bringing about the desired event may be considered as alluded to in a *general* way; neither is there any allusion to what passed on the *wedding night*, but at the previous interview between the betrothed couple, brought together by the male and female *παράνυμφοι* (*ex officio*) to a private apartment called Chappou, to which they were stationed so near as to distinguish the tones of voice and accents of affection of the *sponsus* indicating acquiescence in the bride proposed to him, which would naturally be listened for by the *paranymphs*, and excite *corresponding* joy in their bosoms. So Lampe and Kuinoel. The application is obvious, and is thus detailed by Schoettgen. "Christ is the bridegroom, the Church the bride, the ministers, as also John the Baptist, are *שושבינים*, 2 Cor. 11, 2. These labour that they may present to Christ a virgin pure and without spot; to this all their toil is directed, and in this consists their delight. The rest may easily be supplied." *Χαρὰ πρὸς*

πληρωμένη. E. T. *fulfilled*. It would be better rendered *complete, consummate*; for as both these are *properly* participles past, they correspond more nearly to the original. The phrase occurs infr. 13, 11. 16, 24. 17, 13. and is of Hebrew origin, corresponding to תָּמַלְשׁוּ הַמָּשׁ. It occurs in Bereschith R. fol. 40. 4.

30. ἐλαττοῦσθαι, "Lessen, decrease in power." Examples both of the physical and metaphorical sense are adduced by Wetstein, Munthe, and Krebs. Thus Thucyd. 3, 42. μή προστιθέναι τιμὴν, ἀλλὰ μὴδ' ἐλασσοῦν τῆς ὑπαρχούσης. Jos. Ant. 7, 1, 1. Plut. Pompej. p. 625. where Pompey is compared in respect to Sylla as the rising sun to the waning moon. Euthymius compares our Lord's predecessor to the morning star at sun-rise. Thus Ammonius remarks, "In truth Christ neither increases, nor John decreases, but like the morning star, the latter is obscured by the intellectual sun."

31. Most recent commentators, as Wetstein, Bengel, and Kuinoel refer ver. 31—36. not to John the Baptist, but to the Evangelist, who (they think) has here subjoined his own sentiments on the subject. The style, (say they) the method of treating the subject, and the mode of argumentation, are peculiar to our Evangelist. This, however, is uncertain, and a point of no very easy determination.

31. ἀναθεν ἐρχόμενος. This expression does not merely denote, as the Socinians tell us, a divinely commissioned legate, but it involves a notion of the pre-existence and divinity of Christ. See note supr. 14. This is admitted too by Kuinoel, who observes that the Evangelist is proving Christ's superiority to all the prophets and John the Baptist himself. But they were all divinely commissioned legates.

31. ὁ ὢν ἐκ τῆς γῆς, i. e. of earthly origin; as opposed to ἐκ τοῦ οὐρανοῦ. The sense is, therefore, this. A mere *man* is not endued with appropriate knowledge of divine things, has not intimate acquaintance with the secret counsels of God, such as *he* possesses who is of celestial origin (to whom God giveth not

the spirit by measure, ver. 34); he, therefore, teacheth, and can teach, only what is earthly, incomplete, and imperfect. But he who is endued by God with a complete and accurate knowledge of heavenly things, is thoroughly conversant with the counsels of God, is, from his origin, superior to all men in dignity, and far exceeds all, even the *prophets* themselves, in spiritual knowledge. Wetstein illustrates the *ὦν ἐκ τῆς γῆς* by a great number of Classical and Rabbinical passages. Ex. gr. Hor. Sat. 2, 2, 79. atque *affigit humo* divinæ particulam auræ. Flor. 2, 2. Ille rudis, ille pastorius, vereque *terrester*. Athen. 10. p. 443. E. βῶλος, ἄροτρον, γηγενής ἄνθρωπος. Philo 1. p. 32, 40. διττὰ ἀνθρώπων γένη· ὁ μὲν γὰρ ἐστὶν οὐράνιος ἄνθρωπος ὁ δὲ γῆϊνος. Many other passages are cited by Wetstein,\* which, however, are not all of the same kind, and indeed none of them directly apposite. The sense (as I have before pointed out) breathes something far more exalted, and involves the *divinity of Christ*.

Wetstein subjoins the following ingenious paraphrase. "He who hath nothing but what he received from his parents, will possess such a disposition of mind as they from whom he has derived his birth, and with whom he has associated, happen to possess. If born of Israelites, he will worship idols; if of Jews, he will expect the Messiah to appear with regal pomp, in order to conduct the favoured people to the felicity, riches, and honours of this life. Those prejudices, which he has imbibed from his tender age, will hinder him from laying aside partial views and discerning the truth. He will despise a Messiah of humble origin and lowly station; nor will he acknowledge him to be the celestial and spiritual Lord of all. (Wets.) Compare 1 Cor. 15, 47.

34. καὶ — οὐδεὶς λαμβάνει. Lampe, Rosenm., and Kuinoel. have rightly rendered καὶ *tamen*, and yet.

\* To the passages cited by Wetstein, I add Æschyl. ap Stob. Serm. Eth. 28. τὸ γὰρ βρότειον, σπερμ' ἐφημέρια φρονέει.



The οὐδείς must be taken with limitation, denoting *few or none*. Such hyperboles are closely connected with high wrought pathos, such as that which breathes in this beautiful passage.\*

33. ὁ λαβὼν α. τ. μ. ἐσφράγισεν ὅτι ὁ Θεὸς ἀληθὴς ἐστίν, i. e. he who admits this doctrine hath thereby attested, and doth attest, the veracity of God. For he undertakes the profession of Christ's doctrine, because he thinks it proceeded from God, and must, therefore, be true. Wetstein thus paraphrases: "Agnoscit Deum veracem esse, et quæ per prophetas promiserat, præstitisse." The word σφραγίς is verbal from σφραττω (cognate with φράττω) to fill up, and denotes properly a piece of wax or (as in the east) clay, or other ductile material which has filled up a certain cavity of some other substance, and has impressed from it a correspondent *form*. Hence it signifies an *impress*, or piece of wax so sealed, a *seal*, and sometimes the instrument with which the impression is made, i. e. the *sigillum*,† which was usually attached to a *ring*. So Sirach 49, 11: (cited by Kuin.) καὶ αὐτῶς ὡς σφραγίς ἐπὶ δεξιᾷ χειρὸς. Schol. on Soph. Electr. 1226. σφραγίδα πατρὸς δακτύλιον. Hesych. σφραγίδες αἱ ἐπὶ τῶν δακτυλίων. To these examples I add Liban. Or. 261. v. τὴν γνωμὴν ἐπεσφράγισατο. Max. Tyr. Diss. 10, 1, 2. ἐπισφραγίζεται ὁ λογισμὸς τῇ ἐμπειρίᾳ. Procop. 304, 33. τοῦ αὐτοκράτορος τὸ ἔργον ἐπισφραγίσαντες. Me-

\* Markland cites as examples of this idiom, Hor. Art. P. ver. 460. non sit qui tollere curet. Si curet quis opem ferre, &c. Jos. Ant. p. 572. καὶ οἱ μὲν ἄλλοι πάντες τὸν Ἰωνάθην κατέλιπον ὀλίγοι δὲ τίνες — ὑπέμειναν, &c. I add that in Thucydides οὐδένα χρόνον is frequently used for a *very short time*.

† This passage (observes Campbell) is a strong evidence that the words of Scripture ought not to be more rigidly interpreted than ordinary style of dialogue, wherein such hyperboles as *all for many* and *none for few*, are quite familiar.

† The student will observe that this is a diminutive of *signum* (i. e. quasi *signillum*.) which comes from the Northern verbs *zeigen*, *deken*, *degen*, cognate with Gr. *deik* — *ειν* to *mark*. From the same source may be derived the Bohemian *zegy*, to *mark*; The Hebr. סתם *seal* properly denotes no more than a *fastening* (material).

nand. Hist. ap. Cop. Hist. Bys. 171. ἐπισφράγισαντες τὸ κουνεχές, approving his prudence, *comprobantes*; which, however, savours of Latinism. The word frequently occurs also in Aristides, as, for instance, 3, 624. ἐπίκυροι — καὶ ἐπισφραγίζεται ὅτι, κ. τ. λ. And as testimonies of contracts, or other engagements, were confirmed by the addition of a seal, any confirmation of truth was called σφραγίς; and, as by the imposition of a seal any thing is rendered *un-suspected* of fraud, firm, and certain, therefore σφραγίζειν came to mean *confirm*, as here, and Eph. 1, 13. 2 Cor. 1, 22. Sap. 2, 5. ὅτι κατεσφραγίσθη, καὶ οὐδεὶς ἀναστρέφει. See Rom. 4, 4. εἰς σφραγίδα, *for confirmation*. Here, therefore, it denotes “hath sealed and attested his belief in the veracity of God.” “For (observes Campbell) our acceptance of God’s message by his son, through an unshaken faith, vouches on our part the faithfulness of God, and the truth of his promises.

34. οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ Θεὸς τὸ πνεῦμα. By ἐκ μέτρου is meant *sparingly*, and restricted, as food and drink is dealt out to a besieged city, &c. Similar expressions from the Latin and Greek Classical writers are produced by Raphel and Wetstein, and from the Rabbinical writers by Cartwright and Schoettgen. So the Latin phrase, *ad demensum tribuere*. Suet. Cæs. 26. frumentum *sine mensurâ* dedit. Jos. Bell. 3, 7. μέτρῳ τὸ πότον αὐτοῖς διένειμεν. Apulej. Met. 4. ordeum affatim et *sine mensurâ* largita est. Thus the rabbins say that Abraham received his inheritance in the world *in mensurâ*, but Jacob *sine mensurâ*; and that the Holy Spirit did not dwell in the prophets, except *mensurâ quadam*, and that the law promulgated from hence is only *ad mensuram*. By the πνεῦμα is meant (says Rosenm.) the divine illumination imparted to the prophets, and not only denotes perfect knowledge, but the faculty of expressing it in words. It is a profound remark of Euthymius, that, in treating of the glory of the son, the baptist speaks οἰκονομικῶς, and en-

deavours to draw his hearers on gradually. Therefore (continues he) we must not hastily and inconsiderately catch up the words of Scripture, but enquire into the intent of the speaker and the weakness of the hearers. For teachers do not always speak according to their own ideas, but frequently adapt their discourse to the capacities and opinions of those whom they are instructing. So St. Paul, 1 Cor. 3, 1, 2. "I could not speak unto you as unto spiritual, but as unto carnal. I have fed you with milk, and not with meat." For he *could* not, by reason of *their weakness*. (Euthym.)

35. ὁ πατήρ — ἐν τῇ χειρὶ αὐτοῦ. By *χειρ* is here (by a Hebraism) meant *power*. Πάντα must here be *restricted* to what forms the subject of the discourse, namely, spiritual knowledge, and religious doctrine, and eloquence. "Thus (observes Schoettgen) some prophets particularly excelled in visions, some in dreams, some in teaching, others in comforting, rebuking, &c., but Christ was *all in all*." Ἐχει, i. e. ἔξει *shall have*.

36. ὁ πιστεύων εἰς τ. υ. It is observed by Bishop Jebb, in his Sacred Literature, pp. 149, 150, that the translators of our authorised version "have not preserved the variation of the terms, ὁ πιστεύων, ὁ ἀπίθων, rendering the former "he that believeth," the latter "he that believeth not." The variation, however, is most significant, and should, on no account, be overlooked; as Dr. Doddridge well observes, "the latter phrase explains the former; and shews, that the faith to which the promise of eternal life is annexed, is an effectual *principle* of sincere and unreserved *obedience*." The descending series is magnificently awful: he who, with his heart, *believeth in the Son*, is *already* in possession of eternal life: he, whatever may be his outward profession, whatever his theoretic of historical belief, who *obeyeth not the Son*, not only does not possess *eternal* life, he does not possess any thing worthy to be called life at all; nor, so persisting, ever can *possess*, for he shall not.

even see it; but this is not the whole, for as eternal life is the present possession of the faithful, so the wrath of God is the *present* and *permanent* lot of the disobedient; it *abideth on him*." (Bp. Jebb.)

## CHAP. IV.

*A manifestation of the glory of God in Samaria.*  
After the greater part of a year spent by Christ in making disciples in Judea, he passes from thence to enlighten the dark regions of Samaria with the beams of gospel truth. Hence arose the narrative, which now follows, of the miraculous conversion of the Samaritan woman, from ver. 1—42, in which is first described the journey of Christ into Galilee through Samaria, which gave occasion to this remarkable conversation, v. 1—6. Then the conversation itself, ver. 7—26. Finally the events which succeeded it, 27—42. (Lampe.)

The *Pharisees* here mentioned are supposed to have been of the Sanhedrim. That sect had, upon the whole, been well-wishers of John, and thought highly of him, especially as he did not object to their ascetic mortifications, minute ceremonies and customs. These, therefore, had not been well pleased to hear of John's fame being obscured by that of Jesus, who set so lightly by their institutions, and despised their traditions. Yet they bore no real good will towards John; since he had not, in his discourses, spared their vices and hypocrisy. They were, therefore, not sorry on hearing of John's imprisonment, though their satisfaction was diminished when they saw the influence and reputation of Jesus so much on the increase, as to present just causes for fear, lest, by his means, they should be deprived of all credit and authority. Hence they were inflamed with such envy and hatred towards him, as rendered it prudent and (as his time for dying was not yet come) *proper* for him to frustrate their designs by departing into a distant province like Galilee, where

their authority was far less than in Judea. This, too, our Lord was the more readily to do, since he already had laid the foundation of his doctrine in Judea, on which a superstructure might afterwards be easily erected.

2. οὐκ ἐβάπτισεν. Whether our Lord had done this *before*, is disputed, and as yet undecided. At all events, he now found that the office of baptizing could not well be united with that of teaching, and as the latter was the more important (for, as Wetstein observes, “It is far less to administer baptism, than to preach the Gospel and regulate the affairs of the Church), he transferred the other office to his disciples. He did not baptize *in conjunction with them*, lest disagreements might arise among those who should prefer the baptism of the master to that of the disciples. See 1 Cor. 1, 12. (Kuin.)\*

4. ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρείας. It was so far *necessary*, as being a far shorter and readier route. See Jos. Vit. 52. ap. Wets. (Kuin.)

5. ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην Συχάρ. Since Christ (as appears from ver. 6.) took up his quarters in a certain place on the outside of the city, and the disciples entered it (ver. 8.), and after retiring from it, found Jesus talking with the Samaritan woman, it is plain that εἰς must be rendered like πρὸς, that this, *towards*. See Matth. 15, 21. and Schl. Lex.

Σιχάρ or Συχάρ (as is read in most MSS. and received by Mill, Bengel, Griesbach, and Matthias) is the same city as that which is called שִׁיחַר in Gen. 33, 11. Jos. 20, 7. Συχέμ, or Σίκιμα, afterwards Neapolis, now a village called Naplosa. The city was situated between Mount Gerizim and Ebal, in a well watered plain. See Judg. 9, 7. Jos. Ant. 3, 7, 2. 11, 8, 6. First it was called Sichem, afterwards, no:

\* This might be partly to avoid importunate inquiries whether he was the Messiah, and partly to prevent those prejudices which might have arisen against the more perfect form of *baptism* afterwards instituted, if any had received this less perfect *baptism* from Christ himself. (Doddridge.)

doubt by the Jews in derision, denominated Συχαρ *Sycher*, in order to stigmatize the *drunkenness* of the inhabitants (as Lightfoot thinks), and with a reference to Is. 28, 1.; or rather (as Reland Diss. Misc. P. 1. p. 141. is of opinion) to stigmatize their *idolatry*, ῥψ denoting both a *lie* and an *idol*.\* Be that as it may, the use of the term does not imply any contempt on the part of the Evangelist. (Kuin.)

5. πλῆσιον τοῦ χωρίου, ὃ εἶ. 'I. 'I. Wetstein compares Cic. de Legg. 2, 2.; movemur—nescio quo pacto, locis ipsis, in quibus eorum, quos diligimus aut admiramur, adsunt vestigia.

6. κεκοπιακῶς, *being fatigued*. Neuter verbs have often (as here) a passive sense. So 2 Sam. 17, 2. κοπίων καὶ ἐκλελυμένος, &c. Matth. 11, 29, &c. In the interpretation of οὕτως there has been no little diversity of opinion. Some render it *therefore*, *wherefore*: others *afterwards*: others again '*as it happened*.' Thus Wetstein cites Hor. 2. Od. 11, 13. Cur non sub altâ platano, vel hac pinu jacentes sic temerè—potamus uncti." The Scholiast on Soph. Ag. 1198. explains οὕτως ὡς ἐτυχε. See Cyril, Chrysostom, Enthymius, Theophylact, Gr. Gloss. Bengel and Paulus. Lastly, not a few (and among the rest, Kuinoel) regard it as pleonastic, and Kuinoel remarks that nothing is more usual to any good writer than to subjoin this particle when some preposition denoting *cause* has preceded, either *expressed*, or (as here) *included* in a participle. This is (I admit) a learned and ingenious solution: but it does not carry *conviction* to my mind. To resort to pleonasm in such a case, appears little more than a decent way of shuffling over the difficulty. I would propose to take ἐκαθέζετο οὕτως for οὕτως ἐκαθέζετο. It is certain that, had the words been so placed, no scholar could have stumbled at the expression: and

\* This might partly be to avoid importunate inquiries whether he was the Messiah, and partly to prevent those prejudices which might have arisen against the more perfect form of *baptism* afterwards instituted, if any had received this less perfect *baptism* from *Christ himself*. (Doddridge.)

why should we not suppose that a writer like our Evangelist, (together with other anomalies committed in a language so little familiar to him as the Greek,) should have fallen into *this*. Among other peculiarities of John's style, may, perhaps, be reckoned that of sometimes throwing the words out of the order which would have been assigned to them by a skilful Greek writer. The *οὕτως* will thus have the sense *deinde, then, therefore, accordingly, &c.* as very frequently in the best writers.

6. *ὥρα ἣν ὥσελ' ἔκρη* i. e. *about 12 o'clock at noon*, when the heat was greatest, and when the disciples were sent to procure food: for that (as Kypke observes) was about the Jewish *dinner hour*. Lampe, too, thinks that Jesus stopped there, not only for the sake of rest, but as being at a fit dining place. For in the hot countries of the East, travellers chuse to take their meals by the side of wells. In illustration of this, Lampe cites Philostr. Vit. Ap. ἀριστοποιομένων δὲ αὐτῶν πρὸς πηγῇ ὕδατος, where he thinks that Philostratus had this passage in view; which is not improbable. I have noticed several such imitations, some of which, I have pointed out in the present work.

7. *γυνὴ ἐκ τῆς Σαμαρείας*. This woman is in the next verse called *ἡ γυνὴ Σαμαρεῖτις*, which expression especially, will not permit us to suppose that more is meant than a Samaritan woman. Neither is it likely that the inhabitants of the *city* Samaria, would go two miles for water.\* The woman had probably

\* The office of drawing water, in ancient times, chiefly fell to the *women*, for the purpose (thinks Almelovent) of saving the more valuable time of the *men*, in countries where the fountains were distant and the heat forbade any great haste. Thus it happened that fountains presented the best opportunity to the youth of seeing and cultivating an acquaintance with the maidens. Hence, too, it would be a likely place of resort for harlots, and seems to have really been so, insomuch that Almelovent and Schoettgen think that the woman here mentioned was of that description; and this (they think) may account for the wonder and indignation expressed by the disciples at seeing our Lord conversing with the woman. But this seems very uncertain, not to say improbable.

come from Sichem ; which seems alluded to in ver. 8. and 28, 30. compared with ver. 5. (Kuinoel.)

7. *δός μοι πιεῖν*, give me drink. This mode of employing the verb as a noun, is used by the best Greek writers. See Raphel and De Rhoer. Wetstein cites Herodot. 4, 172. *ἐκ τῆς χειρὸς διδοῖ πιεῖν*. Aristoph. Pac. 49. *ἀλλ' εἰσιὼν τῷ κανθάρῳ δάσω πιεῖν*. I add Athen. 4. D. *ἔγχει πιεῖν μοι*. Soph. Frag. Incert. ap. Athen. L. 10. p. 433. *οὐκ ἂν πλέον τερψείης ἢ πιεῖν διδούς*. Eurip. Cycl. 557. *ἔπως λήψῃ πιεῖν*. Theocr. Id. 10, 53. *ὃν μελεδαίνει τὸν τὸ πιεῖν ἐγχεῦντα*. Theocr. 22, 62. *οὐδ' ἂν τοῦδε πιεῖν ὕδατος σύ γε δοίης*. Arist. Conc. 306. *ἐν ἀσκιδίῳ φέρων πιεῖν ἅμα τ' ἄρτον*. Nor is this idiom unknown to the Latin writers. Thus Terent. Andr. 3, 2. (cited by Wets.) *quod jussi ei dare bibere, et quantum imperavi, date*. Jesus asked her for drink, either to quench his thirst, or rather *οἰκονομικῶς* (says Euthym.) to give her an opportunity of conversing with him, and thus leading her to repentance and reformation.

9. *πῶς σὺ Ἰ. — Σαμαρείτιδος*. Lampe understands this as spoken sarcastically ; q. d. “You Jews spurn at accepting any benefit from us : how therefore, can you ask me even for so small a boon as a little water?” That Jesus was a Jew, she had collected (says Chrysostom,) from his dress and dialect. For (observes Lampe,) the Ephesian dialect differed from that of the rest of Israel (see Jud. 12, 6.) as the Galilean did from the rest of Judæa.

9. *οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρείταις*. These words are plainly for the information of the Hellenistic readers, and to offer a reason for the woman's refusal. The word *συγχράομαι*, signifies to use the cooperation (*σύν*), or assistance of any one in any work, and, from the adjunct, to hold familiar intercourse with. This word occurs in no other passage of Scripture : nor is it frequent in the Classical writers. Wetstein cites Polyb, 1, 29. A more apposite passage is cited by Kuinoel, from Arrian. Paraph. p. 159. *συνεχρήσαντο δι' αὐτῷ καὶ ἀπὸ Μ. τίνες, commer-*



*cium habebant.* We are not, however, to understand that there was *no communication* between the Jews and Samaritans, which from the situation of Samaria, with respect to Judæa and Galilee, would have been impossible. All unavoidable commerce, such as buying and selling necessities, (which indeed was considered lawful even towards the Gentiles,) was permitted; but nothing that approached to a closer communication, such as conferring or receiving benefits, and forming friendship.\*

\* The Pharisees were, in their traditions, nice distinguishers. Buying and selling with the Samaritans was permitted, because that was considered as an intercourse merely of interest or conveniency; borrowing and lending, much more asking or accepting any favour, was prohibited, because that was regarded as an intercourse of friendship, which they thought too impious to maintain with those whom they looked upon as the enemies of God. (Campbell.)

The causes of this reciprocal hatred were numerous; and their origin and extent are thus detailed by Lampe and Kuinoel.

"The Samaritans were descended from the remnant of the Israelites not carried away into captivity, and afterwards intermixed with Gentiles from the neighbouring parts of Assyria, especially the Cuthi, who had come to colonize and occupy the vacant situations of the former inhabitants. In this new colony idolatry was introduced and permitted from the very first; yet so as to worship Jehovah in conjunction with the false gods. (2 Kings, 17, 29.) When afterwards Cyrus permitted the Jews to return from captivity and rebuild their temple, the Samaritans, who wished to form an union in religious matters with the Jews, requested that the temple might be erected at the common labour and expense of both nations. But Zorobabel, and the other Jewish rulers, rejected their request, urging that Cyrus had committed the work to *them only*, and had charged the governors of Samaria to keep away from the place, and only assist the Jews out of the public revenues of the province. The Samaritans, however (said they), were at liberty to *worship* there, since the temple had been erected for the worship of the Supreme Being by all the human race. See Esdr. 4, 2. Jos. Ant. 11, 4. When the Samaritans had received this repulse from the Jews, they felt much fortified, and laid wait for revenge, they endeavoured to obstruct the restoration of the temple, and the increase and prosperity of the new Jewish state, by various methods. See Esdr. and Jos. Ant. just referred to. Hence originated a mutual hatred between the nations, which had been afterwards kept up and increased by the revolt of Manassah, and the erection of the temple on Mount Gerizim. For Manassah, a brother of Jaddus the High Priest, had, contrary to the laws and customs of the nation, taken in marriage the daughter of Sanballat, the Ruler of Samaria (Neh. 13, 23 seq.) and when the Jews, indignant at this, had ordered that he should

10. εἰ ἤδεις τὴν δαρεὰν τοῦ Θεοῦ — ζῶν. By τὴν δαρεὰν τοῦ Θεοῦ, Beza, Piscator, and others understood Christ himself. But Lampe has truly observed, that the Messiah is no where else called by this name *absolutely*; and if this were admitted, the words fol-

divorce her as an alien, or no longer approach to the altar and the sacred institutions, he fled to his father-in-law, a High Priest, who alienated many from the religious worship of the Jews, and by gifts and promises drew over great numbers, and even some of the Priests, to the Samaritan party. But now that the temple was erected on Mount Gerizim, still greater contentions arose between the Jews and Samaritans concerning the *place of divine worship*. For the Samaritans denied that the sacred rites at *Jerusalem* were pure and of divine ordination: but of the temple on *Mount Gerizim* they affirmed that it was holy, legitimate, and sanctioned by the presence of the Deity. The Samaritans, moreover, only received the books of Moses. The rest of the sacred books (since they vindicated the Divine worship at Jerusalem) they rejected, as also the whole body of the traditions, keeping solely to the letter. See the note on Matth. 10, 5. From these causes the Jews were inflamed to the most rancorous hatred towards this rival nation; insomuch that to many of them the Samaritans were objects of greater detestation than even the Gentiles. (See Luke 10, 33.) Hence Sirach 50, 25, thinks them "not worthy the name of a people." Compare Deut. 32, 21. It is no wonder, then, that there should have been such a constant reciprocation of injuries and calumnies as had served to keep up a perpetual exasperation between the two nations. The fault, however, was not all on the side of the Jews: for (as we learn from Bartenora ad Roschaschana 2, 2, cited by Schoettgen) the Samaritans inflamed this enmity by taking every opportunity of injuring, or at least offering provocations to, the Jews. The following anecdote may serve as an example. "When the time of the new moon was just at hand, the Jews had a fire kindled on the highest mountains to warn those who were afar off of the exact time of the *novilunium*. What did the Samaritans do? Why, in order that they might lead the Jews into an error, they themselves, during the night time, kindled fires on the mountains. Therefore the Jews were obliged to send out trusty and creditable persons who should give out the time of the new moon, as observed by the Jerusalemish Sanhedrim, or defined by other persons to whom that office was committed." The Samaritans, however, did not entertain so much hatred towards the Jews, as the latter did towards the former: nor did they deny towards them the offices of humanity. See Luke 9, 53. 10, 32. Thus, by the turn given to the sentence in ver. 9. the fault plainly lay with the Jews. Jesus, however, disregarded, nay discountenanced, this hatred, and as he did not hesitate to eat with tax-gatherers, so neither did he avoid intercourse with Samaritans." (Lampe and Kuinoel.)

lowing would be tautological, and the sentiment have a frigid air. I assent therefore to Grotius, Lampe, Doddridge, Campbell, Rosenm. and Kuinoel, that it denotes *the opportunity*, so unexpectedly and graciously *presented* to her, of knowing the Messiah, and the offer of grace and salvation made by him; in which (says Lampe,) is *comprehended* not only salvation, which is the gift of God, (Rom. 6, 25.) but all the *means* for obtaining it: faith, probity, charity, and whatever appertains to true religion. There seems (says Campbell,) to be intended here, a contrast between the munificence of God, which extends to those of all religions and denominations upon the earth, and the contracted spirit of man, who is ingenious in devising pretexts for confining the divine liberality to as few objects as possible. To this train of sentiment, the preceding words naturally lead. The woman had expressed her astonishment that a Jew could ask even so small a favour as a draught of water from a Samaritan. Jesus tells her, that if she had considered more the bounty of the universal Parent, from which none are excluded by the distinction of Jew, Samaritan, or heathen, than maxims founded in the malignity of man, and if she had known the character of him who talked with her, she might have asked successfully, a gift more important.

10. ὕδωρ ζῶν. By this, is *properly* meant living, i. e. *running* water; as that of fountains and rivers, in opposition to that of cisterns and wells, which is motionless, and therefore dead. For (observes Euthymius,) the life of water consists in flowing and keeping in motion. The Latin writers have similar expressions, such as *aqua viva*, *fluvius vivus*, *flumen vivum*. Thus also the Greeks applied to such water the epithet αἰσῆπυρος and ἀένναος. Plato has in his L. 10. de Legibus (cited by Bulkley,) the yet more metaphorical term ἐμψυχον ὕδωρ. In this physical sense, the woman understood our Lord. But he evidently meant it to be taken figuratively, that is, ζῶν for ζῶσ-

ποιεῖν, *refreshing, exhilarating, &c.* Lampè observes; that in the sacred writings, *water* is a very common *symbol* to denote all salutary and celestial benefits; (compare Jer. 2, 13. 17, 13. Zach. 14, 8.) nay, that the Gentiles also considered water as a *symbol* of signal benefits; and he subjoins some Classical citations. Schoettgen too, has illustrated this from the Rabbinical writers, and well observes, that the preaching of the Gospel is *therefore* compared to *water*, because fountains and springs were very rare in the Oriental countries. Hence arose those contentions for them, of which we read, as also their being fortified with massy stones. What cool and *fresh* water (continues he,) is to man in the torrid zone, that should the word of God be to the souls of men. Such it especially was in the time of Christ—and scarcely less in that of *Luther*, when the broken and dilapidated cisterns of Pharisaical, and of Popish superstition, contained only putrid and contaminated water. Euthymius explains this ὕδωρ ζωῆν by τὸ νάμα τῆς διδασκαλίας αὐτοῦ. “It is so called (he finely remarks,) because, like water, it purges away the filth of sin, extinguishes the flames of unruly passions, and removes the dryness and unfruitfulness of infidelity.” Chrysostom, T. 8, 183. D. explains ὕδωρ ζωῆν, the grace of the Holy Spirit, which (says he,) is differently denominated in respect to its various energies, or operations. Here it is likened unto water, in other places, to fire. For (continues he, in exquisitely beautiful phraseology,) as the water which descends from heaven nourishes and vivifies, and though it be of one kind, operates in various ways, is snow-white in the lily, but sable in the narcissus, blushes in the rose, is purple in the violet, is sweet in the fig, but bitter in the wormwood: so also the *Divine Spirit*, which descends from heaven, nourishes and vivifies the soul, and though of one kind, exerts its power and efficacy in various ways.” Our Lord (observes Kuinoel,) was accustomed from things corporeal, to excite the minds of his hearers

to the study and knowledge of things spiritual; and, from things obvious to the senses, (as fields, seed, vines, sheep, light,) to deduce copious stores of metaphorical diction. It is common in the scriptures and the Rabbinical writers, to liken unto *water* that which refreshes and blesses the souls of men. See 7, 38. Prov. 10, 11. Sir. 15, 3. 24, 21. where wisdom and instruction are compared to *food and drink*. See Barnach 3, 12. and the Rabbinical passages in Lampe, Schoettgen and Lightfoot, on Luke 10, 25. Some Commentators (says Kuinoel,) have thought that this *πηγή*, *Jacob's well*, was only a cistern filled with rain water. But, from the woman's answer in ver. 11. it appears that there was also a spring of living water in it.

11. *κύριε* — *ζῶν*. She calls Jesus *κύριε*, *Sir*, a name of honour; but which the Jews used in common conversation, and were wont to address even strangers. See the note on Matth. 8, 2. Ruth 2, 13. So Mary Magdalene (Joh. 20, 15.) addresses Jesus, whom she thought was the gardener: and so in Gen. 24, 18. Rebecca accosts Elieza, a servant of Abraham. (Lampe.) This may be very true, but *here* it seems to have been intended to express great respect: for (as Euthymius well observes,) the woman conjectured from the words of his address, "If thou hadst known who it is," &c. that Jesus was some person of consequence, from whom it would be creditable to have had a cup of water presented: besides, she had been induced to feel respect, from the dignified mildness and affability of his address.

By the *ὑδρημα*, is meant a *bucket*, such as Ranwolf in his Travels, referred to by Kuinoel, tells us the travellers by caravans are accustomed to carry with them. Nonnus takes it for a *rope and bucket*, which more clearly denotes the *mode of drawing water*, since *pumps* were not yet invented. (See Beckman.) The well (we are told) was deep; and Lampe observes, that we may suppose it would be so, from its situation at the roots of Mount Gerizim.

And that it is *so*, we learn from the Tourists, who tells us that it is 25 yards deep. She first showed (observes Grotius,) that it was not credible that Jesus could give her water from *that* well. She now proceeds to say that it is not probable that he can procure water *elsewhere*. (Grot.)

12. *μείζων* ἐλ. She knew not of any other well in the neighbourhood. Did she then expect that Jesus could open a new one by miracle? (Lampe,) certainly not. I would accede to the interpretation of Grotius, Rosenm. Kuinoel, Reichard, and others, who take *μείζων* for *wiser, more skilful* in knowledge of the vicinity, with respect to finding water. The following words, *drank thereof himself, and his children, and his cattle* (observes Euthymius,) must be understood as spoken in praise of this well: q. d. "If he had had a better one, he would not have drunk of this with all his family. Therefore, if thou canst give a better one, thou art greater than Jacob." She calls Jacob *father*; for the Samaritans were proud of their descent from the Patriarchs, and indeed, *generally* acknowledged their common origin with the Jews; though (as we learn from Jos. Ant. 9, 14. 11, 8. when the Jews were in adversity, they denied that affinity, and represented themselves as of Foreign and Gentile extraction. See Lampe 1, 714. By *ἔδωκεν*, is meant *left it dug for our benefit*, and bequeathed it for our use.

12. *καὶ αὐτὸς ἐξ αὐτοῦ ἔπιε* — *θρέμματα αὐτοῦ*; Majus and Kypké employ much parade of learning in endeavouring to show that *θρέμματα* has here the sense of *domestics, servants*: and to this interpretation Schleusner seems to incline. It does not, however, carry the stamp of truth. For, as Lampe observes, however that sense may be supported by the *acutè dicta* of Rhetoricians, it would not be accordant to the *popular* phraseology of a woman such as this. Whereas, the common interpretation is strongly confirmed by the close allusion which it bears to the pastoral mode of life among the Patri-

archs. Besides, it is the evident intent of the woman to celebrate the *plentiful supply* of water furnished by the well, as sufficient *both* for the supply of his *family*, and of his numerous *flocks* and herds. Of this sense of *θρέμματα*, numerous examples are produced by Wetstein. By the term *οἶοι*, is meant his *family*, including the *servants*. This Kuinoel compares with Gen. 45, 11. where the *בית* is rendered by the Sept. *οἶοι σοῦ*. This extended sense of *οἶοι*, is a striking relick of Ancient simplicity of manners, by which there was scarce any distinction between the children and servants, both being considered as equally appertaining to the same *family*.

13, 14. Jesus now taking up the discourse, replies directly to the difficulty, and protests that he does not depreciate Jacob, or his well ; but he shows himself to be really superior to the Patriarch ; yet, to avoid boasting, he does not expressly assert this ; \* but since he just after opposes the water which the woman would have drawn, to that which he could bestow upon her, and shows its superiority ; he thereby affirms that, though *great* was the benefit conferred by Jacob, † yet that he can bestow a *greater*, and thus shews himself to be superior to Jacob. (Lampe and Kuinoel.) By the spring water here promised, is meant the vivifying and salutary doctrine of Christ.

14. The literal sense of *δίψειν*, is too obvious and frequent to need dwelling upon. To the examples produced by the commentators, of its metaphorical sense, I add Philostr. V. Ap. 4, 24, *συνεφοίταν δὲ οἱ ἱερεῖς, ἡκολούθουν δὲ οἱ γνωρίζμοι, λόγων δὲ κρατῆρες ἴσταντο, καὶ ἡγούοντο αὐτῶν οἱ διψῶντες.*

\* "That (observes Euthymius) he leaves to be *inferred* from his words. For the difference of the waters implies the difference of those that supply them ; now the one naturally becomes exhausted ; but the other, like a perennial fountain, is for ever flowing."

† It is well observed by Lampe and Rosenm. that in the parched countries of the East, as pure and *living* water is reckoned among the blessings of life, he who confers that benefit is justly accounted an *εὐεργετής*, a *singular benefactor*.

The allegory (says Kuinoel,) is continued, and the sense of οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα, after withdrawing the imagery, is this. "He who has admitted my doctrine, and is imbued with it, will never desire another; since it will exert its salutary efficacy in his mind; will refresh and bless his soul, until the time when he shall obtain perennial felicity, and that felicity it will secure to him." "To *drink* (observes Lampe,) designates the reception of Christ's doctrine, and its union with such a benefit as shall satisfy the spiritual thirst." He observes too, that the corresponding Greek and Latin terms, are often used in the sense of *altè recipere*, *fully imbibe*. So Petron. Sat. Ch. 5. Mæoniumque bibat putore fontem Mox et Socratico plenum.\*

15, 16. The ignorant woman did not *yet* perceive

\* Hence will easily appear the rationale of the Jewish phrases, cited by Schoettgen, representing the being any one's disciple under the image of drinking of his water. See his examples and the Targumon, ls. 12, 3. The expression πηγὴ ὕδατος (says Kuinoel) involves the notion of salubrity, and especially of perennial abundance. So Jer. 9, 1. πηγὴ δακρύων. Similar expressions frequently occur in the Greek poets, especially the Tragedians. The verb ἄλλεσθαι, with which *salio* is cognate, is used not of *men* and *animals*, but of *inanimate objects*, as *wind*, or *flames*, and (like *saline* in Virg. Ecl. 5, 5. 1, 7. and Sueton. Oct. 82.) of the *bubbling* of a fountain, or (as we say) a *spring*. So Hesych. ἀλλομένου αἰεὶ ῥέοντος, ἢ βλύζοντος. It is, by some, accounted a Latinism. But see Georg. and Schwartz. Schoettgen cites Midrasch, fol. 66, 4. Dederunt ipsi (hoc voto) robur, ut hauriat ex fonte vitæ in medio seculi futuri. Thus Plutarch, p. 387. (cited by Bulkley) observes, (concerning Aristippus,) that having a burning thirst after philosophy, he drew from the fountain, by visiting Socrates at Athens. Πλεύσας Ἀθήνας, δίψων καὶ διακεκαύμενος, ἠρύσατο πηγῆς, καὶ τὸν ἄνδρα καὶ τοὺς λόγους αὐτοῦ καὶ τὴν φιλοσοφίαν ἰσθόρησεν, ἧς ἦν τέλος ἐπιγνώναι τὰ ἐαυτοῦ κακὰ, καὶ ἀπαλλαγῆναι. There is inherent in the word ἄλλεσθαι a notion of *force* and *efficacy*; and it suggests that the Christian doctrine confers the most abundant blessings, intimate knowledge of God, internal tranquillity, external virtue and piety, the blessed *hope* of immortality *here*, and the fruition of it *hereafter*.

It is a pretty remark of Lampe, that the *life* from which the *water of life* derives its name here, and which is rendered active by faith, is the *beginning of life eternal*, consisting in the knowledge, love, and fruition of the Deity: and thus the spiritual and the eternal life differ only in *degree*, not in *nature*.



the sense of Christ's words. She took them only in the literal acceptation, and thus sought of him this promised water, that she might no longer have occasion to go to the well to draw water. Here Maldonati, Lightfoot, and Lampe, are of opinion that the words are spoken *irrisoriè*, *sarcastically*, or in derision. Kuinoel, however, thinks this improbable, from the respectful form of her address, and because, had she done so, Jesus would have severely reprehended her impertinence. I see no great force in the reason, and regard the other mode as the more natural; especially as the following words of our Lord seem to savour of reproof, and to be intended to check her rising liberty. In this view, the words have a certain ἀγχισία and humour characteristic of the sex.

16. Jesus, perceiving that the woman did not yet comprehend him, and moreover, began to trifle with him, was pleased at once to check her rising freedom, by reminding her of her immoralities, taking care withal, *so* to effect this, as to prove himself a *Divinely commissioned* Monitor and Teacher.

16. φώνησον τὸν ἄνδρά σου. In stating the *motive* for this order, the best commentators trifle egregiously. Nay, Rosenm. says it cannot be determined with certainty; and he conjectures that something is omitted in the conversation. He suggests that the reason why our Lord reverted to another subject was, because she had not understood the former part of his discourse. It is plain however (as L. Brug. Maldonati, and Lampe observe,) that our Lord *pretended* to give this order, for the purpose of paving the way to the following conversation, to elicit her confession of sin, awaken her conscience, and thus lead her to repentance. Lampe strongly deprecates the idea of imputing *simulation* on the part of our Lord. But with more zeal than judgment. To torture such terms, is to involve plain and popular expressions in the mists of metaphysical and dialectical subtlety, or philological refinement, than which,

in the discussion of *popular* diction, nothing should be more studiously avoided.

17. *ἄνδρα οὐκ ἔχω, I have no husband.* Wetstein compares Lucian Demon. 15. ὁ δὲ σὺν γέλωτι ἠρώτησε καὶ γὰρ ἄνδρα ἔχεις. The woman answered briefly and ambiguously, dissembling her immoralities, never expecting that Jesus (whom she considered as a *mere man*,) could know, or would discover it. Thus, she used such language as involved no blame to herself, studiously keeping out of sight what was disgraceful and culpable in her conduct. (Euthymius, Lampe, and Kuin.)

17. *καλῶς εἶπας.* The *καλῶς* is supposed, by Erasmus, Wolf, Knatchbull, Le Clerc, Lampe, and Paulus, to be used *ironically*. For (says Lampe) though in a certain sense she spoke *truly*, yet not "*well*," since she had answered equivocally and concealed her crime. But this seems refining too much; neither was our Lord accustomed to speak ironically. Undoubtedly *καλῶς* must be taken in the sense of *truly*. So Matt. 15, 7. Mark 7, 6. 12, 28. Acts 28, 25. Luke 20, 39. John 13, 13. This is plain too from the following words, *τοῦτο ἀληθὲς εἶρηκας.*

18. *οὐκ ἔστι σου ἀνὴρ,* is not *really* thy husband. Many commentators maintain that the woman had been five times lawfully married and as many times divorced, whether for adultery, or otherwise. Some think that she was a *harlot*, and that the marriages were illegitimate. But that the five were really lawful husbands is plain from our Lord's words, in which they are called *ἄνδρας*, and opposed to one who was *not so*. Neither would Jesus have conversed with such a woman, or suffered her crime to go uncensured. The point, however, is uncertain, and, indeed, of no great importance. But I accede to the interpretation of Chrysostom T. 7, 445. *λαθραίως λοιπὸν εἶχε τὸν πορνεύσαντα μετ' αὐτῆς, καὶ οὐκ ἦν οὔτε πόρνη φανερῶς, οὔτε νομίμη.* This is adopted by Lampe and Kuinoel. The woman, it seems, had

had five\* *husbands*, from whom she had been separated, either by death or by divorce, (which was then shamefully frequent); but to the person with whom she was then living, she was *concubine*.† It is truly observed by Lampe that the words, “see a man that hath told me of all that ever I did,” admit scarcely any other scope. Notwithstanding what has been urged by some who represent the woman as free from all blame, it seems not of sufficient weight to induce us to relinquish this view of the subject. If the woman had done nothing worthy of censure, Jesus would have more clearly shewn this, for the Scriptures do not usually bring innocent persons into criminal suspicion by doubtful expressions. Whatever could be said in her defence has been collected by Scharbius, and published in a professed dissertation inserted in the *Bibl. Brem.* c. 5. p. 1005. But his reasonings have been copiously and solidly refuted by Lampe.

19. θεωρῶ ὅτι προφήτης εἶ σύ, *I perceive that thou art a prophet.* The woman is justly amazed that a *stranger*, and withal a *Jew*, should be thoroughly acquainted with the course of her life, and her most secret deeds, and she hence concludes that he is a prophet; by which term was not only meant those who could predict future events, but also those who could teach and declare things at present hidden,

\* Thus Mead (in his *Early Obedience*, Ch. 13, p. 327 seq.) paraphrases: “Thou hast had five husbands, and yet, after all, thou livest in adultery.” This word (observes he) struck her to the heart; and by this she was led into a sight of all her sins. For, said she, (ver. 29.) Come, see a man which told all things that ever I did.

† Some suppose that, though not actually married to this person, she was espoused or contracted to him. But this seems extremely far-fetched. Lampe truly observes, that it is well known how common *concubinage* was in the East, which, although it was not accounted very disgraceful among those nations, was, however, among persons of any purity of morals, held in just abomination. It was principally confined to slaves, and might justly be regarded as sinful and impure, because it was contrary to the sanctity of the divine law, and the primeval and sacred institution of matrimony.

and which, without an immediate revelation, could not be known. So Samuel shewed to Saul what was in his heart. (1 Sam. 9, 29.) Hence she takes the opportunity of consulting a *divine* person on the long agitated, and as yet undecided, question concerning the comparison between the Jewish and Samaritan place of worship. And also (as Kuinoel supposes) with the view of getting rid of any further remarks on her private life.

By οἱ πατέρες ἡμῶν must be understood *ancestors*, i. e. patriarchs, as Abraham and Jacob, who had formerly erected altars in the vicinity of Sichem, (see Gen. 12, 6. 33, 10.) from whom the Samaritans derived their origin as a nation. She then defends the cause of her countrymen, who had there established public worship, by the example and authority of their ancestors. Προσκυνεῖν here denotes not only adoration and prayer, but *includes* sacrifices, incense, and all other religious rites. Lampe has here a learned dissertation on the origin, import, and usage of this important word.

20. Ἐν τούτῳ τῷ ὄρει. This must be understood *deiktikōs*, she doubtless *pointed* to Mount Gerizim. The Samaritans, in order to shew the sanctity of the mountain, contended that Abraham and Jacob had there erected an altar to the Lord, and offered sacrifices (Gen 12, 6 & 7. 13, 4. 33, 20); and that therefore the Deity had willed that blessings should be pronounced from this mountain,\* (see Deut. 27, 12.) and an altar be there erected. See Deut. 27, 2.

\* Grotius and Lampe remark on the antiquity of the superstition (noticed by Strabo), that the highest mountains were the habitations of the gods, and the custom, which thence arose, of there erecting temples for their worship. So Olympus was consecrated to the gods *generally*, Parnassus, Pindus, and Helicon to Apollo and the Muses. Thus Herodotus relates that the Persians ἐπὶ τὰ ὑψηλότατα τῶν οὐρέων ἀναβαλόντες offer up sacrifices to God: the reason of which is thus given by Malanthius de Sacrificiis. Ἐπεὶ ἔθος ἦν τοῖς παλαιοῖς ὑψίστῳ ὄντι τῷ Θεῷ ἐν ὑψέι θυσίας ποιεῖσθαι. Virg. Æn. Atque nunc frondenti vertice *collem*, Quis Deus incertum est, *habitat* Deus. See Spank. de Leg. 3, 2. Deyl. Obs. 3, 12.

In support of this opinion they interpolated the text of the fourth verse, and in their edition of the Pentateuch changed עִבְלָל *Ebal* of the Hebrew text into גֵּרִיזִם *Gerizem*. (Kuinoel.) It appears from the Rabbinical citations in Schoettgen's *Hor. Heb.* that Mount Gerizim was held in such veneration by the Samaritans, that circumcision was performed in the name of Mount Gerizim. They called it the House of God, the holy place, the blessed mount; and, since it was (as we find from Joseph. *Ant.* 11, 8, the highest mountain thereabouts, they pretended that not even the waters of the deluge had overtopped it. Wetstein here cites Jos. *Ant.* 13, 2 & 3. 3 & 4. Ὑμῖς is emphatical. Finally, the common reading, ἐν τούτῳ τῷ ὄρει, is confirmed by Procopius in the following interesting passage of his *Treatise de Ædific.* 50, 29. (which has escaped all the commentators) where he plainly has reference to this very passage. Ἡνίκα δὲ Ἰησοῦς, ὁ τοῦ Θεοῦ παῖς, ἐν σώματι ὦν τοῖς τῇδε ἀνθρώποις ὁμίλει· γέγονεν αὐτῷ πρὸς γυναῖκα τῶν τινα ἐπιχωρίων διάλογος· ταύτη τε ἐπὶ τῷ ὄρει πυνθανομένη ὑπέειπεν, ὡς χρόνῳ ὕστερον οὐχ οἱ Σαμαρεῖται προσκυνήσουσιν ἐν τούτῳ τῷ ὄρει· ἀλλ' ἐνταῦθα αὐτὸν οἱ ἀληθινοὶ προσκυνήσονται προσκυνήσουσι, τοὺς Χριστιανοὺς παρακληλώσας· ἐγένετό τε προῖόντος τοῦ χρόνου ἔργον ἡ πρόρρησις οὐ γὰρ ὅλον τε ἦν, μὴ οὐχὶ ἀψευδεῖν τὸν ὄντως θεόν.

21. Jesus answers the proposed question, yet so as to show that it was needless; since there would be such a total alteration in the mode of religious services, and that the time would shortly arrive, in which the external worship which had been usually celebrated by sacrifices and other ceremonial rites, and confined to a certain place and people, would be abrogated, and when both the Jews and the Samaritans, enlightened with the beams of Christian truth, would perceive that there was no need of confining either to Mount Gerizim, or the Temple of Jerusalem, the worship of the true God, the Father of *all* men, and that religious service was to be rendered

to him, not by magnificence of sacrifices and the pomp of rites, nor confined to this or that place, but might be performed *every where*, and especially must be united with integrity of mind, and sanctity of life. (Kuinoel.)

Schoettzen observes, that the Jews, even then, knew, that in the time of the Messiah, divine worship would be confined to no certain place, but might, with propriety, be performed any where. This he proves by a passage of Sohar, fol. 45, 1. where it is said of the Messiah : " At that time the prayers of the Israelites shall ascend to God in whatever place they may come into his holy presence."

By *πίστευσόν μοι*. Lampe thinks there is here required such a faith as does not consist merely in simple *assent*, but in *obedience* to a proposed truth. He observes that as the Prophets had never ventured to use the words *I say unto you*, so they did not venture to make the request *πίστευσόν μοι*. But this, perhaps, may be pressing the matter too far. Jesus only claims, at most, the belief due to a *prophet*, such as the woman acknowledges him to be.

21. There is here (as Calvin remarks) an opposition between earthly father and our Father in heaven. By that name the Jews were accustomed to call the Supreme Being. And so the Greeks and Romans addressed their Gods; though (as Lampe observes) Hierocles in Carm. Pyth. 281. had a glimpse of the truth, when he says, Ἔστι γὰρ ὁ Θεὸς δημιουργὸς μὲν τούτων τῶν δὲ ἀγαθῶν καὶ πατήρ. Hence the good man (says he) confidently ἀναβοᾷ τὸ ΖΕΥ ΠΑΤΕΡ, thus (inasmuch as his preceding actions had been such as became a son) calling him Father.

Moreover *προσκυνήσετε* is for *προσκυνήσουσι*. A Hebraism, as Glass thinks. Wetstein has illustrated this assertion of the overthrow of the temple and annihilation both of Jewish and Samaritan worship, by copious citations from Jerome on Sophon. 1, 15. Euseb. H. E. 4, 6. Tertull. C. Jud. 15. Greg. Naz. Orat. 12. Hilar. on Ps. 58; 7. Jos. Ant. 181.

Yet the Samaritan worship was not *entirely* extirpated. Some few remain unto the present day, who occasionally celebrate in on Mount Gerizim.

22. ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε. There is some obscurity in these words, which has given rise to no little diversity of interpretation. Many commentators refer the ὃ to *God*, with the subaudition of θεῖον. Others think that our Lord here charges them with idolatry, or at least *mixing* the worship of the true God with that of idols; and, perhaps, from their intercourse with the Gentile idolaters, they were not entirely uncontaminated: and Cyril on John L. 5. (cited by Lampe) says that their religion was mixed *peregrinis moribus*. Yet most of the bitter charges advanced against them by the Jews (as detailed in Lampe) seem to have had little or no foundation in truth, and have been abundantly refuted by Ludolph and other learned men, especially Reland, in his learned Dissertation de Monte Gerizim, § 14. It appears that the Samaritans had, from the time of Manasseh, forsaken idolatry; and upon the temple on Mount Gerizim being destroyed by John Hyreanus (see Jos. Ant. 13, 18. Bell. 1, 1, 2. 2 Macc. 6, 2.) they had erected an altar on the mountain, on which they offered sacrifices to the true God according to the rites of the Mosaic law. Besides (as Lampe suggests) had they been guilty of gross idolatry, our Lord's rebuke would have been more severe. But he charges them not so much with *corruption*, as *ignorance*. Hence some commentators determine the connexion and sense to be this. "The Samaritan worship shall be destroyed equally with the Jewish: think not, however, that there is *no difference* in point of dignity between your worship and theirs: for you, who only admit the Pentateuch and reject the other sacred books, are not endued with so exact a knowledge of God and religion, as we Jews are. Wherefore (ὅτι) the Saviour (ἡ σωτηρία) will be (ἔστιν) of the Jews." But this seems a somewhat harsh and overstrained

interpretation : and (as Titman observes) the woman had not enquired who had the true *knowledge* of God and his will, but who worshipped God in the *holier place*. Preferable, therefore, to this, is the interpretation adopted by Markland, Morus, Schulz, Schleusner, Titman, and Kuinoel, who take *ὁ* for *καὶ ὁ* : which expression (they think) may have a reference to the *place* of public worship ; q. d. “Ye worship Him according to a form of your own invention, *pro vestra ignorantia* ; we worship *pro meliore nostra scientia*, knowing that Jerusalem is the place appointed by God. So Titman paraphrases : “You perform sacred rites in a place authorized by no divine command ; but we in a place that has that sanction, in a temple which was, by divine command, built and appropriated for that purpose.” *Σωτηρία* is put for *σωτήρ*, Saviour, as Wetstein and Euthymius explain. So *σωτήριον* in Luke 2, 30. 3, 6. and *σωτηρία* in 1, 71. and sometimes in the Classical writers, as *salus* for *servator*. Thus Stock, Moldenhauer, and Collins. And so also Maldonati, who explains, “Nos Dei jussu Hierosolymis adoramus, vos invento vestro.” Mede, in his Dissert. thus paraphrases : “You enquire concerning the *place* of worshipping, but a far more important question is at issue between us and you, namely, the *object* of worship, respecting which you are ignorant.” Kuinoel observes, that Jesus uses an argument accommodated to the comprehension of the woman, namely, that the true public worship was likely to be with that nation from whom the Messiah was to spring ; which she must admit to be the Jewish.

23, 24. The sentiment propounded in ver. 21, is more explicitly unfolded, and the connection appears to be this. “Although we Jews have been so far better than the Samaritans, inasmuch as we have offered sacrifices to God in the place which he hath himself prescribed, and you in that for which there is no divine command, yet shortly the mode of worshipping God, as restricted to a certain place, will



be abrogated, and a more perfect worship of him established. (Kuin.)

23. Ἄλλ' ἔρχεται ὥρα, 'at enimvero tempus erit, imo jam adest.' Ἀληθινοὶ προσκυνῆται are called in opposition to worshippers both at Jerusalem and Mount Gerazim, and denote those who shall worship God in a more holy manner, i. e. more spiritually; and προσκυνήσουσι here refers especially to that part of worship which consists in the *mind*, as opposed to *external ordinances*.

24. πνεῦμα ὁ Θεός. An *inverse* proposition, like that of Θεός ἦν ὁ λόγος, in John 1, 1. By πνεῦμα, is meant (as appears from 20 and 21.) an immaterial, uncompounded nature, invisible, not included by any space, as any thing corporeal. Thus Rosenm. defines it, *mens perfectissima, potentissima, omniscia, sapientissima, optima*. So Chrysostom, Euthymius, Wetstein, Kuinoel, and others. See Jos. Ant. 8, 4, 3. And, since God is of a spiritual nature, his worship is not to be confined to any certain place, (Acts 7, 48. 27, 25.) nor celebrated with unmeaning external rites. Lampe here compares abundance of Classical passages; as Cato Distich. Si Deus est animus, nobis ut carmina dicunt; hic tibi præcipuè sit purâ mente colendus. Plin. Panegy. Trajan. 3. Animadverto enim, etiam Deos ipsos non tam accuratis adorantium precibus, quàm innocentiam et sanctitate lætari; gratioremque existimari, qui delubris eorum puram castamque mentem, quàm qui meditatum carmen intulerit. Menander. πάντ' ἐστὶ τῷ καλῷ λόγῳ ἱερὸν, ὁ νοῦς γὰρ ἐστὶν ὁ λαλήσαν θεῷ. See Porpyr. de Abstin. 2, 60 and 61. Pers. Sat. 2. extr. Phil. Jud. 1, 195, 24. and 273, 47. That the wiser Jews maintained the Spirituality of the Godhead, appears from the Rabbinical citations adduced by Schoettgen. On this subject, Rosenm. offers the following reflections. "Mente autem colimus Deum, mentem, naturam intelligentem, dum menti nostræ insunt rectæ sententiæ de Deo, creante, conservante aliudque beneficium per religionem liberè

tribuenti, idemque recta indicia de nobis ipsis, qui simus, cur simus, quid agendum, quo tendendum sit; dum porro his sententiis et indiciis congruos sensus erga Deum, nos et alios sumimus, hisque convenienter agimus. Has tales sententias ubique colligere, ac inde ortos sensus ubique exprimere possumus, nec necesse est per Dei hominisque naturam, ut eos per adspectabilia signa expromamus. Deus enim est omniscius, ideoque ei omnium hominum recti sensus, rectè facta, et horum cum illis nexus patent." See Mori Dissert. de Deo spiritu ad popularem intelligentiam accommodatè describendo, in his Diss. Theol. and Philol. p. 328. seqq.

25. *οἶδα ὅτι Μεσσίας.* As in the age of the Macabees, the Jews were accustomed to refer the decision of questions concerning certain points in religion to the Prophets who should afterwards appear; so this Samaritan woman (to whom Jesus made a reply somewhat unexpected, and who did not quite comprehend \* what had been said by him, concerning the far more spiritual worship of God which was to be established throughout the world,) referred the whole question to the Messiah mentioned by Jesus himself, ver. 22. Since the Samaritans derived their origin from the Jews, and both nations were so closely bordering on each other, it is easy to see how the opinion entertained by the Jews respecting the appearance of the Messiah, as a restorer of the national prosperity and domestic happiness, should have found its way to the Samaritans. See the note on Matth. 2, 15. This expectation (as they did not admit any but the Books of Moses,) was founded chiefly upon Deut. 18, 15.† *The LORD thy God will raise up unto thee a Prophet from the midst of thee,*

\* Ἰλιγγίασε πρὸς τὸ τῶν ῥηθέντων ὕψος, καὶ λοιπὸν ἀπαγορεύει τὴν περὶ τῶν τοιούτων ἀκρόασιν. (Euthymius.)

† It is extraordinary that the modern Samaritans (as appears from their unedited commentaries in public libraries) do not interpret this passage of the Messiah. See a dissertation of Gescnius de Samaritanorum Theologia, p. 45.

*of thy brethren, like unto me; unto him hearken ye.* The Samaritans seem, however, upon the whole, to have entertained more correct notions of the Messiah and his kingdom than did the Jews. It seems probable, from what we learn of the later Samaritans; that they regarded him not only as a personage who would subject the other nations of the earth to their dominion, but (as may be collected from the discourse of this woman,) they (together with the *wiser* part of the Jews,) especially expected in the Messiah a *Prophet similar to Moses*, who should restore true piety, and bestow a more abundant portion of divine knowledge, and communicate every kind of information which regarded the true and genuine worship of God. So Maimonides, cited by Wets. "Then when King Messiah shall come, all that is hidden and profound will be laid open to all." The words ὁ λεγόμενος Χριστὸς, are from the *Evangelist*, and should be inserted in a Parenthesis, according to De Sa. Owen, Campbell, and Kuinoel. Campbell thinks it is manifest that these words were not spoken by the woman. Our Lord, and the woman (says he,) spoke a dialect of the Chaldee, at that time the language of the country, and in the N. T. called Hebrew, wherein *Messiah* was the *proper term*, and consequently needed not to be explained to either in Greek, which they were not speaking, and which was a foreign language to both. But it was very proper for the *Evangelist*, who wrote in Greek, and in the midst of those who did not understand Chaldee, when introducing an oriental term, to explain it for the sake of the Greek readers. This appears to be sufficiently convincing. Markland, however, thinks it not probable that it should have come from the *Evangelist*, because he had already explained it in 1, 42. He therefore is of opinion that it was foisted in from the margin: and, indeed, it is not found in the Syriac Version. But that may very well be accounted for, by considering for *whom* that Version was made. Besides, it is defended by the very early Paraphrase

of Nonnus, as also by the Vulgate and other versions, and all the MSS. Neither is it improbable that the Evangelist should chuse to *repeat* the interpretation of so important a word. On ἀναγγέλλειν for *docere* see the note on John 16, 14.

26. ἐγὼ εἰμι, ὁ λαλῶν σοι. I am suprised that the commentators do not notice the majestic, yet simple dignity of this address, similar to the so much admired "I will—be thou healed,"—or that of Mark 4, 39. "Peace—be still," and many others. How it happened that Jesus, who usually held himself so reserved on this point, even to his disciples, should have here avowed it so frankly to this woman, and by her to the Samaritans, has been thought surprising. "To the Jews (observes Euthymius) who pressed him on the point, saying (Joh. 10, 21.) 'How long dost thou hold our minds in suspense; tell us whether thou be the Christ,' he declines giving any decisive answer. Yet to this woman he readily reveals himself, *because* she was better affected than they. For they sought to *know*, not that they might *believe*, but for the purpose of deriding his pretensions; but she, on hearing it, believed. So Grotius says it was a reward for her singleness of heart. These may be very valid reasons, as far as concerns the *woman*, but not the *Samaritans*, on whose account the avowal seems to have been chiefly made. The *reason* why our Lord chose to reveal himself so unreservedly to the Samaritans was, because, in the first place, they were, upon the whole, persons better deserving of that honour for integrity and moral virtue. 2dly, because the reasons which induced our Lord to use that caution in his intercourse with the Jews, did not here apply. For the Samaritans, as we have seen, entertained far more correct notions of the true nature of Christ's kingdom, and were, from their orderly demeanour, less likely to abuse any notions of his terrestrial kingdom to purposes of sedition. The Jews, on the contrary, would (as Doddridge

observes) have construed an open declaration of himself under that character as a claim to the *throne of David*; in consequence of which, many would have taken up arms in the cause, (John 6, 15.) and others would have accused him to the Roman governor, as a rebel against Cæsar (Luke 20, 20.). as they afterwards did. (Luke 23, 2.)

27. Now follows the sequel of this conversation, v. 27—42. 1st, in respect of the disciples, ver. 27. 2dly, the woman, v. 28—30. Jesus himself, 31, 38. 4thly, the inhabitants of Sichem, v. 39—42. (Lampe.)

27. ἐπὶ τούτῳ. Vatablus supplies πράγματι. I prefer ῥήματι, upon this. Yet I would not, with the Syriac version, De Dieu, Erasmus, Vatablus, and Grotius, give it the sense “*while she was speaking* :” for that would imply that they *heard* the words of Christ; which (though it is maintained by Lampe) Heuman and Kuinoel justly think (from the last words of the verse) improbable. They *wondered*, indeed, at seeing Jesus conversing with a *woman*, which they might well do, 1st, because our Lord seems to have somewhat rarely conversed with that sex, and since it was, by the Jewish Rabbies, considered indecorous for a Doctor to hold public conversation with a woman, even though she were his wife, sister, or daughter. See Lightfoot, Schoettgen, and Scheid ap. Meuschen.\* 2dly, because this was a stranger

\* We need not be surprised that it should be a matter of wonder with the disciples that their master was talking with a *woman*; for so great (however absurd and ill founded) was the pride of the Jewish literati, that they imagined that to hold discourse with women, on any serious and important matter, would but ill suit the dignity and gravity which ought to be uniformly maintained by a rabbi, or doctor of their law. Admit that the passages in support of this, produced by Lightfoot, from the Talmud and rabbinical writers, are unaccountable and stupid, as Doddridge angrily calls them, they are sufficient evidence that such a sentiment, however unaccountable and stupid, prevailed among them. Now it is *the fact*, the prevalence of the sentiment, and not its *unreasonableness*, with which the interpreter is concerned. Further, that the disciples were not, in any thing, superior to the prejudices of the age, is manifest from the whole of their history. That the woman was a Samaritan, doubtless made the thing more astonishing.

and a Samaritan woman, probably of the lower class, not very likely to relish religious conversation ; and *any other* they scarcely supposed Jesus would hold. As to the point at issue between the learned commentators, whether it should be rendered *the* woman, or *a* woman, I must assent to Doddridge that it is best rendered, with our common version, *the* woman. The context requires this, and the omission of the *article* will not, especially in a writer so inattentive to the nicer proprieties of diction, have any weight. In regard to the other point, namely, the *wonder* of the disciples at Jesus conversing with a woman, Doddridge is unquestionably in the wrong. Nor is it to the purpose to allege the examples of the Patriarchs, Moses, and eminent prophets. Campbell, however, goes too far in saying that the disciples were not in *any thing* superior to the prejudices of the age; though that they should rise in *all* respects above them, was not to be expected. Wolf requires an example of this construction of θαυμάζειν with ὅτι. He will find it supra, 3, 7.

28. ἀφῆκεν τὴν ὑδρίαν αὐτῆς. Struck with awe, mute with astonishment, and agitated with joy at such a discovery, she hastened to the city to proclaim the glad tidings ; forgetting her bucket, or leaving it in order to go the quicker. So the disciples, in Matt. 4, 20. follow Jesus, *leaving their nets*. It is quite unnatural, and inconsistent with the above representation, to suppose (with Lightfoot) that she left her bucket of water for the use of the disciples. Besides, we have no proof that she had filled it.

29. μήτι οὗτος ἐστίν ὁ Χ. Campbell renders "Is it the Messiah?" and supports this version by observing, that, according to the common rendering, she suggests her own opinion before she had heard theirs, and 2dly, that the *usus loquendi* requires this. This interpretation is supported by the Vulgate version, Beza, Luther, Homberg, and Wolf. Hoog. de Part. 399. observes that μήτι is used in *interrogationibus figuratis*, in which we ask what we suppose will be

denied, as in Matth. 7, 16. *Μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὴν*; *do men gather grapes of thorns?* which *includes* the negative *certainly not*. Thus St. Peter, Acts 10, 47. *Μήτι τὸ ὕδωρ κωλύσαι δύναται τις*, *can any man forbid water?* But when the interrogation (as here) is not *figurata*, the *τι* denotes *serious belief*, if any thing *good* follow; but, if the *contrary*, *serious fear*. Of the former there is an example in Matth. 12, 23. where the multitude, seeing the miracles of Christ, begin to be seriously of opinion that he is the son of David, they therefore (as it were, doubtingly) ask: *Μήτι οὗτος ἐστὶν ὁ υἱὸς Δαβὶδ*; Schleusner says that the interrogation sometimes involves an affirmation, sometimes a negation, and sometimes is meant merely to elicit a reply. I can find no example, Scriptural or Classical, of *μήτι* in the sense of *annon*: whereas the interpretation *numquid* is supported, not only by the Vulgate version, Beza, Luther, Wolf, and Campbell, but also by the ancient Fathers, and commentators as Euthymius and Theophylact. Euthymius explains *μήποτε οὗτος ἐστὶν*; for (says he) she *pretended* to doubt, that they might exercise their own judgment. So also Theophylact says she does not affirm it, but proposes it as a question, *βουλομένη αὐτοὺς συμφύφους λαβεῖν καὶ εὐπαραδεκτότερον ποιοῦσα τὸν λόγον*, *wishing to lead them to agree with her in opinion, and therefore making her address acceptable to them*. It seems to have been the woman's intention to excite them to judge for themselves, by proposing it as a question for their consideration. But the version "Is not this the Messiah," implies (I think) more, and therefore *too much*, namely, "Truly this is the Messiah." In the passage of Matthew this is plainly the case. As to that of 1 Cor. 6, 3. *μήτιγε βιώτικα*; which may seem to defend the other interpretation, the addition of *γι* makes some difference. Besides, *there* a negative sentence *οὐκ οἶδατε* had preceded, from which the *ὡ* is to be repeated. But in the present passage *no negative* precedes, nor in that of Matthew.

By πάντα is meant (as Grotius explains) *vita mea seriem*, which he could not have known, had he been a mere man.

31—34. ἐν δὲ τῷ μεταξύ ἡρώτων, &c. *meantime*, while these things are doing by the woman, the disciples, while Jesus was sitting thoughtful, and delaying the meal, break the chain of his meditations, by asking him to eat of the food which they had provided. (Lampe and Kuinoel.) Jesus, however, as he was accustomed from things corporeal to excite the attention of his disciples to things spiritual; so he now addressed them in the following words, ἐγὼ βρώσιν ἔχω, &c. Here it is plain that βρώσις and βρῶμα just after, must be taken metaphorically. Schoettgen well observes, that in the Scriptural and Rabbinical phraseology *that* is said to be one's *meat* and *drink*, by which we are supported, refreshed, or delighted; of which idiom he subjoins several examples. I add Maimonid. 1, 30. (ap. Lampe.) Comestio accommodatur quoque ad Sapientiam et Doctrinam, et universaliter ad apprehensiones intellectuales, per quos forma humana conservatur propter perfectionem, quæ ipsis inest, quemadmodum corpus per cibum propter bonitatem illius conservatur: ut venite, emite, et comedite. See Is. 55, 1, &c. Compare Jer. 15, 16. Jesus, we may conclude, felt joy, because he foresaw that by the means of this woman many of the Samaritans would be brought to hear his preaching, and admit his doctrine. It is, also, not unusual to the Greek and Latin writers to transfer words significative of food to whatever satisfies one's desire, exhilarates, refreshes, &c. So Plato de Rep. (cited by Lampe,) ἐστίασαι λόγων καλῶν καὶ σκεψέων, which is imitated by Philo, p. 929. λόγων ἱερῶν καὶ δογμάτων ἐστιαθεῖς. Wetstein refers to John 17, 4. Ps. 19, 8. 11. 12. Mark 3, 20. 6, 31. and cites numerous Classical examples, of which the following are the only apposite ones. Cic. Tusc. 5, 23. Mens (Archimedis) rationibus agitandis exquirendisque *alebatur*, cum oblectatione solertiæ, qui



unus suavissimus pastus animorum. Thucyd. 1, 70. μήτε ἐορτὴν ἄλλο τι ἡγεῖσθαι ἢ τὸ τὰ δέοντα πράττειν, where Wesseling compares a passage of Sallust here introduced by Wetstein. But the following, which have occurred to me in my own reading, will be found far more apposite. Phil. Jud, p. 664. on religious fasting, δηλώνοντι τροφὰς ἔχων ἀμείνους — αἰς ἄνωθεν ἀπ' οὐράνου καταπνεόμενος. Soph. Electr. 363. ἐμοὶ γὰρ ἔστω τοῦ με μὴ λυπεῖν μόνον βόσκημα, where for μὴ, Brunk conjectures νιν. I prefer, however, δὴ, *scilicet*, i. e. enimvero solum mihi pro cibo sit, quod angam (eos). So just before, 353. οὐ ζῶ; κακῶς μὲν, οἶδ' ἐπαρκούντως δ' ἐμοί, λυπῶ δὲ τούτους. Xen. Cyr. τοῦτο νομίζειν μεγίστην εὐώχiam εἶναι, τοὺς συμμαχεῖσθαι μέλλοντας ὅτι βελτίστους παρασκευάζειν. Dio Cass. 179, 17. μήτε εὐδαιμονίαν ἄλλο τι ἢ τὸ τὰ δέοντα πράττειν νομίζοντες. Jos. 1177, 14. καθάπερ εἰς ἐορτὴν εἰς τὰς παρατάξεις (prælia) ἐπειγόμενον. Liban. Ep. 580. τῶν πόνων ἀναπαυλὰν αὐτοὺς νομίζειν τοὺς πόνους; and Or. p. 20. D. τὸν καιρὸν τοῦ ὕπνου καιρὸν ἔργων ποιήσασθαι. Plut. Cæs. 17. εἰς πρᾶξιν τὴν ἀνάπαυσιν κατατιθέμενος. So also Cowper in his task, L. 1. p. 15. "From strenuous toil, his hours of sweetest ease." Hence is illustrated Theocrit. Id. 15, 26. ἀεργοῖς αἰὲν ἑορτά, "to the idle, every day is a holiday." By the βρῶμα, is meant doing the will of his Heavenly Father, promoting the salvation of men by drawing them to repentance and reformation. I am surprised that no one of the commentators, not even the diligent Lampe, should have seen that ἐγὼ is here emphatic: q. d. "Whatsoever may be the case with you, I have mental and spiritual enjoyments. Thus Rosenm. explains, "Magnâ voluptate fruor ex eo negotio, quod vos ignoratis et nihil curatis." Markland truly observes (supra, v. 20.) that the pronouns, when expressed, are generally emphatical. See his note. See a Dissertation upon this subject, by Dr. H. More, in his Dissert. upon various texts of Scripture, p. 141. The plan of Christ's discourse is thus analytically detailed by Schoettgen.

**OCCASION.**—The question of the Disciples, ver. 33.

**PROPOSITION.**—*You ought not to think so much of food and things that concern the body, as of enlarging the Kingdom of God.* This is not said expressly, but hinted at in ver. 38.

**ARGUMENTS.**—1st, Because I set you an example of it, ver. 34. 2ndly, Because now is the time, ver. 35. 3dly, Because you may confidently hope to be rewarded for your labours, ver. 36. 4thly, Because God will afford you his aid, ver. 37, 38.

35. οὐχ ὑμεῖς λέγετε — ἔρχεται; Jesus had said that nothing was so delightful to him as to perform the work enjoined him by his Father. Now, on seeing the approach of a considerable number of Samaritans, summoned by the woman from the city, he adds, (in order to prepare his disciples for what was about to take place, and to excite them to imitate his example) “*Do ye not say,*” &c.; in which address, he uses three arguments to excite them to diligence in disseminating the divine doctrines: 1, the harvest is near; 2, the fruits which may be expected are abundant; and, 3, the mode by which they may be obtained has already been facilitated by others. With respect to the words ἔτι τετράμηνόν ἐστι, &c. it is maintained by most commentators, as Grotius, De Dieu, Wolf, Whitby, Homberg, and Meyer, that they were a proverbial formula, and that, therefore, λέγετε is equivalent to λέγουσι, *men say, it is said commonly.* So Matt. 16, 2, “When it is evening, ye say, It will be fair weather; for the sky is red.” But they are not agreed in determining its exact sense. Wetstein explains thus: “We use this language when we mean to express any hope as yet immature and too far off to be obtained. This metaphor is taken from corn yet tender and in the blade, of which the husbandman can as yet pronounce nothing; inasmuch as numerous accidents may happen to frustrate the hopes of the cultivator. So Ovid. *Hel. Paridi Heroid.* 17, 263. Sed nimium properas, et adhuc tua messis in herbâ est: hæc mora sit voto

forsan amica tuo. Pers. 6, 26. Messe tenuis propriâ vive; et granaria, fas est Emole: quid metuis? occa, et seges altera in herbâ est. It is to be observed that the time between seed time and harvest is, by a Jewish proverb, said to be *four* months, though it may be *six*. See Hesiod Op. 2, 1. Plin. V. H. 18, 47. Plut. p. 496. D. Hygin. Poet. 2, 21. Ovid Fast. 5, 599. Theophr. H. P. 8, 3. One may remark too, that neither seed time nor harvest are completed in a day, but occupy a space of nearly two months; so that from the *end* of seed time to the *beginning* of harvest there may be a space of about four months.

Wetstein then cites Bavia Mezia fol. 106. Dimidium Tisri, totus Marhesuan, et dimidium Cisleu, seminum est. The passage is thus explained by De Dieu: "Annon tritus hic inter vos sermo est, post quadrimestre erit messis? Id vulgatum apud vos dictum est, sed ejus jam nullus usus. Jam aliter loquendum. Neque enim jam quadrimestris spatii morâ opus est, ut expectetur messis. Attollite oculos vestros, videbitis albas ad messem regiones. Non nisi vos ad serendum, sed ad metendum, &c. Others, as Grotius, Rosenm., and Tittman, think that this comparison was used by those who intended to alleviate the irksomeness of labour by the hope of reward; and that the meaning is this: "As the hope of the fruit excites the harvestmen to the performance of their work, and alleviates the irksomeness of their labour, so should you be alert with the hope of reward, and prompt to perfect the work committed to you." But to this, others (as Lampe) object; and they, with Doddridge and Kuinoel, observe, that no *proof* has been adduced of any such proverb being used by the Jews, who (as Lampe remarks) distinguished the year by spaces of *three* months, or *two* months, but not *four* months. The same view of the subject is taken by Doddridge, who strenuously opposes the notion of its being a Jewish proverb; because (says he) in the first place, there

could be no foundation for it, since the distance between *seed-time* and *harvest* must differ, according to the different kinds of grain in question. And, 2dly, because if there had been such a proverb, it would have been improper to apply it *here*; since our Lord was not speaking of the period of time between *the prophets sowing* and *the apostles reaping*, (to which *four months* has no analogy,) but only means to tell them, that though they reckoned yet *four months* to the *earthly harvest*, the *spiritual harvest* was *now ripe*. (Doddridge.)

Thus Sir Isaac Newton, Lampe, and Kuinoel, take the words in their simple sense, and explain, "Now (at this very time) you say there are four months to the harvest." Kuinoel conjectures that the observation was suggested by the accidental circumstance of Jesus seeing at a distance a sower at his work.

Most MSS. read τετράμηνος, which is adopted by Griesbach, but perhaps without cause. The common reading is confirmed by the usage of the Sept. which has this word, and the ἐξάμηνον, ἐπτάμηνον, τρίμηνον, &c. In τετράμηνον is to be understood διάστημα. The word χωραὶ in the sense of *cultivated fields* (see Lampe) is not very frequent; but it occurs in Luke 12, 16. and sometimes in the Classical writers. The passage is thus paraphrased by Kuinoel: "You are now saying that the harvest is yet remote; now I measure time more rapidly: my harvest is already at hand. I am going to successfully perform the business committed to me by my heavenly Father. See the approaching multitude of Samaritans: my harvest is, at it were, a field\* whitening to your

\* Since ripe corn crops form the subject of the passage, by λευκαὶ we must understand that *whitish* colour approaching to yellow. So the Latin writers use the word *albescere*: as in Ovid. Fast. 5, 357. (cited by Wets.) An quia maturis albescit inessis aristis. Virg. Ecl. 4, 28. Molli paulatim flavescet campus aristâ. See Servius. Oppian, δ. 500. Eustath. on Hom. Il. c. p. 437, 48. τὸ δὲ ὑπολευκαίνονται ἀσφαλῶς εἴρηται εἰς ἔμφασιν τοῦ ξανθοῦ Δημήτηρ ὑπόλευκον γὰρ πῶς καὶ ξανθόν. ὅθεν καὶ κρὶ λέγεται λευκόν, καίτοι οὐ πάντῃ λευκὸν ὄν.

eyes. By this example know that many dispositions are docile, that very many are well inclined and ready to embrace my doctrine." Wetstein has the following neat and terse observations on the above narration. "The *preaching* of the Gospel is compared to the sowing of seed, but the *conversion* of men to the harvest. (Matt. 9, 37. 13, 3.) Here the opinion of Christ is opposed to that of the Apostles, who thought that the Samaritans would either never, or at least very tardily, approach to Christ: q. d. "Thou, indeed, hast preached to them, but there are many circumstances which impede their reception of the Gospel, and hinder them from reaping any fruit from them; the hatred which they bear to the Jews, their prejudices, and obstinacy. Why, therefore, dost thou enjoin, as with certain expectation, a thing uncertain and dubious?" Christ here refuses their objection by ocular demonstration; he bids them survey the rapidly approaching and already believing crowd of Samaritans."

36. *καὶ ὁ θερίζων — αἰώνιον*. The *καὶ* is omitted by some ancient MSS. of different recensions; as also by Origen, Irenæus, and Cyril. The word *θερίζειν* properly signifies to do harvest work, to mow, reap; but also includes *any* sort of harvest work, as also that of *carrying*, (i. e. carrying home and ricking,) which seems here especially alluded to, as appears from the words *συνάγει κάρπον*. The application is obvious: but we may observe, with Rosenm., that there is here (as frequently) a confusion of the *ἀπόδοσις* with the comparison; and by *συνάγειν κάρπον* is meant bringing men over to religion, the end of which is eternal salvation.

37. *ἐν τούτῳ ὁ λόγος ἐστὶν ὁ ἀληθινός*. *Λόγος* (like *verbum* in Terent. Eun. 4, 5, 6. Andr. 2, 5, 15.) denotes an adage, saying, or proverb. Thus Wetstein cites Plut. Sympos. *ὁ γὰρ παλαιὸς λόγος ἐνέχει, ὡς ὅμοιον ὁμοίῳ αἰεὶ πελάζει*. Philo. *πίστις γὰρ, ὡς ὁ παλαιὸς λόγος, τῶν ἀδήλων τὰ ἐμφανῆ*. Anthol. 3, 6, 23. *οὗτος ἐμὸς λόγος ὑμῖν ἀληθινός*. The article is objected to

by Beza and Markland, but without reason. The words ἄλλος ἐστὶν ὁ σπείρων, καὶ ἄλλος ὁ θερίζων, form a *proverbial expression*, many similar to which are collected by Drusius, Schoettgen, and Vorstius. So Aristoph. Ep. 391. (cited by Wets.) τ' ἀλλότριον ἀμῶν θέρος, where see the Schol. p. 310. a. F. Suidas, ἄλλοι κάμον, ἄλλοι ὤναντο. I add, Æsop. Fab. σμε. Οὐ πανεῖν, ἀλλὰ πόνος ἀλλοτρίους ἐσθίειν. Eurip. Ion. 1088. ἄλλων πόνον εἰσπесών. I need not remind the learned reader of the "quod vos non vobis," &c. of Virgil.

38. θερίζειν δ' οὐχ ὑμεῖς κεκοπιάκατε. The word κοπίαω, properly used of manual, severe, and exhausting labour, is very appropriate to all such *agricultural* labours as precede the harvest, namely, ploughing, sowing, harrowing, &c. So 2 Tim. 2, 6. τὸν κοπιῶντα γεωργόν. It here means to labour upon, as we sometimes use the verb *to work*. Thus κόπος is used of agricultural labour in 1 Cor. 3, 8., and figuratively used of the Evangelical labour of the Apostles in 1 Cor. 15, 10. Gal. 4, 11. 1 Tim. 5, 17. On the exhausting and harassing labour of agriculture, see a very beautiful passage in Virg. Georg. 1, 121 & 150. Here it is appropriately used to denote the pains bestowed by Jesus in sowing the seeds of salutary doctrine, thus laying a foundation for the churches which were hereafter to be instituted. Those who reaped are the Apostles, and their successors, and, through their means, the whole body of faithful followers of Christ. The whole passage is thus paraphrased by Wetstein. At harvest time the fruits of the field are collected; the labourers receive their wages, and thus both master and men rejoice. (Ps. 126, 6. Is. 9, 3.) Yet the joy is not complete; since the labour of the workmen is irksome, and the crop often does not answer the expectation of the *master*. (Jerem. 12, 13. Hagg. 1, 6.) For it sometimes happens that he who has sowed cannot reap. (Job 31, 8. Mich. 6, 15. Deut. 6, 11.) I have sowed, I have laid the foundation of

instruction, I have spared no labour, and now I have hired you as labourers to reap the crop, that you may rejoice together with me. And no greater or better founded joy is there, than that which arises from benefits conferred upon others. Acts 20, 35. Philip. 4, 1. 1 Thess. 2, 19 & 20. 3 John 4. (Wets.)

39—42. The Samaritans, we have seen, as well as the Jews, eagerly expected the Messiah. Many, therefore, of the Samaritans, moved by the narration of the woman, believed, even before they left the city, that he was the Messiah: on which docility, as compared to the incredulous obstinacy of the Jews, Wetstein makes the following reflections. "The Samaritans believe a woman who was a sinner; the Jews repose no credit on the testimony even of the holy Baptist. And the former, indeed, on good grounds; for, since she avowed things little honourable to herself, and which even the most loquacious women are silent upon, nay deny, she was worthy of credit." Prov. 30, 20. Jer. 3. 3. (Wets.) Though some had already believed, upon the representation of the woman, yet more, we may suppose, on *seeing* so extraordinary a personage, and hearing his heavenly doctrines, would be brought to acknowledge him as Messiah. So that with so docile and believing a people miracles would have been superfluous; and hence we do not find that any were worked. It is truly observed by Wetsten, that the Samaritans believe *without miracles*, the Jews not even *with miracles*. *Λαλια*, though it properly denotes *talk*, here has the sense of *sermo*, *narratio*, *testimony*; as in ver. 39. Sirach 42, 11. Polyb. 1, 32, 6. Job 31, 1. Ecl. 3, 18. 7, 15.

40. *ἔμεινεν ἐκεῖ δύο ἡμέρας*, *abode there two days*. He abode there *so long* that he might not condemn persons desirous to learn of him; he staid *no longer*, that he might not neglect the *Jews*, or seem to prefer the *Samaritans* before them. (Whitby.) This was a proper medium between entirely neglecting them, and giving them so much of his time and com-

pany as would have broken in upon the design of his journey into Galilee, or might have given umbrage to the Jews. (Doddridge.)

43—46. Jesus now returns to Galilee, (see the note on Matt. 4. 12.) called his *country*, since it was that of his *education* and early *residence*.

44. αὐτὸς γὰρ ὁ Ἰησοῦς, &c. This is usually rendered *for* he said, &c. But this involves a manifest inconsistency, which many commentators attempt to remove. Kypke would introduce the words, *passing by Nazareth*; but this seems arbitrary and precarious. Others, as De Dieu, L. Brug., Wolf, and Doddridge, say that Nazareth, his own country, is here distinguished from the *territory* of Galilee; this, however, seems too far fetched. *Both* the above methods rather *cut* the knot than fairly *untie* it: I, therefore, prefer the interpretation of Alting, Schleusner, Kuinoel, and others, who take γὰρ in the sense of *although*, comparing the similar use of the Heb. כִּי in 2 Sam. 2. 7. Jer. 4, 30. and γὰρ in Rom. 9, 15 & 17. The sense will then be this: "*He returned into Galilee, THOUGH he had said a Prophet,*" &c., and, therefore, contrary to their *expectation*. He went thither, because he foresaw that the Galileans would receive him now more readily than before, on account of the miracles which they had seen at the feast.

46. βασιλικὸς. There has been no little difference of opinion respecting the sense of this word. Chrysostom explains τοῦ γένους βασιλικοῦ, *of the royal family*, or ἀξίωμα τι ἀρχῆς ἕτερον οὕτω καλούμενον εἶχε, one who held some dignity, on account of which he was so called. So the Vulgate Version renders *regulus*, the E. T. *nobleman*, which (says Campbell,) "conveys the notion of hereditary rank and certain dignities, to which, there was nothing in Palestine, or even in Syria, that corresponded." The ancient version of Tindal, has *ruler*. The word βασιλικὸς, *may* denote (with the subaudition of ἀνὴρ,) one of royal descent, and that such is the sense here, is the



opinion of Bos. Exc. S. 61. Kypke, however, objects that if it had been so, his name would have been mentioned. He therefore (like Chrysostom) interprets, "virum nobilem, in dignitate aliquo constitutum:" of which signification, he produces examples from Plutarch, Maximus Tyrius, and Lucian. Krebs too, observes, that Josephus (whose authority, in matters which relate to the diction of the New Testament, is justly great,) no where uses this word to denote persons of the blood royal. If we suppose an ellipsis of στρατιωτῆς, it would then denote either a soldier of Cæsar, or of Herod. That the word βασιλικὸς is used by Josephus, of the royal Soldiers, is proved by Krebs. In all those passages, however, it merely denotes *royalists*, *partizans*, such as the Cæsariani, and Pompeiani. But, since nothing occurs in the whole story which leads us to think of soldiers, or military officers, many judicious commentators, as Hammond, Wetstein, Campbell, Rosenm. Schleusner, and Kuinoel, would supply ὑπηγετῆς, and interpret, *an Officer of the royal court*. This is not only supported by the Syriac and Arabic versions, which render *regius servus*, but also by the ancient commentator Euthymius, who supplies ὑπηρετῆς. Thus Jerome gives the word the sense of *Palatinus*. So Polyb. 4, 76. (cited by Wets.) πάν ἐποίουν τὸ προσταττόμενον τοῖς βασιλικοῖς, *quicquid aulæ proceres imperarent*. Euseb. Vit. Constant. 1, 16. τοῖς ὑπ' αὐτοῦ βασιλικοῖς ἅπασιν μέχρι καὶ τῶν ἐπ' ἐξουσίας ἀρχόντων. So also Josephus, Bell. 1, 7, 5. (cited by Kuinoel,) calls the courtiers whom the King of Parthia had sent to Titus, βασιλικοί, and in. 15, 8, 4. he terms Herod's ministers, whom he had before called ὑπηρεταί, by the name of βασιλικοί. Thus also in Livy, the word *regius* occurs in this very sense.

47. ἤμελλε ἀποθνήσκειν. So Thucyd. μέλλοντος αὐτοῦ ἀποψυχεῖν.

48. This courtier might perhaps have been of the number of those who were witnesses of Christ's

miracles at the feast : certainly he was among those of his countrymen who were induced, in consequence of the fame of those miracles, to entertain a far higher opinion of Jesus than before ; and, by imploring his aid, he professed his belief that Jesus could, if he would, heal his son.

I assent to Euthymius, Doddridge, and Kuinoel, that the words *ἐὰν μὴ σημεῖα καὶ τέρατα ἴδῃτε, οὐ μὴ πιστεύσητε*, were addressed not only to the officer himself, but to the Galilean bystanders. “ For (says Euthymius,) our Lord said this in a general way (*κοινῶς*), contrasting the Jews with the Samaritans, who believed without signs and miracles. The reproof is, however, *especially* intended for the officer, whose faith was but weak.”\* Others, as Raphel, Moldenhauer, Michaelis, Schulz, and Storr, recognize an *emphasis* in *ἴδῃτε*, and think that Jesus here adverts to a belief of the officer, that he could only cure the sick man when *present*, not *absent*. But this seems somewhat improbable ; neither does the officer appear to have so *understood* him. The words *οὐ μὴ πιστεύσητε* are taken interrogatively by Bp.

\* It is necessary (says Doddridge) to suppose some such reference to illustrate the justice of this reproof ; for in general it was very reasonable to expect that Christ should *work miracles* in proof of his divine mission, as he himself does plainly intimate elsewhere. See John 15, 24. Who can tell but the very person now applying to him, might have made some such declaration, that he would never *believe* such things till he *saw* them with his own eyes ? Christ might mean by this reflection to humble him, and to shew him a specimen of his extraordinary knowledge, as well as power. (Doddridge.) Jesus (observes Kuinoel) wished to exercise the confidence in his truth, which had proceeded from report, and further it by his words and speeches, and to open a way to that persuasion of the divine origin of his doctrine which, from the salutary experience of that doctrine, was become more sure and certain. Nor did he wish that their belief in his dignity and authority should rest *solely* on miracles. Hence he reproves the Galilæans, because they acknowledge his divine mission only in consequence of the miracles which they had seen him work. See a Dissert. of Schott. de consilio quo Jesus miracula edidit ex ipsius sermonibus recte cognoscendis. Viteb. 1810. Pp. 2, 38. et seq.

Barrington and some earlier commentators, which mode is, however, justly rejected by Euthymius.

50. To this reproof the officer makes no answer; but, filled with alarm for the life of his child, urges his request. To whom Jesus, to shew the father and the bystanders that it was *not* necessary for him to go to the house to perform the cure, says, πορεύου, ὁ υἱός σου ζῇ. Πορεύου Grotius and Rosem. has the sense of *go in peace*, as in Luke 7, 50. Lampe thinks (as did Euthymius and Theophylact) that the word is meant as an incitement to hasten his departure. But it seems not necessary to *press* the sense of the word in either of these ways. It simply means, "Go, thy business is done, thy son is healed." (See a story of the Rabbins cited *infra*. 53.) The best commentators unite in giving to ζῇ the sense of *convalluit*. So the Heb. יָרָא in Jos. 5, 8. Is. 38, 1, where the Sept. renders ὑγιαίνειν. Rabbinical examples are given by Capellus, Drusius, and Schoettgen. Wolf compares Martial, "Non est vivere, sed valere, vita."

52—54. ἐπύθετο οὖν π. α. τὴν αἶραν ἐν ἡ κομψότερον ἔσχε. "This (says Euthymius,) proves that his faith was before weak: for he wished to know whether the circumstance had taken place αὐτομάτως, or κατ' ἐπιταγὴν τοῦ Χριστοῦ, whether naturally, or at the command of Christ." Κομψότερον, is here to be taken in a medical sense, like our *easier, better*. So Hesychius explains it ἐλαφρότερον, Theophylact, βελτίον καὶ εὐρωστότερον, Euthymius, ῥαῖότερον, κουφότερον, ἐλευθερότερον. So the French, *plus adroit*, and our *more alert*. Raphael cites from Arrian, Epict. 3, 10. in a similar sense, κομψῶς ἔχειν, in imitation of the Latin *belle habere*; as in Cic. Epist. Fam. 16, 15. *bellè habes*—*malè habes*. We may remark too, (what has not struck the commentators,) that this sense is confined to the *adverb*, and is (I believe) never found in the *adjective* κομψός. By ἀφῆκεν αὐτὸν ὁ πυρετός, we may understand *left him suddenly*.

The same expression is used by Hippocrat. Epid. 8, 28. (cited by Triller, ap. Wolf,) ἀφῆκεν δὲ αὐτὴν ἑκτατὴν scil. πυρετός and 7. § 21, 26. ἀνῆκεν ἡ πυρετός. For χθές, many MSS. of the Alexandrian and Constantinopolitan recensions, read ἐχθές, which, as being an Hellenistic form, is preferable.\*

## CHAP. V.

1. ἐορτῇ. In determining which of the feasts is to be understood by the one here mentioned, there has been much difference of opinion, both amongst ancient and modern commentators. Most of them think it was the feast of the Passover. So Lampe, Koecher, &c. Others, however, conjecture it was the feast *Purim*, (See Lampe, T. 2. p. 3. and Hug, Introd.) which fell on the 14th or 15th of Adar, corresponding to our *March*, and therefore one month sooner than the Passover. Others, again, understand it of the *Encænna*, by which name was denoted the feast of eight days, which fell on the

\* A strikingly similar miracle (perhaps in imitation of this) is ascribed to a certain doctor by the rabbins, cited by Lampe and Schoettgen. "Once on a time the son of R. Gamaliel was sick. The father sent two students to R. Chamma, that he might intercede with God for his son's recovery. Accordingly, after he had seen them, the holy man ascended (ἐπὶ τὸ δῶμα) upon the roof, and prayed for him. And when he had descended, he said unto them, "Go, for his fever hath left him." And they answered and said, "Art thou a prophet?" And he replied, "I am neither a prophet, nor the son of a prophet; but yet when I can recite my prayers, *ore prompto*, then I know I shall be heard. But if I cannot do this, I am sure that the request is preferred in vain." When they wrote down and noted the hour; and when they came back to Gamaliel, he said unto them. "You have discharged your office neither superfluously nor deficiently, (you have done neither too much nor too little, but exactly what I requested): for (said he) it is so and so with my son, and at such an hour the fever left him, and he asked for some water to drink."

I add that there is something very similar in a funeral oration of Libani, ch. 86. spoken at the burial of Julian: τὸν δὲ κινδύνον ἔλυσε; καὶ μετ' ἐκείνην ἔοντες ἐμήνυον λογιζόμενοι τὴν ἡμέραν ἣ ἔληξε τὸ κινῶν.

25th of Cisleu, about the 15th of December, instituted in honour of the purification of the temple by Judas Macc. from the defilements of Antiochus. Nor are there wanting some who fix on the Feast of Tabernacles. Kuinoel has very carefully summed up the arguments for and against each of the above mentioned hypothesis, and concludes by remarking, that though the opinion of the *Passover* being here meant is not without its difficulties, and is liable to some objections, yet that upon the whole he thinks it the most *probable*. But this (continues he) being admitted, there are *three* at least, or *four* Passovers mentioned by the Evangelists as celebrated by Jesus in the course of his ministry: the *first* in Ch. 2. v. 13.; the *second* in Ch. 5. v. 1.; the *third* in Ch. 6. v. 4.; the *fourth* in Ch. 13. v. 1.; and therefore Christ's ministry extended to *three years and a half*. He then refers to Eichborn's Introd. 1, 645. to Koerner's Dissertation on the number of Passovers celebrated by Jesus after his baptism, and Bp. Marsh on Michaelis. It is well observed by Lightfoot that St. John is not so brief as the other Evangelists in relating what was done by our Lord in Judea.

2. ἔστι δὲ — κολυμβήθρα. Instead of ἔστι, the Syriac, Arabic, Persic, Armenian versions, and Nonnus have ἦν. Ἔστι is, however, found in Cyril, Theophylact, and Euthymius. There seems (says Kuinoel) little doubt but that ἦν owes its origin to those who thought that John wrote his Gospel after the destruction of Jerusalem, and had reference to his own age, and not that period in which the circumstances mentioned by the Evangelist took place. Since it is very probable that John wrote his Gospel after the destruction of Jerusalem, we must either suppose that that Evangelist, (who was not an eye-witness of that destruction, and when he wrote his Gospel lived remote from his country,) did not suppose that all its buildings were destroyed, and therefore speaks as if the gate were yet in existence; or we may suppose an enallage of tense, an idiom very

frequent in St. John. This opinion is adopted by Le Clerc; but is objected to by Lampe; and, indeed, seems somewhat precarious. Thus Ch. 1. v. 15. 29, 44 & 46. 5, 14 & 32. 9, 13. 8, 58. 1 John 4, 17. In the words ἐπὶ τῇ προβατικῇ κολυμβήθρα there is a little variety of reading. See Griesbach. But (as Kuinoel observes) there seems no reason to deviate from the common reading, since προβατικῇ is admitted by the best commentators to be put elliptically. They are not, however, quite agreed on the word to be supplied. Some say οἰκῶ; others ἀγορᾶ. So E. V. or χώρᾳ, as it seems Euthym. did, who thus explains: Ἔστιν ἐν Ἱεροσολύμοις κολυμβήθρα, ἐπὶ τῇ τοποθεσίᾳ τῇ καλουμένῃ, προβατεκῇ, οὕτω δὲ ταύτην ἀνόμαζον ἀπλῶς, κατὰ παράδοσιν ἀρχαίαν. The more recent and judicious critics, however, as Triller, Wolf, Lampe, Wetstein, Bp. Pearce, Dr. Macknight, Rosenmuller, Bos, and Kuinoel, prefer πύλῃ; which is confirmed by Nehem. 3, 1. 12, 39. who there mentions τὴν πύλιν. τὴν προβατικὴν. The ellipsis is frequent in the Classical writers; ex. gr. Hom. Il. γ. 263. τῷ δὲ διὰ Σκαίων δὴ πέδιονδ' ἔχον ὠκείας ἵππους, and often in other places. It is found, too, in the names of the Theban gates, so learnedly illustrated by Porson on Eurip. Phœn. Nor is the ellipsis of *porta* unfrequent in the Latin writers. Kuinoel refers to the Misc. Obs. 8, 67. It is also shrewdly urged by Campbell, that "we have good evidence that one of the gates of Jerusalem was called the *sheep-gate*, (Nehem. 3, 1 & 32); but we have no evidence that any place there was called the *sheep market*.\* Beza renders the words ad *portam pecuariam*; Dio presso della porta delle pecore; P. R. Beau. L. Cler. près de la porte des brebis; in Eng. An. Hey. and Wes. the *sheep-gate*. Now (continues Campbell) it is a

\* Doddridge would retain the common translation of *sheep-market* rather than *gate*; because (says he) "if the report of the best travellers is to be credited, the place shewn for the pool of Bethesda is much nearer the temple than the sheep-gate could be." This, however, must be considered as very precarious.

known idiom in Greek to employ an adjective alone, when the substantive to be supplied is easily suggested either by the import of the adjective or by frequent use. Thus the names of most arts and sciences in Greek are the feminines of adjectives, whose meanings easily suggest the word understood. Μουσική, for instance, ἰατρική, μαθηματική, τεχνή being understood at each of the two former, and ἐπιστήμη to the last. The frequent conjunction of a particular substantive with a particular adjective, produces the same effect. Now, if one of the gates of Jerusalem was ever called ἡ προβατική πύλη, as we know from the Old Testament that it was, nothing could be more natural in those who spoke Greek than to drop πύλη as superfluous, and name it simply ἡ προβατική. This would happen still more readily, if the adjective was in a manner appropriated to that single use. Now it is remarkable that the adjective προβατικός occurs no where in the New Testament but in this passage, and never in the Old, but where mention is made of the *sheep-gate* of Jerusalem.

2. κολυμβήθρα. This word, which comes from κολυμβᾶν, *to swim*, not only denotes a swimming-place (Jos. Ant. 15, 3, 3.) *piscina* or fish-pond, but a pool, lake, or bath. It answers to the Heb. בִּרְכָה in Neh. 2, 14, &c., which Symmachus on Cant. 7, 4. renders by this very word; but the Sept. has λίμνη. It here denotes a place artificially prepared and built for the reception of water, *a bathing place, a bath*. Campbell is of opinion that we ought not to confine the signification of κολυμβήθρα to the *water collected*, but ought to consider it as including the covered walks, and all that had been built for the accommodation of those who came thither. "In this extent (says he) the word *bath* is familiarly used by ourselves. I have preferred the name *bath* to *pool*, as more suitable to the purpose to which this water was appropriated." It is, however, objected by Kuinoel, that this signification cannot be *proved*,

and seems refuted by ver. 7. By 'Εβραϊστὶ must be understood the Syriac Chaldee, then spoken in Jerusalem. In Βηθεσδα the MSS. vary. (See Griesbach.) There seems, however, no reason why the common reading (which is supported by most, and the best MSS.) should not be retained. On the import of the word commentators differ. Theirs appear the most simple and probable derivation, who tell us that it comes from the Heb. בֵּית, *house*, and the Syriac ܬܝܬܐ, *kindness, benignity*. It is manifest from the whole narration, that this pool or bath\* had medicinal properties for healing certain disorders. From *whence* it derived them has been diligently and anxiously investigated by Lampe, Witsius, and Wolf, who, together with most others, refer the healing of the sick to miraculous power. The more recent commentators, however, endeavour to explain the whole from *natural* causes. And from Theophylact we find that even in ancient times the vulgar supposed that the sanative property proceeded solely from the washing of the carcasses and entrails of the sheep sacrifices at the temple in this pool, which hypothesis was caught up and learnedly supported by Hammond and others. See Heuman. "The sacrifices (says he) were exceedingly numerous only at the Passover, κατὰ καιρὸν, (once a year, Chrysostom,) when the pool being warm from the immediate washing of the blood and entrails, and thus adapted to the cure of the blind, the withered, the lame, and perhaps the paralytic, ver. 3. was yet further troubled, and the congelations and grosser parts stirred up by an officer or messenger, ἄγγελος, to give it the

\* The *situation* of this pool or bath cannot accurately be determined. There were formerly *many* baths at Jerusalem, (see Jos. B. 1, 5, 3. 2, 4. 2.) and such are yet found there. See Pocock's Travels. Josephus too, in his Bell. 1, 6, 12, makes mention of a pool situated to the north of the temple; and there is still shewn a pool, said to be that of Bethesda, situated to the north of the temple, and contiguous to the area of the temple and Stephen's gate. (See Maundrell.) But arguments are wanting to prove that this pool is the same with that here mentioned by St. John. (Kuin.)



full effect, as Acts 12, 8. To this hypothesis Whitby acutely replies, 1. How could this natural virtue be adapted to, and cure all kind of diseases? 2. How could the virtue only extend to the cure of one man, several probably entering at the same instant? 3. How unlikely is it, if natural, to take place only at one certain time, at the Passover? (for there was a multitude of sacrifices slain at other of the feasts.) 4. Lastly, and decisively, Lightfoot shows that there was a laver in the temple for washing the entrails; therefore they were not washed in this pool at all.

Others, however, suppose that the blood of the victims was conveyed from the temple to this pool by pipes; and Kuinoel thinks that it cannot be denied that the blood of animals recently slaughtered may impart a medicinal property to water; and he refers to Richter's *Dissertat. de Balneo Animali*, and Michaelis in loc. But he observes, that it cannot be proved whether that pool was situated *out* of the city at the *sheep-gate*, or *in* the city, and in the vicinity of the temple; neither can it be proved (says he) that the blood of the victims was ever conveyed thither by canals.

Both these hypotheses are indeed equally gratuitous and absurd. Of those who endeavour to account for these effects from natural causes, the most probable hypothesis is that advanced by Bartholin de Paralyt. N. Test. and Dr. Mead in his *Med. Sacr.* adopted by Bp. Pearce, Heuman, and many recent commentators, as Rosenm. and Kuinoel; namely, that the water was a medicinal one, impregnated with some minerals which communicated a sanative property: especially as we find from Jerome, that it was of a very high colour. The hypothesis is thus stated by Bartholin, p. 78.: "*turbatur aqua thermarum subterraneo calore ebulliens, et luti virtutes per totam aquæ superficiem tribuens.*" And still more scientifically and satisfactorily by Mead, p. 49. "I think (says he,) the water of this pool acquired a medicinal property from the mud at its

bottom, which was heavy with metallic salts, sulphur perhaps, or alum, or nitre. Now this would, from the water being perturbed from the bottom by some natural cause, (perhaps subterranean heat, or storms,) rise upward and be mingled with it, and so impart a sanative property to those who bathed in it *before the metallic particles had subsided to the bottom.* That it should have done so, *κατὰ καιρὸν*, is not strange, since Bartholin has, by many examples, shewn, that it is usual with many medicinal baths, to exert a singular force and sanative power at *stated times*, and at *periodical*, but *uncertain intervals.*" Under these circumstances, it seems most prudent to adopt the view of the subject taken by Doddridge, which appears to combine the common hypothesis with that of Mead; namely, that the water had at all times more or less of a medicinal property; but at some period, not far distant from that in which the transaction here recorded took place, it was endued with a miraculous power; an extraordinary *commotion* being probably observed in the water, and Providence so ordering it, that the next person who accidentally bathed here, being under some great disorder, found an immediate and unexpected *cure*: the like phenomenon in some other desperate case, was probably observed on a second commotion: and these commotions and cures might happen periodically. On the Jews making so ungrateful a return to Christ for this miracle, and those wrought at the former passover, and in the intermediate space, this *celestial visitant*, probably from this time, returned no more." \*

\* It may, therefore, be observed, that though the Evangelist speaks of the pool as *still* at Jerusalem when he wrote, yet he mentions the *descent of the angel* as a thing which *had been*, but not as *still* continuing. (Compare ver 2, and 4.) This may account for the surprising silence of Josephus, in a story which made so much for the honour of his nation. He was himself not born when it happened; and though he might have heard the report of it, he would, perhaps, (as in the modern way) oppose speculation and hypothesis to fact; and, like Dr. Wellwood in a much plainer case,

Kuinoel justly observes, that though in Josephus no mention is made of the baths here described, yet this silence ought not to induce us to question the truth of this transaction ; since the Historian omits to record many other circumstances which cannot be doubted ; as, for instance, the *census* of Augustus, and the murder of the infants. See the note on Matth. 2, 16, and Wolf, on ver. 6.

2. πέντε στοὰς ἔχουσα, *having five porticos, or piazzas*, which the commentators tell us were roofed, but open on the sides, and supported with pillars placed at regular intervals. They are supposed by Jennings and others, to have been of a pentagonal form. This, too, seems to have been the way in which the words were understood by the Ancient commentators. Thus, Euthymius explains θέλος, and adds, κυκλῶ δὲ ταύτας εἶχεν, meant doubtless for the shelter and comfort of the sick. Lampe however observes, that this accommodation was not suitable to their infirmities : though (as he adds,) it is not known *how long* they were accustomed to remain there. We may perhaps venture to suppose, that the porticos were closed on one side, and only open towards the bath ; and thus they would, in so genial a climate as that of Judæa, afford an accommodation sufficient for those who had to wait some time. For *what* was the distance of the *stated periods* of the water being troubled we cannot determine ; though we may conjecture that they did not extend to any long space of time, and from the great number collected, might be calculated with some accuracy.

3. κατέκειτο — ξηρῶν, *lay a great number, &c.* As was usually the case. So in an ancient Tragedy we have, “Æsculapii liberorum saucii opplent porticas.”

(see his letter relating to Maillard's cure) have recourse to some indigested and unmeaning harangues on the unknown force of imagination : or if he secretly suspected it to be true, his dread of the marvellous, and fear of disgusting his Pagan readers with it, might as well lead him to suppress this as to disguise *the passage through the red sea*, and *the divine voice from Mount Sinai*, in so mean and foolish a manner as it is known he does.

(Pole.) The word *ἀσθενεῖν*, is a general term applicable to all disorders; and *κατακεῖσθαι*, especially to the more violent and *chronical* ones, by which persons become, as we say, bed ridden. The general term *ἀσθενεῖν*, is more exactly defined by the added words, of which, none can give rise to any doubt or difficulty, but *ξηρῶν*, which certainly involves some perplexity. The word is used not only of trees or plants, which are deprived of their natural moisture, but also of human bodies or limbs, deprived of the radical and vital juices; that is, when a limb pines away (as in Matth. 12, 10. where we read of a man having a withered arm,) all power of converting any thing to moisture, or blood being suspended, or annihilated. It is also used of those who labour under any disorder which wastes and dries up the body, and especially *atrophy*, or *consumption*.

3, 4. ἐκδεχομένων τ. τ. ὁ. κίνησιν — κατὰ καιρὸν, at certain intervals of time, probably not very distant, whether *daily* (as Doddridge thinks,) or *weekly*, cannot be determined; but not (as some suppose,) *annually*. Here Euthymius explains κατὰ καιρὸν ἀγνόστον τοῖς ἀνθρώποις: but (as he conjectures,) often in the year; which he thinks may be collected from the circumstance of the great number of the sick lying there. Lampe, however, thinks that the time was *known*; and refers to Rom. 5, 6. Χριστὸς κατὰ καιρὸν ἀπέθανε, which formula signifies, at the period defined and marked out by God. But this seems not very probable.

4. ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴν ταραχὴν τοῦ ὕδατος. Bartholin here compares this with the usual phenomena of *thermæ*, or hot baths, when at stated times the water heated by subterranean fire, effervesces, and distributes the virtues of the mud over the whole surface of the water. But to this, Lampe opposes the *puzzling* circumstance of the *Angel*,\* and the

\* Lightfoot cites from Vajira, Sect. 24. a story, or fable, of a fountain being troubled by a *bad Angel*. "As Abba Jose was one day sitting by the side of a fountain, the spirit that dwelt there ap-

silence of Josephus on warm-baths at Jerusalem. But the latter reason cannot be thought to have much weight. Lampe observes, that it is difficult to determine the *degree* of commotion in the water. If the descent of the Angel was invisible, a *greater* would be requisite, in order that his presence might be denoted by some external sign.\*

peared to him and said, 'Thou knowest how many years I have dwelt here, and thou, and thy wives, and thy neighbours, and their wives, have come and gone away without any hurt. Know then that an evil spirit is endeavouring to dwell here, which will prove noxious to men.' He saith unto him, 'What must we do?' The spirit answereth, 'Go and say unto the neighbours, whosoever hath a hammer, or iron bar, let him come here to morrow, and keep his eyes attentively fixed on the water, and when they shall see the water troubled, let them lay about them with the weapons, and exclaim, Victory is ours,' &c.

\* Lampe, then, in order to overthrow the hypothesis, which supposes a natural efficacy, urges three proofs of miraculous interposition. 1. That only the first who entered after the commotion of the water was healed. For *πρῶτος* cannot be taken in the sense of *qui statim ingressus est*, since of this signification there is no example. Neither can it be taken as a collective, and rendered (as in Is. 33, 7. 2 Sam. 19, 41.) *qui primi intrarent*, since this is refuted by the words of the paralytic, "but while I am coming, another steppeth in before me." All the circumstances show how sparingly the miraculous power was exerted. 2. Because all, under whatever disorder they laboured, were liberated from it. Now it is admitted that medicinal waters are adapted to cure only *certain* disorders. Nor can the restricted sense of *all* in Scripture, *here* avail; since *ἡ δὴ ποτε* has always a signification determinate to *one single thing*. 3. Since the healing was effected by *immersion*, or washing *alone*, and therefore instantaneous, and never failing of its effect; circumstances which are not observed in medicinal waters. Finally, if this bath had had so prodigious a sanative power by *nature*, the Jews would not have failed to reckon it among their medicinal waters; as those of Emmaus, Sidon, Machærus, Tiberias, which they describe. (Lampe.)

It is very difficult, if not impossible, to answer these objections. Most recent commentators, however, as Kuinoel, tell us that the Evangelist here acts the part of an historian, and only narrates the common opinion, without vouching for its truth, or interposing his own judgment. Kuinoel thinks that, as in the expression *ὕψις ἐγένετο* there is no addition of *εὐθέως*, or *παρὰ χρονία*, we may suppose the cures not instantaneous, but gradual. It was (it seems) a mere fancy, that he *only* who *first* entered after the water began to effervesce, experienced the sanative power. Many (he thinks) from the five porticos would, on the commotion of the water, throw

There is, however, (says Kuinoel,) no little reason to question the genuineness of the passage, which is, by many eminent critics supposed to be an interpolation. 1st, Many of the most ancient and excellent MSS. of different recensions omit it. 2ndly, If the words came from the Evangelist, no good reason for their omission can be conceived. For the Christians of the earlier ages, who were ready enough to admit miracles, would not have stumbled at the narration of an Angel coming from Heaven and exciting a commotion in the water, nor could it have been accidentally omitted in so many MSS. 3dly, It may easily be shown how the addition might creep into so many copies. The words ἐκδεχομένων — νοσήματι, were added by those who wished to explain to the reader what is found in ver. 7. of the commotion of the water, and the sick person who had not recovered his health, because some other person perpetually descended into the water before him. The word ἐλούετο, (which in ver. 4. is found instead of κατέβαινε,

themselves into it at *nearly the same time*, so that it could not be distinguished which went in first. But whoever, by the use of the water, recovered his health, would attribute this recovery to his having been the first that entered. How this opinion arose cannot be determined: perhaps some invalids had bathed in it before the medicinal property was discovered, and especially when the water began to effervesce; and he who had entered alone was cured; the rest, not because they had stepped in later, but from other and natural causes received no benefit."

Kuinoel thinks there is no reason to confine the words *ὑγιὲς ἐγένετο, ὃ δὴ ποτε κατέχευε νοσήματι* (with Hammond, Bartholin, and Heumann) to the disorders mentioned: since it was the common opinion of the Jews that the efficacy extended to disorders of *every* sort; and that those who did not experience it would suppose that this arose from the circumstance of his not having been the *first* to enter."

But all these reasonings seem very hypothetical, precarious, and unsatisfactory, and therefore we must either acquiesce in the common opinion, or in that which I have above suggested, partly from Doddridge. Kuinoel observes that *κατέχευε νοσήματι* is a stronger expression than *ἔχεσθαι νοσήματι*: the latter being applied to incipient, and hitherto unfixed disorders, the former to obstinate and chronic ones.

in A. 42. the Æthiopic and later Syriac versions,) proves it. That the whole narration was introduced into the text, piece-meal, and at various periods, is evident from this; that the words  $\delta\ \epsilon\upsilon\acute{\nu}\ \pi\rho\omega\tau\omicron\varsigma$  —  $\iota\omicron\sigma\eta\mu\alpha\tau\iota$ , are not in the Æthiopic version; and in the ancient Syriac (where the sentence  $\acute{\alpha}\gamma\gamma\epsilon\lambda\omicron\varsigma$  —  $\theta\delta\omega\rho$ , is marked with asterisks,) the words are noted with an obelus. In the Armenian Version, after  $\upsilon\gamma\iota\eta\varsigma\ \epsilon\gamma\acute{\epsilon}\nu\epsilon\tau\omicron$ , is found the addition, *so as not to have any vestiges of the disorder*. 4thly, The whole narration savours of Jewish fancy. The Jews were accustomed to refer all remarkable benefits to good angels, and, on the contrary, all *evils*, especially the more dangerous disorders, to demons. Now, since St. John no where has attributed disorders to *evil* genii, or demons; since he has mentioned nothing of demoniacs, it is little probable that he would in this place have noticed the superstitious opinion of the vulgar, without the addition of some mark of disapprobation. The passage in question must, therefore, undoubtedly have owed its origin to those who intended to explain what we read in ver. 7. and has been rightly rejected by Mill. (Kuinoel.) Wetstein observes, that the miracle here narrated was not of the number of those which John had seen with his own eyes (1 John, 1, 1.) but that he had heard it recounted by the Jews; since (says he,) it strongly savours of the fancy of the Jews, who, were accustomed to refer every thing to invisible powers, i. e. to *Angels*, even things which arise from natural causes.

5.  $\eta\eta\ \delta\epsilon\ \tau\iota\varsigma\ \acute{\alpha}\nu\theta\rho\omega\pi\omicron\varsigma\ \acute{\epsilon}\kappa\epsilon\iota\ \tau\rho\iota\acute{\alpha}\kappa\omicron\nu\tau\alpha\ \omicron\kappa\tau\omega\ \acute{\epsilon}\tau\eta\ \acute{\epsilon}\chi\omega\nu\ \epsilon\nu\ \tau\eta\ \acute{\alpha}\sigma\theta\epsilon\nu\acute{\epsilon}\iota\alpha$ . The  $\acute{\epsilon}\kappa\epsilon\iota$  must be referred to  $\eta\eta$ , and not to  $\tau\rho\iota\acute{\alpha}\kappa\omicron\nu\tau\alpha\ \omicron\kappa\tau\omega\ \acute{\epsilon}\tau\eta$ , as if the man had been so many years at the bath, waiting for a cure: though this is maintained by some, on the authority of Chrysostom and Theophylact. So in other places, the *time* during which any restored to life, or healed by Christ, had been sick of the disorder, is designated; as in Luke 13, 11. 8, 43. John 11, 39.

This interpretation is confirmed by the words of verse 6. ὅτι πολὺν ἤδη χρόνον ἔχει.\* Ἐχων ἐν τῇ ἀσθενείᾳ is put for ἀσθενῶς ἔχων or ἀσθενῶν. It is not a Hebraism, but is found in the Classical writers. Thus Eurip. Sappho, 164. ἐν αἰσχύναις ἔχων. Xen. Cyr. 6, 1. 20. ἐν αἰσχύνῃ ἔχειν. See Glass Phil. Sacr.

6. γνοὺς δ. π. ἡ. χ. ἔχει. At ἔχει subaud ἐν ἀσθενείᾳ.

6. θέλεις ὑγιῆς γενέσθαι; dost thou wish to be healed? Lightfoot, Semler, Rosenm. and others, think that we must supply *although it be the Sabbath day*. But, as Lampe remarks, if Jesus had intended that, he would have added, “do you wish to be healed *now*?” Besides, (as Schoettgen observes,) there is not in the answer of the paralytic any allusion to *Sabbath*.

7. κύριε — κολυμβήθραν. The sick person, ignorant who Jesus was, undoubtedly thought that he meant to bestow some medicines upon him, or at least recommend some to him, by which he might recover his health. But since he was expecting a restoration solely from those medicinal waters, he does not advert to that offer, but merely complains that he had no one, when the water was troubled, to put him into the pool; and thus not only declares that he places his sole hope in the bath, but tacitly hints that he shall account it a great favour if, by the as-

\* Under what particular disorder the man laboured cannot be determined, (since ἀσθενεία is so general a term,) nor is there any thing in the context to indicate this with any certainty. Most of the ancient commentators suspect that it was a *paralysis*. So Chrysostom and Theophylact. Bartholin is of this opinion, for the following reasons. 1. The patient could not walk: hence he is called by Nonnus ἀτίνακτος. But this is appropriate to paralytics. 2. Because κρύββαρον is applied to the beds of paralytics in Mark 2, 4. Acts 9, 38. 3. Because the disorder was of such long standing. 4. Because ξηρὸς is a term appropriate to paralytica. 5. Because the cure *per blaneum* is suitable to paralytics. 6. From the mode of healing, *Arise, take up thy bed and walk*; as in Matth. 9, 6. Mark 2, 2. Luke 5, 24. 7. Since such was the constant tradition of the primitive ages. So Irenæus, Ambrosius, Hilary, &c. It is, however, truly observed by Lampe, that all these reasons together do not amount to more than probability.



sistance of Jesus, he may be enabled to descend into it. (Kuin.)

Grotius remarks, that by this *indirect* reply he answers more to the purpose than if he had spoken more explicitly: q. d. " Yes,\* indeed, this is my sole aim, that I may be healed, but I find no one who will have compassion on me.

Κύριε, Sir. A customary term of respect. See the note on Matt. 8, 2.

Βαλλῆ, put me in. See the note on Matt. 7, 38.

8. ἄρον τὸν κράββατόν σ. κ. π. On the word κράββατον, see the note on Mark 2, 4 & 11. Περιπατεῖν here denotes *abire, go thy way*: in which signification the Heb. הָלַךְ occurs in Jud. 21, 24. where the Sept. has περιπατεῖν. One MS. has ὑπαγε εἰς τὸν οἶκόν σου. But this is a manifest gloss. This would clearly show that the man was really healed. It was our Lord's custom too (observes Grotius) after having worked a miracle, to command something to be done in proof of its performance. Kuinoel thinks that Jesus assisted the comprehension of his meaning by motion and gesture.

10. ἔλεγον οὖν οἱ Ἰουδαῖοι — Σάββατόν ἐστιν. The Jews here mentioned were not spectators of the

\* The Syriac and Arabic translators seem to have regarded the expression as a grammatical ellipsis, to be supplied from the context according to the circumstances of the case; since they render " Yea, Lord, but there is no man, &c.

By *man* is meant, not a *physician*, but a servant θεραπεύων, such as used to attend on the sick. So I understand Thucyd. 2, 51. οἰκίαι πολλαὶ ἐκενώθησαν ἀπορία τοῦ θεραπεύσοντος, where Reisk, without cause, conjectures θεραπεύοντος or θεραπεύσαντος. The common reading is defended by an imitation of Dion. Hal. p. 675, ὥστε τὰς πολλὰς οἰκίας ἐξηρημοῦναι δ' ἀπορίαν τῶν ἐπιμελησομένων. So also Theophylact on Luke 16, p. 459. ἔρημος τῶν θεραπευσόντων. Reiske's conjectures may indeed be defended by a similar imitation of Procop. p. 79, 80. πολλὰ τε ἀπορία τοῦ θεραπεύοντος διεφθάρησαν, as in p. 79.

8. οἱ τε αὐτοὺς θεραπεύοντες καμάτων ἀπαύστη ἔχοντες. In all these passages, the word θεραπεύειν relates to the office, not of *physician*, but of *nurse*, such as take care of the sick. So also in Eurip. Orest. θεραπεύειν μελῆ and Hippol. 186. κρεῖσσον δὲ νοσεῖν ἢ θεραπεύειν. Pind. Ol. 13, 3. ἡμερον ἀστοῖς ξένουσι δὲ θεράποντα.

deed, otherwise they would have had no need to ask the man *who* it was by whom he had been ordered to carry away his bed. But we must understand (as Lampe has proved) some of the *Sanhedrim*, who, it seems, met the healed person<sup>c</sup> carrying his bed, and on his way home. (Kuinoel.) These, therefore, admonished him that he was doing what was unlawful. That it was forbidden to carry even a bundle on the Sabbath, is plain from Jerem. 17, 21. "Take heed to yourselves, and bear no burden on the Sabbath day." What sort of burdens those were, may be collected from Neh. 13, 15. seqq. "In those days saw I in Judah some treading wine-presses on the Sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day: and I testified against them in the day wherein they sold victuals." Now the Jewish doctors too superstitiously interpreted this law, so as to prohibit the carrying of the lightest weight.\*

\* So Shabbath, fol. 6. (cited by Lightfoot.) Whosoever on the Sabbath bringeth any thing in or taketh any thing out from a public place to a private one, if he hath done this inadvertently, he shall offer up sacrifice for his sin, but if presumptuously and wilfully, he shall be cut off and shall be stoned."

All, however, were not so rigid; for such offices as regarded the attendance on the dangerously sick were permitted. See Joma. Omne dubium vitæ pellit Sabbatum. So also Maimonides, cited by Lampe, 19. Laboret quis dolore oculorum; sive in utroque, sive alter utro sit lippitudo, aut lacrymæ ex illis, ob mœroris multitudinem, destillent; aut sanguis, sive inflammatio eis insit, aut morbus quidam his similis: talis est in numero ægrotorum periculose decumbentium.—Propterea violant ejus causâ Sabbatum, et faciunt ipsi omnia ad salutem conducentia.—Gemara, fol. 84, p. 2. Docent Doctores nostri quod curam gerant liberationis animæ (ex vitæ periculo) in Sabbato, et qui festinat, ecce is est maxime laudandus, nec opus est petere licentiam a Synedrio.—And Maimonides, in his Hilcoth. Shabbat, Ch. 19, 17. (cited by Wolf) says, pulvinar et pulvillum, si mollia fuerint et parva, instar vestium, etiam Sabbato more vestium capiti imposita exportari possunt. See Trigland in his Diatrib. de Karæis, p. 90.

Lampe, however, observes, that the Jews did not severely reprehend the *healed person*, but they make their attack on *Jesus himself*, and that not on the ground that he had ordered a man to carry a

But it appears from the Jewish writers that there were cases in which it was permitted to violate the Sabbath by carrying burdens. So (besides the passages of Maimonides cited in the note) Rosh. Hascharna, C. 1. Mischna 9. cited by Lampe. Eum. qui vidit novilunium, et ambulari nequit, educunt super asinum, etiam cum grabato, et si insidiæ statuuntur illis, sumunt in manus suas baculos. Si via fuerit longinqua, sumunt in manus suas esculenta. Nam ob iter diei et noctis profanant Sabbatum, et exeunt ad testimonium novilunii, ut dicitur; hæc sunt stata festa Domini, quas convocabitis in festis statis vestris.

If, then, it was lawful for the *magistrate* in certain cases to dispense with the observance of the Sabbath, how much more lawful was it for *Christ*, in a case so extraordinary, and who here acted *pro imperio* as Lord of the Sabbath; not to say that by this proof of divine power the Sabbath was hallowed, not profaned. Our Lord, indeed, felt no desire to impugn their rigid observance of the Sabbath; yet he held in sovereign contempt their petty traditions and empty subtleties, and testified, both by words and deeds, his disapprobation of their anile superstition, so destructive of all solid and real virtue.

11. ἀπεκρίθη αὐτοῖς· Ὁ ποιήσας με ὑγιῆ, &c. *He that made me whole, the same said unto me, &c.* The Jews maintained that by the command of a prophet the Sabbath might be broken, appealing to the example of those who, by the orders of Joshua, stormed Jerico. So also say the Jewish rabbins. Thus Sanhedrim, fol. 90, 1. "Certainly if a prophet shall say unto thee, transgress the words of the law, hear him, except in a matter which involves idolatry." See

bed on the Sabbath, (although that would have had a greater appearance of a violation of it), but because he *healed* a man on the Sabbath. So that we may see they made the *mother*, a mere handle of censure; though, in his trial before the Sanhedrim, no accusation of this sort was brought against him.

the note on Matt. 12, 3 & 6. This opinion the man seems to have had in view in the words, "He that made me whole, the same said unto me, Take up thy bed and walk:" thus accounting Jesus a *prophet*, as did others who were healed by him. See Luke 7, 16. Matt. 21, 11. (Kuin.)

One may here notice, with Grotius and Lampe, the *malus animus*, or malicious intent,\* of those who asked the question. "For (says Grotius, as translated by Doddridge,) all that they proposed was, not to hear of any good that had been done, to engage their admiration and applause, but to lay hold of some occasion to find fault, to gratify the pride and malice of a censorious temper."

13. ὁ δὲ ἰαθεὶς οὐκ ᾔδει, *knew not who it was*. The man could not satisfy their enquiries on this head. It seems an elliptical form of speaking: q. d. he knew not who it was, and had not time to ask, for Jesus ἐξένευσε; which word may be rendered *glided away*. The force and propriety of this term a *swimmer* will best comprehend. The word, indeed, signifies properly to *swim away*, and then, like the Latin *enatare* and *emergere*, signifies *evadere*, and is used of any one who extricates himself from, or slides out of difficulties or dangers. Of this, examples are produced by Elsner, Lampe, Wetstein, Krebs, Wolf, Kypke, and Loesner. Thus Eurip. Hipp. 469. εἰς δὲ τὴν τύχην πεσοῦσ' ὄσσην σύ, πῶς ἂν ἐκνεῦσθαι δοκεῖς; Diodor. Sic. 675. C. Petron. Sat. C. 57. Habebam in domo, qui mihi pedem opponerent, hac illac tamen, genio illius gratias, *enatavi*. It is further

\* Though they had learnt by the answer two things; First, that a person had been miraculously healed: 2dly, that the worker of the miracle had ordered the healed person to carry his bed; they pass over the more important question, *who* had healed him? and only make that enquiry which might the better further their envious and calumnious views, namely, *who ordered him to carry his bed?* Secondly, they so conceive the question as to instil contempt of his benefactor into the mind of the healed person, by calling him *man*, and asking, *who is he?* (Lampe.)

said to be used of those who turn aside from their course, secede, depart, withdraw themselves. So Jud. 18, 26. Jos. Ant. 7, 4, 2. But it may be doubted whether ἐκνέω has this sense, which seems to have been attributed to it by confounding the tenses of that verb with those of ἐκνεύω, which should be carefully distinguished. The commentators cite Thucyd. 2, 95. ἐξένευσαν, where the Scholiast explains ἐξέκλιναν τῆς ὁδοῦ. But that passage is nothing to the purpose. The word is from ἐκνεύω, and must plainly be taken in the *physical* sense, for *they swam away*. The Scholium is, therefore, the remark of some ignorant person, and ought to be entirely cancelled, *furcillis ejiciendum*, and not shifted to the preceding ἐξέωσαν, as is done by the last editor Bekker.

We may observe the *modesty* of this proceeding, (as displayed by our Lord on many other occasions) (see John 6, 15) by which he meant to avoid popular applause. "As soon as he had healed the man (observes Euthymius) he withdrew because of the crowd; partly to avoid the praises of the well disposed, and partly to cut off the envy of the ill disposed. For it frequently happens that only the *sight* of the envied person kindles a dire flame of malice."

14, 15. μετὰ ταῦτα. This expression (as Lampe thinks,) imports one or two days after. I assent to Rosenm. that we can hardly understand it of the *same day*; for that envy, &c. which our Lord had avoided by withdrawing, would scarcely have died away in so short a space of time.

15. εὕρισκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ, *findeth him in the temple*. The temple was a frequent place of resort to Jesus, and indeed to the Jews. Perhaps, (as Euthymius and Lampe think,) the healed man had gone thither to return thanks to God for his recovery. See Is. 38, 22. Acts 3, 8. As to the words of the admonition, ἴδε is thought by Lampe to

be emphatic. *Μηκέτι ἀμάρτανε.\** Since Jesus knew that the man had brought on the disorder from which he had liberated him, through his own fault, and by intemperance and vice, he thought it proper to admonish him to abstain from the sins formerly committed, lest some heavier calamity should overtake him, and lest a relapse into sin should produce a relapse of his disorder, of which he could have no hope that Jesus would heal him, and, therefore, (as Rosenm. observes) must then be left to the *moriendi fœda necessitas*.

15. ἀπῆλθεν — ὕγιῃ. We are not told *how* the man came to know that it was Jesus: whether he learnt this from Christ himself, or collected it from circumstances, and the information of others, is uncertain; this latter seems the more propable. It is proper, however, to advert to the *intention* with which the man went to the Sanhedrim, which some have thought an evil and a malignant one; namely, from indignation at the admonition which accompanied the cure. So, besides others, the recent commentators Langius and Paulus. But this would imply an ingratitude and perfidy truly diabolical, and, on many accounts, seems very improbable. He did it, we may suppose, through gratitude, in order to display the glory of his healer. For surely if benefits could not bind him, fear would restrain him, when he considered the power of his healer. Be-

\* Wetstein illustrates this from Aristoph. Lys. 1290. εὐλαβώμεθα τὸ λοιπὸν αὐτοῖς μὴ ῥαμαρτάνειν ἔτι.

L. Brug. Grotius and Doddridge think that the expression does not refer to the notion that diseases were the punishment of sin.

Grotius paraphrases, 'Cave tale aliquid committas quale ante hos 38 annos.' Thus, moreover, Jesus evinces his *Divine power* by showing a knowledge of the things which had happened before he was born, and that he is a *prophet*, since he knows not only the future but the past. The sentiment is, moreover, illustrated with many examples from the Philosophers by Crauser, in his Phosp. 415 seq. Wetstein refers to Deut. 28, 15, 21, 22, 27, 28, 25. 1 Cor. 11, 30, 31, 32. Ps. 103, 1—4. 107, 17—22. Esaj. 38, 20. John 8, 11.

sides, if he had had a treacherous intention, he would not have said, "It is Jesus who *made me whole*," but "it is Jesus who *ordered me to carry my bed*:" that being what the rulers especially sought to know. But he, passing by what would have been matter of accusation, proclaims the miraculous cure which proved Jesus to be a Prophet, and, therefore, to have power to dispense with the observance of the Sabbath. Lampe imputes to the man ignorance of the evil disposition of the rulers towards Jesus; and Kuinoel thinks that he supposed they had only interrogated him from *curiosity* to see a person who had worked so great a miracle, and, perhaps, from a wish to implore his help in the removal of their own maladies: both conjectures equally devoid of probability.

16. διὰ τοῦτο ἐδίωκον τὸν Ἰησοῦν. It appears from these words that the Rulers, when they found that Jesus was the person who had healed on the Sabbath, used all their authority to bring about a public accusation of Jesus, on a charge of having broken the Sabbath, and thus procure his destruction. Διάκω has here (as often) a *forensic* sense, denoting to accuse, denounce, prosecute; as in Matt. 5, 11. (where see the note and Schl. Lex.)

They were induced to conceive this malevolent design, from a conviction that his views and aims were at variance with theirs, and that their power could not consist with his doctrine, confirmed as it was by miracles, and readily received by the people. No other course was open to them, but either at once to acknowledge his divine mission, or speedily to remove him out of the way and destroy him. Yet there was need of machines to accomplish that purpose, and this information readily supplied them with a weapon of destruction. Yet it seems that, on conferring together, they dared not venture to use it, from a well founded fear of the people, many of whom believed that Jesus was a prophet, and not a

few that he was the Messiah, and, therefore, had power to dispense with the observance of the Sabbath. (Lampe and Kuin.)

17. ἀπεκρίνατο. Jesus is said to have *answered* them : a word used of those who are judicially called to answer to and defend themselves from a criminal charge. See Matt. 27, 12. 26, 62. Thus Phavorinus interprets ἀποκρίνεσθαι by ἀπολογῆσαι. (Kuin.) An *answer* (says Lampe) supposes a *question*; and he agrees with Grotius, that the word has a reference to either a public accusation, or a private examination before the Rulers : "which seems (says Doddridge) to be confirmed by ver. 33 ; and there appears a great deal of additional propriety and beauty in the discourse, when it is considered in this view." Lampe thinks that they made this attack upon him when in the temple. As, however, the circumstances of this affair are not recorded by the Evangelist, this must be mere conjecture. It is of more consequence to examine the import of the words urged by our Lord in his defence, ὁ πατήρ ἐργάζεται καὶ γὰρ ἐργάζομαι, which, from their brevity, are not a little obscure ; inasmuch that Rosenm. thinks our Evangelist has not recorded the whole of the answer. For it is not to be supposed (observes Schoettgen) that Christ delivered so abrupt an answer. The *occasion* (continues he) of the words was the Sabbath. Hence Christ says, "*As my Father on the Sabbath day perpetually worketh in the reign of his power, so also do I in the reign of grace.*" The first is plain, and God could not, by the Jewish traditions, be held guilty of the violation of the Sabbath : hence neither can Christ. Of this whole conference of Jesus with the Rulers, Schoettgen gives the following analytical scheme.

OCCASION, ver. 18. PROPOSITION: *I am the Son of God* ; which, though not expressed, is *implied* in each of the verses. And this is proved, I. *From my works*, and that, 1st, in genere, *Because I do the work of my Father*, ver. 19 & 20. 2dly, in specie,



*because I exercise judgment, (ver. 21 & 22.) and raise the dead. (ver. 25—30.)* **USE or APPLICATION** of this first part: *Therefore worship ye the Son, and hear his words. (ver. 23 & 24.)* **II. From the testimony of my Father, ver. 31, 32, 36—38: and this is amplified from a comparison with that of John the Baptist (ver. 33—35.)** **USE or APPLICATION** of this part: 1st, *Examine the Scriptures, and especially Moses, in order that ye may believe on me. (ver. 39.—42, 46, 47.* 2dly, *Beware of false Christs. (ver. 43.)* 3dly, *Seek the glory of God, and not your own. (ver. 44.)* 4thly, *Account me not as your enemy. (ver. 45.)* Schoettgen.

The Jewish doctors, in order to prove that on the seventh day all work was to be abstained from, were accustomed to have recourse to the argument, that God himself, after having accomplished the work of creation, *rested* from his labour. (See Gen. 2, 1 & 2. Ex. 20, 8—11. 31, 12—17.) Jesus, therefore, to prove the futility of their scrupulousness, and defend the act for which he had been called in question, professes that he imitates God; and shows that God, though he had, as it were, rested after he had finished the work of creation on the seventh day, yet had not been from that time inactive; nay, that he every day was occupied with working blessings manifold for men; and Jesus hence infers, that it is becoming in him to follow the example of his Father, with whom he is most intimately connected, whose will is perfectly known to him, and who, in his own wise counsels, hath destined him to the office of Messiah. Thus (says our Lord) I may be said to keep no Sabbath; I am continually occupied in imparting blessings and benefits to men, whether on the Sabbath or any other day.

In a similar manner it is explained by Grotius, Koecher, and Rosenm., and in nearly the same by Wolf, who remarks that the force of the defence seems to turn on this pivot, namely, that ‘as God the Father (without any reference to the Sabbath, on

which he rested from his work of creation) goes on daily conferring benefits on men, so Christ, as being equal to him and co-operating with him, is not held bound by any such institution. Lampe, however, conceives that our Lord (as usual) did not return any direct answer to the charge, but treated it with contempt, as altogether frivolous and futile; meanwhile He takes the opportunity of shewing them how, by this charge, they shamefully betray their own ignorance about the true nature and intent of the Sabbath; and then, turning their own weapons upon themselves, sets in a strong light the malice and ingratitude with which they persecuted the Son of God, for co-operating with God his Father in bestowing blessings upon them. (Lampe.)

The passage is thus paraphrased by Wetstein. "Moses indeed commanded rest on the Sabbath day, after the example of God, who on the Seventh day rested from all his works: but as the rest of God is not so to be understood as to involve a denial that He by his Providence ruleth all things, and worketh all in all; so neither can it be proper to so interpret the *rest* of the Sabbath which was commanded to men, as to suppose that all things, without exception, are forbidden. Both circumcision and sacrifices are performed on the Sabbath; and whatever a *Prophet commands*, is to be done even on the Sabbath; how much more, then, what the *Son of God ordains*." (Wets.)

The sentiment of God *always acting*, is illustrated by Grotius, from Sophocles, and Philo Alleg. T. 1. p. 44, 29. παύεται γὰρ οὐδέποτε ποκὼν ὁ θεός, ἀλλ' ὥσπερ ἴδιον τὸ καίειν πυρὸς, καὶ χίονος τὸ ψύχειν· οὕτω καὶ θεοῦ τὸ ποιεῖν καὶ πόλυ γε μᾶλλον. And de Cherubinis, p. 155, 1. ἀνάπαυλαν δὲ οὐ τὴν ἀπραξίαν καλῶ, ἐπειδὴ φύσει δραστήριον τὸ τῶν ὅλων αἴτιον, οὐδέποτε ἰσχὼν τοῦ ποιεῖν τὰ κάλλιστα. Bulkley cites Plotin. 7, 23. Τί οὖν ποιεῖ τοιοῦτον ὄν; Ἐποίησε γοῦν, ἐποίησε ζωὴν, ψυχὰς ἐκ τούτου, καὶ τὰ ἄλλα ὅσα λόγου ἢ νοῦ ἢ ζωῆς μετέχει. Ὁ δὲ τούτων πηγὴ καὶ

ἀρχῇ, τίς αὖ εἶποι, ὅπως ἄγαθον καὶ ὄσον; Ἀλλὰ τί νῦν ποιεῖ; Ἡ καὶ νῦν σώζει ἐκεῖνα, καὶ νέειν ποιεῖ τὰ νοσοῦντα, καὶ ζῆν τὰ ζῶντα, ἔμπνεον νοῦν, ἔμπνεον ζωὴν. And in a very fine passage of Max. Tyr. in his Dissertation on the superiority of the active to the contemplative life. Οὐδὲ γὰρ ὁ Ζεὺς σχολὴν αἶγει· ἡ γὰρ αὖ ἐπαύσατο καὶ οὐρανὸς περιφερόμενος, καὶ γῆ τρέφουσα, καὶ ποταμοὶ ῥέοντες, καὶ δεχομένη θάλαττα, καὶ ὄραι ἀμείβουσαι, καὶ Μοῖραι διαλαγχάνουσαι, καὶ Μοῦσαι ἀδούσαι· ἐπαύσαντο δ' αὖ καὶ αἱ ἀνθρώπων ἀρεταί, καὶ ζώων σωτηρίαι, καὶ καρπῶν γενέσεις, καὶ τὸ πᾶν τοῦτο αὐτῷ αὖ περὶ αὐτῷ σφαλόμενον συνεχύθη καὶ συνεταράχθη. Ἀλλ' ἡ Διὸς πραγματεία ἄτρυτος οὔσα, καὶ διηνεκῆς, καὶ ἀκοίμητος, καὶ μηδέποτε ἀπαγορεύουσα, μηδὲ ἐπαναχωροῦσα τοῦ ἐαυτῆς ἔργου, ἀέναον χορηγεῖ τὴν σωτηρίαν τοῖς οὔσιν.

18. πατέρα ἴδιον ἔλεγε τὸν Θεόν. The answer of Jesus, far from appeasing their anger, enraged them the more. They interpreted his words to mean, that being the Son of God and the Messiah, he could, *by his own proper authority*, dispense with the observance of the Sabbath. Now this was contrary to their opinion of the power and authority of the Messiah, which they maintained to be only *delegated*, and in all things *subservient*, and inferior to that of the Father. Hence they understood him as not claiming to be Messiah in the *common* sense, but in a *peculiar* and sublime one, by which he arrogated an authority independent of God, and therefore in a certain sense, was *equal to Him*.\*

\* The whole of Christ's justification (says Lampe) supposed this *peculiar* and *sublime* sense of Son, and this seems to be inherent in ἴδιον, which Grotius rightly understands as denoting that Christ is *emphatically* the Son, and not in the sense in which all the Jews in general were sons of God. This is also the opinion of Campbell, who excellently translates "calling God *peculiarly* his Father," which version he justifies and illustrates in the following able note.

"That the common translation, *his Father*, is imperfectly expressed, is manifest. For how could those men say that Jesus, by calling God his father, made himself equal with God, when they made no scruple themselves to call God their father (ch. 8, 41.).

19. οὐ δύναται ὁ υἱὸς ποιεῖν ἄφ' ἑαυτοῦ οὐδέν, ἐὰν μὲ βλέπῃ τὸν πατέρα ποιῶντα—ποιεῖ. To this crimination of the Jews, Jesus so answers, as to explain more fully and explicitly what he had before said, ver. 17. He shows them that so far from making himself in all respects *equal* with God, he professes that he is acting not by his own *proper* authority, but refers the whole *system* of action to the will and pleasure of his Father, and therefore, ought not to be accused of blasphemy. (Kuin.) Whether this Justification, contained in ver. 19—47. was made at the same time with the preceding, or a little after it, Lampe thinks is a point of no easy determination. There are (says Rosenm.) two propositions in this verse, which when put absolutely, show the sense to be as follows. "Nothing is undertaken by me without the command of the Father. All things are undertaken by me at the command of the Father." Wetstein cites Bereschith, R. 71. 1. Quicquid Deus facturum est tempore futuro, ante fecit per justos; in hoc seculo vivificat mortuos, Elias vivificavit mortuos; cohibet pluvias, Elias cohibuit pluvias; benedicit parvo, Elias benedixit parvo; vivificat mortuos, Elias vivificavit mortuos; visitat steriles, Elias visitavit steriles; benedicit modico, Elias benedixit modico; amarum dulce reddit, Elias amarum dulce reddidit; amarum dulce reddit per amarum, Elisa amarum dulce reddidit per amarum.

and yet would have thought it very injurious in any man to infer that they made themselves equal with God? There must therefore be here something *peculiar* and *energetic* in the word ἴδιος. The expression in most familiar use would have been πατέρα ἑαυτοῦ. And though I am far from saying that there are not many cases in which either expression may be used indifferently, there are some in which ἴδιος is more emphatical, and others in which it would not be strictly proper. Beza's explanation of the word is very just; *suum, ἴδιον, id est sibi proprium ac peculiarem*. In this view the import of the word is, that God is *father to him in a sense wherein he is father to no other*.

Jesus professes that his whole system of action is formed after the example, and in subservience to the will of God, and that he can do nothing of his own will. This sentiment (repeated in ver. 30.) is more clearly unfolded in the following verses. The whole phraseology and style of argument is *popular*, and therefore the words must not be too much pressed. The comparison is drawn from an orderly and obedient son, who attentively observes the actions of a worthy father, and performs nothing but what he knows is entirely accommodated to the plans pursued by his Father.

Ὅ δύναται, i. e. *it would be incongruous*. Thus Grotius explains, *alienissimum est ab illo, nunquam id ipsi in mentem venit*. In other passages, ὁ δύναται has this signification of *moral impossibility*; as in 1 John, 3, 9. 12, 39. In the words πάντα δείκνυσιν αὐτῷ ὃ αὐτὸς ποιεῖ, there is a comparison drawn from a worthy father who loves an orderly and dutiful son, shows to him his plan of action, and puts it into his power to do likewise. What holds good of a human parent, Jesus transfers in the most complete sense, to himself and the Deity. Δεικνύω not only signifies to *show* or *teach*, but has also sometimes the additional signification of “*impulse to action*, and the imparting the faculty of doing what has been shown: and that the word is *here* used in this sense, is clear from the opposite ἀφ’ ἑαυτοῦ ποιεῖν. (Kuin.) And also other passages; as Is. 14, 10. 8, 28. 12, 49. seq. Doddridge is of opinion that it refers, in a higher sense, to the ample and comprehensive knowledge which the Son has of the whole plan of the Father’s councils, in all their mutual relations and dependancies; whereas, the Prophets and the Apostles too, had, in comparison of this, but very limited and contracted views. Compare Is. 11, 10.

20. καὶ μείζονα τούτων — ἵνα ὑμεῖς θαυμάζητε. The sense may be thus expressed: “He will authorize and enable him to perform greater works than such

a miracle as the one recently worked, and such as may justly excite your admiration, and induce your belief. Campbell renders, "*which will astonish you;*" a version feeble and undignified.

21. ὡςτεν γὰρ ὁ πατὴρ ἐγείρει τοῦ νεκροῦ καὶ ζῶντοί, οὕτω — ζῶντοί, i. e. *as the Father can restore life to the dead, so also can the Son restore life to whom he will* Verbs active, are often to be interpreted *potentially*: and that they must be so taken in the present passage, is plain from the context. For Jesus means to show that he has *equal power* with the Father (ver. 19.), and he illustrates this, by some examples of *what kind* of works he has received from the Father the power of performing. (Rosenm.) Jesus here details those works just adverted to, which are such as the Jews usually attributed to the Messiah, namely the resuscitation of the dead,\* and the holding of judgment over both quick and dead; and he professes that he has received the power of performing these works from God. What is, however, here said of the resuscitation of the dead by Christ, is by many recent commentators interpreted, not in a *physical*, but in a *moral* sense, of the *reformation* of the human race by Christ. So Ceder, Eckerman, Schuster, Hammer, Ammon, and Paulus. But that hypothesis has been elaborately refuted by Wolf, Kuinoel, Schott, Storr, Opusc. T. 3. p. 148. and Platt Symb. who have shown, that according to the laws of grammatical and historical interpretation, the passage can only be understood of the *resuscitation of the dead*, in its *proper* sense. I see no reason, however, why we should not admit *both* the physical (or national), and also the moral (i. e. mystical), sense: at least, this latter seems to be the *predominating* sense in the verses immediately *following*.

\* Frustra ei intentatis mortem, qui mortuos resuscitare potest. (Wets.)

Here I cannot but notice a profound and sagacious remark made by Euthymius, which applies to the whole of this discourse of

22. Jesus now proceeds by another example, to illustrate what he had said in ver. 20. οὐδὲ γὰρ ὁ πατήρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκε τῷ υἱῷ, the import of which, is this: "Neither will the Father judge any man, but the whole of that judicial office he will commit to the Son." The subject is, plainly, of that solemn judgment which is to follow the resurrection of the dead. Yet the commentators just before mentioned, as Oeder, Eckerman, &c. deny that Jesus here speaks of the general judgment. They maintain that this is to be understood of the power of Christ, to decide who should, or who should not, be unworthy of reception into his Kingdom, and participation in his benefits. But the common interpretation is strongly supported by the scope of the whole passage.

23. ἵνα πάντες — πατέρα. What kind of honour is here meant, plainly appears from the words τὸν λόγον ἀκούων, and πιστεύων τῷ πέμψαντι, namely to admit him as the Messiah, Messenger of God, and Interpreter of His will, and consequently to yield assent to the doctrines commanded by him in the name and at the command of God, and render obedience to all the moral injunctions of his religion.

24. ὁ τὸν λόγον μου ἀκούων, καὶ πιστεύων τῷ πέμψαντί με. It must be observed, that ὁ λόγος τοῦ Χριστοῦ, signifies the doctrine of Christ, and ἀκούειν, like the Heb. שמע, here denotes *to obey*. It is not however a mere Hebraism, but occurs in the Greek Philosophers, from whom examples are given by

Christ, and which I would recommend to the serious consideration of the Socinians of our day. Συγκαταβαίνει τῇ ἁσθενείᾳ τῆς διανοίας αὐτῶν, καὶ ταπεινὰ φθέγγεται κατ' οἰκονομίαν, ἵνα εὐπαράδεκτος αὐτοῖς γένηται· εἰτα πάλιν ἐπὶ τὰ ὑψηλὰ τὸν λόγον ἀπάγει, καὶ αὐθις ἐπὶ τὰ ταπεινὰ τοῦτον κατὰγει· καὶ πάλιν ἐπὶ τὸ ὑψηλότερον, καὶ αὐθις ἐπὶ τὸ ταπεινότερον· καὶ οὕτω δι' ὑψηλῶν ὁμοῦ καὶ ταπεινῶν ῥημάτων, τῶν μὲν ἰσότητα ἐμφαινόντων, τῶν δὲ ἐλάττωσιν ἐμφαίνειν δοκούντων, ὑφαίνει τὸν λόγον αὐτοῦ, καὶ οἰκονομεῖ τοῦτον ἐν κρίσει, ὥστε τοὺς μὲν ὀξυτέρους τὴν διάνοιαν καὶ εὐγνώμονας, ἀπὸ τῶν ὑψηλῶν, καὶ περὶ τῶν ταπεινῶν τὴν προσήκουσαν ἔννοιαν λαμβάνειν· τοὺς δὲ ἀμβλυτέρους καὶ ἀγνώμονας, ἀπὸ τῶν ταπεινῶν παραμθεῖσθαι, καὶ ὡς περὶ ἀνθρώπου ταῦτα νοοῦντας, μὴ ταράττεσθαι.

Lampe. *Eis κρίσιν οὐκ ἔρχεται*, is (as Chrysostom interprets,) equivalent to *οὐ κολάζεται*. In this view, Wetstein cites Demosth. *eis κρίσιν ἐλθεῖν* and Anthol. 2, 22, 17. There is this difference, however; that in *those* passages, it merely signifies "to be brought to trial," or, as we say, *to come into court*; *here* it denotes to be condemned and punished. The present *ἔρχεται*, is for the future *ἐλεύσεται*, to indicate an effect already determined. Kuinoel confines the sense to death and judgment, in a strict sense: q. d. "He will obtain everlasting happiness, and will not fall under those heavy punishments to which the wicked will, at the day of judgment, be condemned; but will from death pass immediately to the felicity to be expected after death:" the preterite *μεταβέβηκε*, having the force of a future. But this seems somewhat harsh, and I must maintain that the *moral* sense of the terms is at least to be *included*. Thus, Doddridge is doubtful of whether it "may not refer to the *conversion* of sinners by Christ's ministry, rather than the *resurrection* of a few by his *miraculous power*." It is well known (says he,) that sinners are often represented in Scripture as *dead*. (Matt. 8, 22. Eph. 2, 1. 5, 14. 1 Tim. 5, 6. and Jude, verse 12.) In this view he excellently paraphrases, "The season cometh, and is now just at hand, when the dead shall hear the voice of the Son of God, and they that hear it shall immediately live; for within these few months there shall be *some dead bodies* raised to life by the word of his power, (see Mark 5, 41. Luke 7, 14. John 11, 43. compared with Matt. 27, 52 and 53.) and *many souls* that are dead in sin, shall, by his grace, be quickened and made spiritually alive."

26—27. *ἔχει ζωὴν ἐν ἑαυτῷ*, "hath the power of conferring life, is the fountain and author of it." Thus Euthymius expresses it by *πηγάζει*. By *κρίσιν ποιεῖν* is meant *to exercise judgment*. Examples of this *formula* are produced by Wetstein, Raphel, and Kypke. The word *ὅτι υἱὸς ἀνθρώπου ἐστὶ* is, by the



Syriac version, Chrysostom, Euthymius, Theophylact, Schulz, and Paulus, joined with the preceding words. But I think, with Kuinoel, that this is harsh and abhorrent to the simplicity of diction characteristic of our Evangelist, and (together with him,) I acquiesce in the common mode of construction, which is supported by Origen, Nonnus, Augustin, and others. Those, however, who adopt this latter method, are not agreed on the exact sense of the words *υἱὸς τοῦ ἀνθρώπου*, which are by many taken to denote *man*, and *ὅτι* in the sense of *although* or *inasmuch as*, for *καθότι*, *for*. So Beza, Schmid, Glass, Michaelis, Markland, Wetstein, Schoettgen, Scholten, Campbell, Flatt, and others. "God (says Wets.) appoints as judge, one of the *human race*, who hath a feeling of human nature, and was himself in all points tempted like as we are." (Hebr. 4, 15 & 16. Dan. 7, 13, 14, 26.) "As Christ (says Schoettgen) is to us an intercessor who, though of divine nature, has deigned to take upon himself the infirmities of the flesh, and may justly intercede for us with God, because he partook with us of the same feelings (Hebr. 4, 15); so may he justly condemn the wicked, thereby at once taking from them all power of excuse. For when they would plead the infirmity of the flesh, Christ will answer, I too was *man*, and therefore know the infirmity of your flesh; but I know at the same time, that by resisting that infirmity, it may, especially with the aid of divine grace, be withstood."

Campbell also renders *a son of man*, following the example of Diodati, Le Clerc, &c. "The phrase (says he,) occurs in the same sense in Dan. 7, 13. and Rev. 1, 13. and ought to be so rendered; but it occurs no where in the Gospels, except in this passage. The sense may be thus expressed, "Because it suits the end of divine wisdom, that the Judge as well as Saviour of men should himself be man."

These reasonings seem, however, little convincing, and I accede to the common interpretation, which is

supported by some of the most eminent Interpreters, as Origen, Nonnus, the ancient Latin Fathers, and of the modern commentators, Grotius, Bp. Pearson, Morus, Rosenmuller, and Kuinoel, who render, "since he is *the Messiah*." This interpretation is justly pronounced by Kuinoel to have all the marks of truth. For (says he) the formula *υἱὸς ἀνθρώπου* is put in the place of *υἱὸς* which had preceded, and Christ added these words in order to give them a reason why the Father hath delivered the office of judgment to the Son, namely, that this office and business belong to the province of the Son. As to the objection made by many critics, that the article is wanting, it cannot be allowed to have much weight in *this* Gospel, since our Evangelist is so negligent in the use of the article. Besides, *υἱὸς Θεοῦ* is used for the Messiah in Matt. 14, 33. 27, 43. Luke 1, 35.

28, 29. The word *θαυμάζειν* is here to be understood of *wonder not unmixed with indignation*, (and perhaps evinced in gesture and voice,) that Jesus should lay claim to so much power and dignity. See the note on Mark 6, 6. *Ἔρχεται* for *ἐλευσεται*. By *πάντες* are meant all, both bad and good; not the Jews only, but all nations of all ages. *Ἀνάστασις εἰς ζωὴν*, i. e. resurrection, and the felicity consequent upon it. *Κρίσις* for *Κατάκρισις*, condemnation and punishment.

30. *οὐ δύναμαι ἐγὼ ποιεῖν ἅπ' ἑμαυτοῦ οὐδέν*. *Δύναμαι* and *ἅπ' ἑμαυτοῦ* are to be here taken as at ver. 19., unless that what is there said of *any* action is here applied to *judicial*. (Grot. from Euthym.) Schoettgen explains *privato ausu et auctoritate*. So in Num. 16, 28, Moses says, "I do not work these miracles *ἅπ' ἑμαυτοῦ*." Thus all which Christ performed he did, as it were, in counsel with the whole of the Trinity. (Schoettgen.)

30. *καθὼς ἀκούω, κρίνω*. Present for future; as the sense of the preceding words require: q. d. "It is the eternal decree and counsel of God, that in

that judgment it *shall be well for the righteous and ill for the wicked!* To this decree the Son will yield obedience, and will administer judgement after the rule of the divine decree, and not of his own will or judgement." Rosenm. and Kuinoel then interpret *καὶ therefore*. It would be more correct to say that some particle of ratiocination is omitted.

Οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν. The *οὐ* answers to *ἀλλὰ*, and signifies *not so much as*. Grotius observes that these words are an explanation of what preceded: q. d. "Judges who study their own humours, advantage, glory, revenge, &c. are often hurried out of the course of justice and equity. It is not so with me: I am not drawn away by my affections and passions, but I regard alone what I know is well pleasing in the sight of my Father." (Grot.) *Ζητεῖν* here signifies, "to care for," to make one's chief aim. Although in this passage, ver. 19—30, there are some things hard to be understood, yet it is easy to perceive the *scope of the whole*, by which Jesus intends to defend himself from the charge of breaking the Sabbath, and withal to correct the false opinions of the Jews on the true office of the Messiah. From the 31st verse our Lord proceeds to show, from his actions and miracles, and from the cast of his doctrine, that he is the true Messiah sent from God.

31. The adversaries of Jesus might have objected (and, perhaps, had actually done so,) on the ground that what he had hitherto said of his divine mission, and the works to be performed by him on the authority of God, was to be suspected, since no witness could come forward in his own cause. A sort of proverbial saying used on other occasions and in a similar case. (See 8, 13.) In order, therefore, to meet this objection, Jesus urges, "If I were alone to bear witness of myself, my testimony would not be entitled to implicit credit. You may rightly object that it is usually said in common life, that no one is a fit witness in his own cause." Wetstein has illustrated this from

the Classical writers. Thus Eurip. Ion. Demosth. c. Steph. 2. μαρτυρεῖν γὰρ οἱ νόμοι οὐκ ἐῷσιν αὐτὸν ἑαυτῷ. Xen. Pæd. 8. αὕτη ἑαυτῇ μαρτυρεῖ. Cic. pro Roscio 36. Itaque more majorum comparatum est, ut in minimis rebus homines amplissimi testimonium de suâ re non dicerent. Cetuboth, fol. 23, 2. testibus de se ipsis non credunt. Hilcot Olaus ap. Lampe. Moreover, there is an ellipsis of *μόνος*, and *ἀληθής* has here the sense of *certus*, *fide dignus*, *valid*, *to be relied on*, *πιστός*. It answers to the Hebr. מִן־בְּרִית and בְּרִית in Gen. 41, 32. Job. 42, 7 & 8. So Grot. Hackspan, De Dieu, Moldenhaur, Rosenm. and Kuinoel. In every country (observes Campbell,) where there are standing laws, and a regular constitution, there is what is called a forensic or juridicial use of certain words, which differs considerably from familiar use. A man may certainly give a true testimony of himself, but in law it is not *evidence*, and is therefore held as *untrue*. The sense of the word *ἀληθής* often occurs in this Gospel.

32. ἄλλος ἐστίν—περί ἐμοῦ. Jesus now proceeds to show that there are not wanting to him *other* testimonies, another witness, and the plainest proofs of what he had said. (Kuinoel.) It is observed by Schoettgen, that Jesus does not immediately declare distinctly *who is the witness*, leaving his adversaries for a while to meditate, and indulge their conjectures, and thus recover from their discomposure. Some commentators, both ancient and modern, as Chrysostom, Theophylact, Euthymius, Erasmus, Grotius, &c., think that *John the Baptist* is here meant, whose testimony is brought forward in ver. 33—35. But it has been proved by Lampe, that *God the Father* must be understood, So Rosenm. and Kuinoel. For (as Kuinoel observes) Christ himself professes, in ver. 34, that he has no need of the testimony of *any man*, not even of *John*, and to the witness which he says that he has, he, at ver. 36, ascribes an authority *greater than human*, and, at ver. 37, plainly mentions *God the Father*. Besides,

here we have μαρτυρεῖ, but of John, at ver. 33, μεμαρτύρηκε.

33. ὑμεῖς — ἀληθεία, i. e. "you yourselves have heard a witness who bore decided testimony of me : you yourselves sent by public authority to John ; and, therefore, *human testimony* is not wanting." (Kuin. and Rosenm.) As we are told that the Sanhedrim (see John 1, 19. seqq.) sent this message to John, we may hence collect that this discourse or justification was spoken by Jesus in the presence of the Sanhedrim. Μεμαρτύρηκε τῇ ἀληθείᾳ, i. e. he bore true testimony. See 3 John 5, 3 & 6.

34. ἐγὼ δὲ οὐ παρὰ ἀνθρώπου — σωθῆτε. The passage may be thus paraphrased : "I say not this, as being desirous of the honour which human praise can bestow. I want not the testimony of any *man*, and, therefore, not that of John the Baptist. I merely made mention of that testimony on your own principles, and with a view to your salvation, i. e. in order that by weighing his testimony, whose authority you all acknowledge, you may learn better things, and be ready to admit my pretensions, and thereby promote your own salvation." Σωθῆναι is here explained by Rosenm. "to pass from vice to virtue ;" as 1 Cor. 7, 16.

35. ἐκεῖνος ἦν ὁ λύχνος ὁ καιόμενος· he was the\*

\* Dr. Campbell has, very properly, retained the article, which had been entirely overlooked by our English translators, and many modern ones. It ought to be remembered (says he) that John's ministry was of a peculiar character ; that he was the single prophet in whom the old dispensation had its completion, and by whom the new was introduced ; that, therefore, until our Lord's ministry took place, John may justly be said to have been *the light* of that generation. Perhaps there is an allusion here to the expression in the Psalms, 132, (or, as it is in the Greek, 131.) 17. ἡτοίμασα τῷ χριστῷ μου λύχνον, and, consequently, an insinuation that this was *the lamp* which God had provided according to his promise." Dr. Campbell too, with reason, objects to the common version *BURNING light*, and very properly observes, that a lamp is used, not for *warming* people, but for *giving them light*. In the word καιόμενον (continues he) there appears rather a suggestion of the divine illumination of the Baptist. The light, which was kept always burning in the Sanctuary, and which came originally from heaven, was, in the

flaming and shining light. Jesus reprehends their levity and inconstancy, who at first had acknowledged the authority of John, and held him in admiration as a prophet and a predictor of a better age, but afterwards had rejected him as a too rigid teacher, and too morose censor of their morals, when they perceived that he would not coincide in their sinister views and selfish counsels; nor were they now willing to acknowledge the authority of Jesus, to whose Messiahship John had borne public testimony. The comparison of a teacher to a *light, torch, lamp*, &c. is frequent. See the note on John 1, 4. So Sirach 48, 1. ἀνέστη Ἡλίας ὁ προφήτης ὡς πῦρ, καὶ ὁ λόγος αὐτοῦ ὡς λαμπὰς ἐκαίετο. See Apoc. 21, 28. Lampe cites Sal. Jarchi on Num. 11, 17. Moses similis erat hoc tempore lucernæ constitutæ in candelabro, et omnes accendunt ex eâ, neque tamen lumen ejus vel hilum deficit. Lucian p. 24, Καὶ ὅλως, καθάπερ ἐν πελάγει καὶ νυκτὶ πολλῇ φερόμενος, ἐς πυρσὸν τινα τοῦτον ἀποβλέπω, πᾶσι μὲν παρεῖναι τοῖς ὑπ' ἐμοῦ πραττομένοις τὸν ἄνδρα ἐκείνον οἰόμενος.

35. ἠθελήσατε ἀγαλλιασθῆναι, you were pleased to be delighted, vouchsafed to be pleased. The ἠθελήσατε is said by the critics to be redundant. But to this I cannot assent, since it has a peculiar elegance. Πρὸς ἄραν, for a time *only*.

36. Jesus now adduces the *reason* why he needs not the testimony of John; and this he does by making a transition to that far weightier one alluded to in 32, namely, that of God the Father: and for this purpose he appeals to the *works* which the Father has enabled him to accomplish, and he also adverts to the prophecies of the Old Testament, ver. 37—

39. The construction is this, ἔχω τὴν μαρτυρίαν μείζω τῆς (scil. μαρτυρίας) τοῦ Ἰωάννου. On this ellipsis of the article see Beza.

judgment of the rabbies, an emblem of the light of prophecy. To many of our Lord's hearers, therefore, the word καίομενον would not appear an insignificant epithet; but an apposite suggestion of the source whence John derived his doctrine.

The *ἔργα* are here differently interpreted by different commentators. Some take them to denote the charge committed to Christ by his Father, of delivering to men the divine doctrine, and undergoing death for their salvation. Others the *instruction* and *example* of Christ, diligence in teaching wisdom, obedience to his Father, excellence of doctrine, piety towards God, holiness of life. See Nitch's Dissertation "Quantum Christus tribuerit miraculis?" (Kuinoel) Lampe explains *ἔργα* of the important works which regarded the whole of his mediatorial office. I, however, assent to Euthymius and many modern commentators, as Doddridge, Storr, Platt, and others, that they denote the *miracles* of Christ; which sense seems the most natural. See Matt. 11, 2. compared with Luke 3, 14 & 18. Thus *ἐργάζεσθαι* (observes Kuinoel) is interchanged with *σημεῖον ποιεῖν* in John 6, 30; and to his *mighty works* Jesus elsewhere appeals. See John 14, 10. seq. 10, 25. 15, 24. 7, 21 & 23. Besides, in the present passage a narration had preceded of the healing of the sick man, which gave occasion for this discourse, and, with a reference to this healing, Jesus compares his *own works* with those of his *Father*.

36. *Αὐτὰ τὰ ἔργα.* Here there is (says Grotius) an elegant *anaphora*, which involves an emphasis. We may compare the well known line, "Pallas te hoc vulnere, Pallas immolat."

37. *μεμαρτύρηκε περὶ ἐμοῦ.* Grotius connects these words with the preceding, assigning to *καὶ* the sense of *therefore*, and ascribing to *μεμαρτύρηκε* the force of a present tense. But this seems too arbitrary, and I rather assent to Kuinoel, who determines the connection to be as follows. "The Father himself hath borne witness of me, (sufficiently clear is his testimony) although ye have never heard his voice nor seen his form\* (i. e. although he has not appeared to

\* There seems a reference to that Jewish opinion concerning the divine authority of Moses, who heard the voice of God speaking on

you in a visible form, and borne a *viva voce* testimony concerning me.) But you understand not his declaration ; this you declare, by this very circumstance, namely, that you repose not faith in him whom he hath sent."

Thus far Jesus, in order to rouse the attention of his auditors, had not expressly declared *what sort* of testimony respecting his Father was meant. But now, that he may make that clear, he adds, in the 34th verse, "Ye search the Scriptures," &c. (Kuini.)

37. οὐτε φωνήν, &c. It is difficult to determine the sense of this passage, which has been differently explained by different commentators ; and here (as often) it is far easier to say what is *not* true, than what *is* so. The sense expressed in the common English version appears to Dr. Campbell dark and ill connected. For my part, I cannot entirely acquiesce in any of the modes of interpretation which I have yet seen. The sense seems *wrong* from the sentence by violence, either by ascribing an unauthorized sense, or foisting in some particle, or ascribing to a particle some unusual signification. It is manifest that any sense, so obtained, must be very precarious and unsatisfactory. I cannot enter into all the methods of interpretation proposed, but I will offer a few animadversions on the chief positions which have been laid down. Mr. Locke would render the words λόγον αὐτοῦ οὐκ ἔχετε, *ye have not his Logos, i. e. me*. But Christ no where calls himself by such a name. Dr. Campbell (I believe from Priestley's Harmony) takes the words οὐτε φωνήν — πιστεύετε interrogatively : the difference, he says, is

Mount Sinai : q. d. "God is incorporeal, He can neither be seen by eyes, nor does He *speak* in the manner of men. Me, however, who am teaching in his name, you *do hear*, yet you pay no attention to my instruction." (Rosenm.) The passage is thus paraphrased by Wetstein. "However you may boast that you believe in the God whom your fathers heard speaking in Mount Sinai, yet since you believe not in the *Son of God*, whose doctrines you yourselves hear, and see confirmed by miracles, you show that you believe not in *God*."



only in the pointing. But surely declarative sentences cannot be made interrogative *ad libitum*. It is, moreover, contrary to the idiom of the language to commence any interrogative sentence with *ὄρε*, nor would it be easy to find an example of *ὅτι* in the sense which he ascribes to it. I grant that Dr. Campbell's version makes a tolerable sense: but as it is by doing such violence to the words that the sense so obtained cannot be relied on as true; (and it must be remembered that we do not seek *a sense*, but *the sense* intended by our Lord,) I am more inclined to approve of the method proposed by Markland, who regards the words as an *objection of the Jews*, but uttered by our Lord in his *own person*; q. d. Ye will say, perhaps, that ye have never heard his voice nor seen his shape: true, but, &c. "This (continues he) is a very usual manner of writing, when what has been said by another is *mimicked* in his own words." And he thinks that St. Paul has used this manner of writing in 1 Cor. 6, 11. which often occurs in the Classical writers, as Hor. Serm. 2, 3, 133. and Phœd. 4, 23. But if Markland could prove that the passage of St. Paul should be so taken, yet it would not be sufficient, since St. Paul uses many figures of speech never employed by our Lord, the grave simplicity of whose diction is widely different from the *δεινότης* of St. Paul, as much as the orations of Thucydides differ in this respect from those of Demosthenes. Rosenm. and Kuinoel, in order to make a sense, insert a *quamquam*, but without any authority.

39. *ἐρευνᾶτε τὰς γραφὰς, ὅτι ὑμεῖς δάκεϊτε ἐν αὐταῖς — μαρτυροῦσαι περὶ ἐμοῦ.* Most commentators take this in the imperative, and assign to *ἐρευνᾶτε* an emphatical sense, namely, *search with the greatest exactness and diligence*, which the word will perhaps admit,\* though Krebs, Loesner, and others, contend

\* To establish the *primary sense*, it would have been well if they had determined the *origin* of the word, which has never yet been satisfactorily done. I wonder that the Etymologists should not have

that it properly denotes any enquiry, whether slight and superficial, or exact and diligent, and that hence it is found accompanied with words and sentences which have an intensive force. The argument, however, seems not a very strong one. The Imperative sense is, indeed, adopted by almost all the ancient commentators, as Origen, and of the modern ones, by Grotius, Wolf, Whitby and Wetstein; the last of whom argues, that had our Lord meant the word to be understood in the indicative, we would rather have said *ὑμεῖς ἐρευνᾶτε τὰς γραφὰς ὅτι*, &c. than *ἐρευνᾶτε τὰς γραφὰς ὅτι*, &c. Moreover (continues he,) the proper force of the word is *to enquire diligently, exactly*, &c. Now it cannot be said that the Jews did this, for otherwise they would have found the Messiah." But these arguments do not seem to have much force. Still weaker are those of Wolf, who says that there was need for our Lord to excite them to the study of the Scriptures, &c. As to Whitby's objection to the indicative sense, it seems very sophistical. For my own part, I would lay a stress on the sense of *ἐρευνᾶτε*: (though I am inclined to think it a term originally of rather strong import;) but I see no reason to question, that in its full force it may not be applicable to the study of the Scriptures, as it was then carried on by the Jewish Doctors, i. e. with abundance of diligent and elaborate investigation. This, the Rabbinical writings which have come down to us (some as ancient as the second century, and immediately derived from the School of Hillel, &c.) leave no room to question. In proof of this, I would refer to several Rabbinical writers adduced by Schoettgen; ex. gr. Pirke, Aboth, C. 5, 22. *Versa eam, et versa eam* (meaning the Scripture). *Omnia sunt, in eâ. Et eam inspice, et in eâ senex fieri debes, et ab eâ nunquam recede.* This reminds one

thought of deriving it from *ἐρεῖω* cognate with *ἐπέω* to ask, seek for, inquire, investigate, scrutinize, which, I have no doubt, is its true etymon.

of the Horatian line, *Græca exemplaria, Nocturnâ versate manu, versate diurnâ*. But it is one thing to *investigate*, and another to *discover* the truths. And *here* the Jewish students were, from various causes, very unsuccessful. As to Wetstein's first argument, it is very weak. Such refined criticism will rather deceive than guide us to the truth, when applied to the homely, and not always strictly accurate phraseology of St. John, where little stress should be laid on the presence or absence of articles, and the position of pronouns, or particles. Besides, the scope of the passage, the connexion and the course of the argument evidently require the Indicative. This has been elaborately proved by Lampe, and is in a popular way stated by Campbell, in the following words. "All agree that *οὐ θέλετε εἰθεῖν*, which is coupled to the former verb by the conjunction *καί*, is an indicative. Yet this is hardly consistent with propriety; if *ἐπεινᾶτε* be not. Besides, the whole reasoning is rendered weaker by the vulgar interpretation. It is entirely suitable to say, '*Ye search, because ye think thereby to obtain.*' Ye act thus in conformity to a fixed opinion. But if the words be understood as a *command*, it is not a cogent argument. Search, because ye think, for men may be mistaken in their thoughts; but search, because ye can thereby obtain."

This interpretation is also adopted by Cyril, Beza, Piscator, Œolamp. Camerarius, Lightfoot, Casaubon, Le Clerc, Lenfant, Beausobre, Vitranga, Schmid, Triller, Raphel, Langius, Homberg, Hackspan, Bengel, Lampe, Schoettgen, Doddridge, Campbell, Ernesti, Rosenm. and Kuinoël. Nonnus expresses both senses, and I would not venture to deny that either interpretation is admissible. "*Οὐτι ὑμεῖς δοκεῖτε*, &c. Here there is an ellipsis of *ὑμᾶς*. 'The sense is, "For ye suppose that ye have in them the means of attaining eternal life." This sentiment is illustrated by Schoettgen, from Sohar. "Whoever bestows daily labour upon reading the Law, is worthy of

having his portion in a future world ;” and from other Rabbinical passages of similar import. *Δοκεῖν*, here signifies *videri sibi, vana imaginatione se lactare* ; as Matth. 8, 9. Luke 8, 18.

39. *καὶ ἐκεῖναι εἰσιν αἱ*, &c. *atqui*, but they are, &c. they commend me to your belief. Lampe observes, that when Jesus proves that he is *He* of whom the Scriptures so emphatically testify, it is the same as if he had expressly professed himself to be the true Messiah ; because it was admitted by the Jews, that the testimony concerning the Messiah was the principal subject and scope of the Prophets. In proof of this, he cites Schabbath, 68. *Omnes Prophetæ non sunt vaticinati, nisi de Rege Messiâ*, which is explained by Maimonides, *all the Prophets, from Moses to Malachi*. The passage is thus paraphrased by Lampe. “ You search the Scriptures, and consider the diligent examination of them as a matter of so much importance, that by it, you think that you not only put yourselves in the way of attaining to a future life, but actually *earn* it. And yet they all testify of me. Therefore, if you believe them, you ought to believe me.” This conclusion (observes Lampe,) which may be said to naturally arise from these words, is left to be *inferred*, and our Lord immediately proceeds to rebuke the Jews for an incredulity so diametrically contrary to this conclusion.

40. *καὶ οὐ θέλετε*, &c. *Καὶ* has here the sense of *and (yet)* ; as in John 6, 36. Jos. Ant. 2, 6, 11. See the note on Matth. 6, 26. *Ἐλθετε πρὸς με*, come unto me as Messiah, and admit my pretensions, and believe in me.

41. *δόξαν — λαμβάνω*, I say not this to complain of your refusal to admit my pretensions. I seek not the praises of men, nor is it my aim to obtain fame and influence from the number of my Disciples. It is elegantly observed by Euthymius, that our Lord neither desired, nor needed, human glory, as the sun needs not the light of a candle. Kuinoel remarks,

that these words from ver. 41. are parenthetical, and that ver. 42, connects with 40.

43. ἐγὼ ἐλήλυθα — λήψετε, I came unto you with the authority of my Father (with Divine authority); yet you admit me not; now if another should in his own name, and unsanctioned by Divine authority, him you will admit. ex. gr. Barchochebas. A complete history of these Pseudo-Messiahs has been written by John a Lent. By *name* is here (as often) meant *authority*. The idiom is illustrated with examples by Schoettgen, who says that it originated from this: that no one among the Jews ventured to bring forward any thing without the *authority* of some famous Rabbi. The sense of the passage may be thus expressed. "I have come and taught you what I have heard from my heavenly Father." Thus Christ in these words plainly shews the Divine origin of his doctrine.

44. πῶς — παρὰ ἀλλήλων λαμβάνοντες. The latter words contain the *cause* why they *cannot* repose confidence in the doctrine of Christ, namely, their desire of vain glory hindered them from receiving it, and that they were solicitous of being approved unto men, rather than unto God.\* Lampe well observes that the πῶς contains a strong denial, and that the proximate origin of this *inability* was perversity of will, and such induration of heart as to so indispose them, that they *would* not come unto Christ.

45—47. μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν. The passage may be thus paraphrased. "Although ye condemn and reject me, yet think not (measuring my disposition by your own,) that I am your *enemy*, and desire your condemnation. This is neither my

\* In this view, Wetstein cites Hor. Ep. 2, 2, 87. ut alter Alterius sermone meros audiret honores. Macrobius de Somn. Scip. 2, 9 & 10. Ideo autem terræ brevis tam diligenter asseritur, ut parvi pendendum ambitum famæ vir fortis intelligat, quæ in tam parvo magna esse non poterit, ut contentus potius conscientiæ præmio gloriam non requirat.

wish nor aim : nay it is rather your *salvation* that I desire, and therefore ye need not suppose that I shall be your accuser unto God. (Kuin.) Ἔστιν ὁ κατηγορῶν ὑμῶν, Μωσῆς, i. e. the doctrine of Moses will be the cause and occasion of your ruin. By Moses, is meant his writings.

46. περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν, i. e. not only defined and taught by what marks a Divine Messenger might be distinguished from a false Prophet, but also foreshowed that author of a better religion who was to come. See Deut. 18, 15. seqq. (Rosenm.)

47. εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς ῥήμασι πιστεύσετε; if you will not believe the *writings* of Moses, whose authority with you is paramount, and whose writings are so highly esteemed; if you are so inconsiderate in weighing his *words*, no wonder that you refuse credit to me, and reject my *doctrine*. (Kuin.) The passage is thus paraphrased by Wetstein: "Ye have the precepts of Moses committed to writing, so that ye read over and consider them *ten times*. If ye be so inconsiderate in weighing what is there *written*, no wonder that my *words* should but sound in your ears, and fail to affect your hearts. If you believe not Moses, whose authority you have for many ages so highly revered; no wonder that ye should scruple to yield credence to a new teacher." Euthymius thus paraphrases: "If ye disbelieve the *writings* of one whom ye boast that ye especially reverence, how will ye believe the *words* proceeding from me whom ye so studiously dishonour and revile?" As our Lord had before proved that, though they seemed to honour John, they in fact despised him; so now he shows that though they seem to believe in Moses, yet they in reality disbelieve him. Thus does the argument that seemed to make for them turn against them, τὸς οὖν παράνομος, ὁ συνήγορον ἔχων τὸν νομοθέτην, ἣ οἱ κατήγορον αὐτὸν ἔχοντες. (Euthym.)

## CHAP. VI.

1—3. See Matt. 14, 13. Mark 6, 45. Luke 9, 11. and the notes. Μετὰ ταῦτα, i. e. on having heard of the death of John, Jesus had gone on the eastern shore of the lake to a desert in the vicinity of Bethsaida. Ὅτι εἶδον, &c. *for they saw, &c.* They followed Jesus partly to be spectators of his wonderful works, partly that they might themselves experience his assistance. Ἀνῆλθε εἰς τὸ ὄρος. In the narration of the wonderful miracle then worked, St. John omits some circumstances to be supplied from the other Evangelists, ex. gr. that Jesus being on the mountain, on seeing the multitude approaching, went down, healed the sick, and taught the people, and towards evening worked the miracle here mentioned." (Kuin.)

4. ἡν δὲ ἐγγὺς τὸ πάσχα, ἡ ἑορτὴ τῶν Ἰουδαίων. Those who contend that Jesus in the course of his ministry celebrated only *two* passovers at Jerusalem (see the note on John 5, 1.), since these words are adverse to their opinion, maintain that they are spurious, and to be cancelled. There is nothing (say they) in this chapter either about the passover, or any other feast: nor does there appear any reason why John should have mentioned that the passover was at hand: neither will the removal of the words leave any *lacuna*. So Bp. Pearce, Vossius, Mann, Priestley, and others. But the words are found in all the MSS. and versions, and are confirmed by the citations of the fathers. Nor are they devoid of scope, since they seem intended to shew *how* it came to pass that so great a multitude as five hundred persons should have flocked together to hear Christ. Ἐγγὺς denotes what is at hand, very near. (Kuin.)

5. ἐπ' αὐτοῖς — τοὺς ὀφθαλμοὺς. A Hebrew Pleonasm; as Luke 16, 23. John 4, 35. So Gen. 22, 4. וַיִּשָּׂא אֶת עֵינָיו וַיִּרְאֵהוּ See 1. Paral. 21, 16. (Kuin.) λέγει

πρὸς Φίλιππον, *saieth unto Philip. Why* our Lord should have addressed the words to *Philip* rather than to any other disciple, the commentators are not agreed. Of the *conjectures*, (for we can rise no higher than conjecture,) the most probable one is that of Bengel, Rosenm., Paulus, and Kuinoel, that Philip had peculiarly assigned to him the province of providing for their food.

6. τοῦτο δὲ ἔλεγε πειράζων αὐτὸν, *this he said to try him.* Rosenm. and Kuinoel observe, that St. John here (as often) interposes his own judgment and opinion, and does it in this place to show that Jesus was at no loss how to proceed, but without any hesitation did what is then narrated. It is, however, more important to observe (with Lampe) that Jesus here *tries*, as *πειρασμός*, or *trial*, is ascribed to *God*, in Gen. 22, 1. and Heb. 11, 17. i. e. in order that the secret dispositions of their hearts might be manifest, both to the Disciples themselves, and to others.\*

7—9. παιδάριον, *a lad*, or rather *a youth*. The word answers to the Hebr. בֶּרֶךְ, which was used of males of any age up to manhood, and even beyond. So Gen. 44, 38. where Benjamin, who had just married, is called בֶּרֶךְ: and so in Tob. 6, 2. and 10, 13. where Tobias, who was then of a marriageable age, is called παιδάριον. So also Galen (cited by Wets.) applies the term to a youth of fifteen. Nor

\* Lampe cites R. Bechai on Exod. 16. Tentatio quâ Deus tentat creaturas suas, fit ad manifestandum fidem, quod bonis beneficiat, puniat malos; neque tentat per se, cum novit occulta cordis, sed ut creaturis in mundo patefaciat, qui ignorant.—Also Theodor. Mopsuest. whose interpretation is as follows: Πειράζων αὐτὸν, ἀντὶ τοῦ δοκιμάζων, εἰπὼν ἵνα εἴπῃ, δόκιμον ποιῶν. Τὸ γὰρ διαπορῆσαι πρότερον ἐκείνον διὰ τὴν ἐνδειαν, εἶτα ἐκ παράδοξου θεωρηῆσαι τὸ γινόμενον θαῦμα, ἐδίδασκεν αὐτὸν ἀεὶ τῷ Θεῷ τὸ πᾶν ἐπιτρέπεν, καὶ μηδέποτε ὑπὸ ἐνδείας στενοχωρεῖσθαι τὸν λογισμὸν. The expositions of the Fathers may be seen in Suicer's Thes. under the word πειράζω. Euthymius considers the expression both ἀνθρωπρεπῶς and θεοπρεπῶς, i. e. for εἰς ἀπορίαν ἐμβάλλων αὐτὸν, ἵνα τὴν ἀπορίαν ὁμολογήσας, ὑπερβέστερον καταμάθῃ τοῦ μέλλοντος γενέσθαι θαύματος τὸ μέγεθος· εἰ γὰρ ἀπλῶς ἐγένετο, οὐκ ἂν ἰφάνη τηλικούτον.



ought the diminutive form to be objected ; since it has frequently the sense of the primitive. Nay, some commentators, as Lampe, &c. suppose that by *παῖδάριον*, is meant a *man-servant*. Thus the Heb. *בן ער* is used in 1 Kings, 21, 7. And that *παῖς* was so employed by the Greeks, is well known. Lampe thinks, too, that this servant was one who waited on Christ and the Apostles, perhaps one of the *hired servants* employed in the fishing, and possibly himself a disciple of Christ. But it seems more probable that the word merely designates a baker's boy, or youth who had been sent over to dispose of bread in a place where, from the multitude collected together, it might be presumed to be very vendible.

9. *ἄγρους κριθίνους*, *barley loaves*, used among the ancients only by persons of the lower sort. See 1 Kings 7, 1. 16, 18. Ez. 4, 12. Wetstein here produces a great number of Classical passages, of which the most apposite are the following. Senec. Epist. 18. Non enim jucunda res est aqua, et polenta, et *frustrum hordeaci panis*. Sueton. Aug. 24. Cohortes, si quæ cessissent, decimatas *hordeo* pavit. Pesachim, fol. 3, 2. Jochanan dixit : *hordeum* factum est pulcrum. Dixerunt ei : nuncia equis et asinis. This sort of food was used in the primitive ages, and was retained among the soldiers of the early periods of Greece and Rome, though afterwards it was only served out, as a mark of disgrace, to such as had been guilty of mutiny, or cowardice. *Δύο ὀψάρια*. Matthew, Mark, and Luke, have *δύο ἰχθύες*. But there is no discrepancy, since *ὀψάριον* (from *ὄψον*), though it properly signifies whatever is eaten with bread, and thus corresponded to our *meat*, (and especially denoted *cooked meat*;) yet not unfrequently, by synecdoche, signifies *fish*, especially *cooked*, or otherwise prepared, whether by being roasted, or dried, or pickled; and, by the later writers is simply used for *fish*. The fishes here mentioned were, no doubt, prepared or cooked, whether by pickling or otherwise. The latter seems the

more probable opinion. In either case we may suppose that, from the quantity of fish supplied by the neighbouring lake, it would be a very common and cheap food.

10—13. ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν, order the men to sit down, take care that, &c. The word ἀναπιπτεῖν, however, answers to κατακλίνειν, and points to the *position* in which food was taken by the antients, that is, in a *reclining* or *recumbent*, not in a *sitting* posture. The word is also so used in Luke 11, 37. 22, 14. John 13, 12. 21, 20. Tob. 2, 1. and by the Classical writers. See Elsner on Mark 6, 40.

10. ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ, *there was much grass in the place*. No wonder, since it was spring, and, from the plenty of grass, it would be a place so much the more suitable to the purpose. This circumstance, says Dr. Paley, is plainly the remark of an eye witness.\* Lampe compares Tibull. 2. Eleg. 5. ver. 95. Tunc operata Deo pubes discumbet in herbâ, Arboris antiquæ quâ levis umbra cadit. At sibi quisque dapes et festas exstruet altè Cespitibus mensas cespitibusque torum. Athen. Deipnos. 4. p. 151. κελτοὶ φῆσι τὰς χαὰς προτίθενται χόρτον ὑποβάλλοντες. See Stukius Antiq. Conviv. 2, 34. p. 417. Virg. Æneid 1, 219. Tum victu revocant vires, *fusi-que per herbam* Implentur veteris Bacchi, pinguisque farinæ. I add Herod. 1, 126, 12. πρὸς Πέρσας κατακλίνας ἐς λειμῶνα εὐώχῃ. Hom. Il. Δ. 383. Ἀσωπον ἐποίη, where the Scholiast explains ποίη χρήσιμος λέγεσθαι, i. e. ἐγκοιμᾶσθαι τὸ εἰς λόχος ἢ ποίη σχεδιασθήσεται τῷ ἀνακεισομένῳ. Virg. Æn. 8, 176. dapes jubet, et sublata reponi Pocula, *gramineoque viros locat ipse sedili*. Theocr. Id. 13, 34. ἐκβάντες δ' ἐπὶ θίνα — στορέσαντο χαμεύναν. Λειμῶν γὰρ σφὶν ἔκειτο μέγας στιβάδεσσιν

\* The Doctor might have cited Xen. An. 1, 4, 9. ἐξελάννει — ἐπὶ τὸν χάλον ποταμόν, πληρῇ δ' ἰχθύων μεγάλων καὶ πραέων and Æschyl. Pers. 510. φλέγων γὰρ αὐγαῖς λαμπρὸς ἡλίου κύκλος μέσον πόρον διῆκε, θερμαίνων φλόγι. Joseph. 159, 2. φοινικόφυτον δ' ἐστὶ τὸ χωρίον.

ὄνειαρ where the Scholiast remarks, inasmuch as they made τὰς στιβάδας ἐκ τῆς ἐν τῷ λειμῶνι φυομένης ὕλης, for they called στιβάδα τὴν ἐξ ὕλης χορτάδι κατὰστρωσιν. Lampe observes that this is not inconsistent with what was before mentioned, of the place being a *desert*, since the word often denoted little more than a *grazing country*, which, on account of the less work required, would be thereby uninhabited; and thus the term had chiefly reference to the *infrequentia hominum*. The same commentator observes, that though this is called a Hebraism (from מדר), yet it is not entirely unknown to the Classical writers; i. e. Virg. Georg. 3, 341. Pascitur itaque pecus longa in *deserta*. Lucret. L. 5. Per loca *pastorum deserta*. See the subject copiously treated by Hasæus in Bibl. Brem. Class 1, p. 122. seq.

10. ἄνδρες. Not *homines*, but *viri*: as appears from the parallel passage of Matthew, where is added, besides, "women and children." See the note on Matth. 14, 20 & 21.

12. ὡς ἐνεπλήσθησαν. Here we must subaud τροφῆς, which is supplied by Ælian Var. Hist. 12, 1. On the word κόφινος see the note on Matth. 14, 21. I must not omit to observe (from Lampe) that, among the Gentiles, it was the custom for the host to break the bread and distribute it, especially to some particular persons, as a mark of good will and friendship. So Xen. Anab. L. 7. Καὶ πρῶτον τοῦτο ἐποίει Σεύτης. Ἀνελόμενος τοὺς παρακειμένους αὐτῷ ἄρτους, διέκλα κατὰ μικρὸν καὶ διερρίπτει οἷς αὐτῷ ἐδόκει.

12. συναγάγετε τὰ περισσέυσαντα κλάσματα. Lampe illustrates this from Athen. Deipnos. 1. p. 13. οὐκ ἔφερον δὲ οἴκαδε οἱ παρ' Ὀμήρῳ δαιτυμόνες τὰ λειπόμενα· ἀλλὰ κορεσθέντες κατέλιπον παρ' οἷς ἦν ἡ δαΐς· καὶ ἡ ταμία λαβοῦσα εἶχεν, ἵνα ἂν τις ἀφίκηται ξένος, ἔχοι δοῦναι αὐτῷ and refers, for fuller details, *de reliquis mensarum apud antiquos*, to Stukii Antiq. Conv. 3, 26. It was customary (says Lightfoot,) for those that ate to leave something to the waiter, which

fragment, is called in the Heb. **פֶּאֶה**, *Peah*. It is well observed by Euthymius, that the reason why our Lord ordered the fragments to be gathered up was, not for the sake of show and ostentation, but in order that what he had done, might not be thought a mere fancy. I add, that Philostratus Vit. 1, 18. (cited by Bulkley,) seems to have had this passage in view; though he gives the narration a spiritual application. **Δαίτες**—θεῶν εἰσι, καὶ σιτοῦνται θεοῖς παντῶς που, καὶ θεραπόντες αὐτοῖς εἰσιν, οἷς μέλει τοῦ μηδὲ τὰ πίπτοντα τῆς ἀμβροσίας ἀπόλλυσθαι. Schoettgen cites Sohar. *Multæ sunt pœnæ illorum, qui picias ciborum negligunt, semen profundunt, et Legem negligunt.*

14. οἱ—ιδόντες ἃ ἐποίησε σημεῖον. A far greater miracle than that of Moses, who did not *produce* bread, but only *obtained it from Heaven*, and that mere bread, without *meat*, of which no relicks were left. (Rosenm.) Moreover, the miracles hitherto worked, had benefited comparatively few; but this an immense number of that class which with difficulty provides itself with sustenance. (Grot.) Chrysostom remarks, that Jesus led the people into the desert, in order that the miracle might appear the greater, and be free from all suspicion of collusion. Lampe observes, on the subject of this illustrious proof of Christ's Divine mission, that no one could have produced such a prodigious augmentation of food; but He who maketh the grass to grow for the cattle, and the green herb for men; who bringeth forth bread out of the earth, (Ps. 104, 14.) who provided Abraham with bread and wine, who gave the Jews bread from Heaven, who multiplied the widow of Sarepta's meal and oil, and by whose power the twenty barley-loaves were multiplied by Elijah. (2 Kings, 4, 42, 43, 44.)

14. οὗτός ἐστιν ὁ π. ἐρχόμενος, i. e. "the Prophet who is coming, is about to come, will come into the world." A phrase (see Luke 7, 19.) by which was commonly designated the *Messiah*, as being the

Prophet κατ' ἐξοχὴν, the greatest of all prophets and teachers, and the especial interpreter of the Divine will. That the Jews believed that the Messiah would be the greatest of all prophets, and far superior to Moses, is proved by the Rabbinical citations in Lampe. They inseparably connected the idea of an earthly Prince with that of an illustrious Prophet. Hence, it is no wonder that the multitude should now have endeavoured to make him a *King*, since they could have no doubt of his being the Messiah. Christ however, in order to discourage their erroneous notions respecting the nature of his kingdom, and not to afford occasion for sedition, hid himself on the mountain, withdrawing himself from their sight as the evening advanced. The word ἀρπάζειν, signifies to snatch or seize; also to carry off or away, as here, and in Acts 23, 10. Kuinoel cites Philo de Abr. p. 374. c. τάχιστα τὸν υἱὸν ἐξαρπάσας ἐπιτίθησι τῷ βωμῷ. So the Latin *rapere*, in Tacit. Ann. 1, 26 and 27.

16—19. See the notes on Matth. 14, 22. seq. Mark 6, 46. seqq. Ὁψία ἐγένετο. There were reckoned by the Hebrews two evenings. See the note on Matth. 8, 14. We are here to understand the *second* evening commencing at 6 o'Clock. Ἦρχοντο πέραν. The word ἔρχομαι not only signifies to *come*, but to *go*; and we may here render *were going*; as in Matth. 15, 29. Luke 15, 20. Genes. 18, 22. ἦλθον εἰς Σόδομα. Eis Καπερνάουμ. Jesus had directed them to go forward to the other side of the lake, and to make land near Bethsaida and Capernaum. The Disciples, however, seem to have waited for Jesus. Hence, it was *already dark*. (Kuinoel.)

18. ἡ τὲ θάλασσα — διηγείρετο. So ἐξάγω is used in Jon. 1, 13. and Pollux, Onom. 1, 9. has κύμα ἰστάμενον ἐγειρόμενον, ὑποκινούμενον. (Lampe.)

19. ἐληλακότες, when they had rowed. The Vulgate renders *cum promouissent*, which comes to the same thing: only the idea is there expressed more generally, here more specially. Beza and others

have wrongly rendered ἐληλακότες by a passive : since nautical verbs put actively, as ἐλαύνειν, ἀνάγειν, κατὰγειν, &c. have an ellipsis of ναῦν. (Lampe.)

20. ἤθελον λάβειν αὐτόν. This seems at variance with the accounts of the other Evangelists ; as, for instance, Matthew, who has ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον ; to account for which variation, Chrysostom and De Dieu suppose that the Evangelist derived his information from different authorities. But it is preferable, with Beza, Glass, Rosenm. Kuinoel, and others, including the authors of our Common Version, to render they *willingly received him*. Thus, ἤθελον, is for ἐβελήμωσ. So Æschyl. Choeph. 791. θέλων ἀμείψει. So ἐκὼν. Schleusner cites Lysias Orat. 18. C. 2. τοὺς ἐλέγχους ἤδη θέλοντες ἀποδέχεσθε. Hesiod Opp. and Dies. 5, 355. So the Latin *volens* in Hor. 3. Od. 30, 14. Hence, there was no reason for Michaelis to conjecture ἤλθον. Εὐθέως, *shortly after*. Ἐγένετο, is for παρεγένετο ; as in Xen. Cyr. 5, 3, 1.

22. ὁ ἐστικῶς, i. e. who had remained there, for the purpose, it should seem, of deliberating whether they should proclaim Jesus as Messiah. The structure of these verses is very rough, and is best explained by adopting the method of Beza, Markland, and others, who take the 23d verse parenthetically, and think that the construction begun at ver. 22. is resumed at ver. 24. *per analepsin*. A sort of idiom by no means unfrequent in the Historical Books of the New Testament, and in the writings of St. Paul. Ἐφαγον τὸν ἄρτον, εὐχαριστήσαντος τοῦ Κυρίου, "supped, after Jesus had pronounced a blessing." On the idiom φάγειν τὸν ἄρτον, see the note on Luke 14, 1. Εὐχαριστήσαντος τ. κ. The prayer, or blessing, was always repeated by the master of the family, and Jesus here, with propriety, acted in that capacity, having so liberally provided for their wants.

24. ἐνέβησαν καὶ αὐτοὶ εἰς τὰ πλοῖα. We need not by the αὐτοὶ understand *all* the multitude who had partaken of the loaves and fishes : for it is not pro-

bable that the small fishing skiffs of the lake could have contained such a great number, but only a considerable part of them.

26, 27. Now follows the interesting conversation held by Jesus with the Jews at Capernaum, in which occur many sentiments expressed allegorically. Some commentators think that John has used not the *very words*, but only give the *sense* of the address; and, indeed, there are passages which seem to countenance the idea that some part of our Lord's discourse is wanting, the omission of which has occasioned some difficulty. (Rosenm.) The brevity, and consequent obscurity, may, I conceive, be accounted for on other principles more creditable to the Evangelist; and will, at all events, be materially *lessened*, and the sense cleared up by applying the well founded canons of enlightened criticism and sound philology. Kuinoel has prefaced to his annotation on this discourse (held by Jesus in the Synagogue) the following summary of the sentiments contained in it.

“Most anxiously to be sought for is the heavenly doctrine which I, the legate of God, deliver unto you. Your zealous endeavours should be bestowed, not so much on benefits pertaining to the body, as on acquiring that spiritual nourishment which I have it in my power to bestow.”

This was a most seasonable admonition, since it appears that the people, for the most part, were following Jesus, not because they were desirous of his *doctrine*, (which had solely reference to the *mind*, and to divine things,) but because they sought after earthly advantages, and hoped to see miracles which should supply them with external benefits. Such Jesus knew to be the disposition of those whose wants he had the day before miraculously supplied, and who had passed over the lake in order to seek him, and had now overtaken and met with him. He, therefore, reprehended them, as now seeking him only because they had been, through him,

satiated with food for the body, and now were hoping that he would exhibit new miracles, in order to provide for their external benefit. Hence he censured them, as being destitute of that feeling of mind which the view of his miracles ought to have excited, and because, gaping after earthly benefits and advantages, they did not attend to the sublime intent and signification of his miracles, by which he was declared by the Almighty to be a divinely commissioned legate endued with the power and office to confer on those who should have faith in them, blessings far greater than earthly benefits, even of eternal duration, by imbuing their minds with heavenly doctrine. In order, therefore, to call them from their desire after earthly things, and to excite them to turn their attention to heavenly ones, Jesus addressed them in the words which commence this conversation, Ἀμὴν ἀμὴν λέγω ὑμῖν, ζητεῖτε με οὐχ ὅτι — ἀλλ' ὅτι, &c., i. e. *not so much* — as, &c. For (as Rosenm. observes) things are often plainly denied, which involve comparison, or correction.

Ἔργαζεσθε τὴν βρωσιν, *labour to acquire*. Ἔργαζεσθαι here answers to the Hebr. עָמַל in Prov. 21, 6. where Theodot. has ἐργαζόμενος θησαυροὺς ἐν γλώσσῃ ψευδεῖ, and the Heb. עָמַל *to work*, which often has the force of עָמַל *to acquire*. So the Greek Classical writers use ἐργάζεσθαι βίον, as in Hesiod. Opp. 43. Palæph. 21, 2. (cited by Lampe) αὐτὴ ἡ τριήρης τὰ λοιπὰ τῶν πλοίων συλλαμβάνουσα πολλάκις εἰργάζετο βρωμα. See Elsner and Clericus on this place, and also Fessel Adv. S. 4, 3, 11. By the βρωσις ἡ ἀπολυμένη is meant, not only food which is consumed by use, or of itself perishes, but all worldly, fleeting, advantages, such as the Jews erroneously expected the Messiah should impart. So Plutarch p. 1025. A (cited by Wetstein) ἔδει τοὺς ἀπολαυστικούς — ταύτας μάλιστα συνάγειν ἡδονὰς, ὥσπερ εἰς πολιρκίαν, ἀσηπτα σιτία καὶ ἄφθαρτα παρατιθεμένους. Demophil. Sentent. (cited by Bulkeley) Σοφὸς ἀνθρώπος καὶ θεοφιλὴς, ὃς ὅσα οἱ ἄλλοι μοχθοῦσι τοῦ σώματος ἕνεκα, τοσ-



αὐτὰ σπουδάζει αὐτὸς ὑπὲρ ψυχῆς ποιεῖν. *He is the truly wise and pious man, who employs as much pains in labouring for the soul, as other men do in labouring for the body.* The opposite is ἡ βρωσις μένουσα εἰς ζωὴν αἰώνιον, which nourisheth the soul, and whose benefit endureth to an eternity of happiness. See Whitby. Εἰς denotes both the *terminus* and the *end, counsel, purpose*; as in 4, 14.

- 28. τοῦτ' οὖν γὰρ ὁ πατὴρ ἐσφράγισεν, for him hath my Father *sealed, confirmed, authorised, commissioned.* On the force of this word see the note on 3, 33. The present usage of it is taken from the Oriental custom of impressing a seal on the head, or face, of a servant, military follower, or priest. See Apoc. 7, 3.\* Some, as Dr. A. Clarke, are of opinion that there is here an allusion to a custom of some nations contiguous to Judæa, to set a seal upon a victim that was deemed proper for sacrifice. In this view the Doctor explains the passage thus: "Infinite justice found Jesus Christ to be without spot or blemish, and, therefore *sealed*, pointed out, and accepted him as a proper sacrifice and atonement for the sin of the whole world." But it is sufficient to observe, with Doddridge, that *to seal* is a general phrase for authorizing by proper credentials, what-

\* For the following instructive observations on the use of this word I am indebted to the diligent Lampe.

"The only significations of this word which suit the context, are, 1st, *to approve and confirm*, as it were by the impress of a seal. So contracts, orders, &c. are sealed. This signification is frequent in the Sept. 2dly, *to mark, distinguish, notare, insignire.* This is met with in the purest Greek authors. See Budæus and Steph. Thes. Add Chæremion ap. Athen. Deip. 13, 9. *κατέπεσφραγίζετο ὅρας γελώσης, χωρὶς ἐλπίδων ἔρω.* Nor do these significations materially differ; since the marking of certain persons or things involves also a certain sort of *confirmation*, and is a peculiar evidence that the persons or things are the *property* of such a master. But the latter sense occurs not only more frequently in the New Testament, but it is even used of the *sealing of persons*, a phrase which seems to have an allusion to slaves or servants on whom some certain mark, brand, or character, was impressed, by which it might be seen where they were, and by means of which they might be distinguished, and the property in them preserved inviolate.

ever the purpose be for which they are given ; or for marking a person out as wholly devoted to the service of him whose seal he bears.

28, 29. τί ποιῶμεν, ἵνα ἐ. τ. ἔ. τ. Θ, what shall we do, &c. What Jesus had said, in ver. 27, on the admission of his doctrine, the persons, who are here introduced as speaking, misunderstood ; taking them to have reference to new and unknown precepts to be received from Jesus, and adopted, if they would be partakers of the felicity to be expected in the Messiah's kingdom ; and since the Pharisees divided the Mosaic precepts into the weighty and the lighter, and used to advert chiefly to the weightier, or those which regarded externals, they doubtless understood our Lord's words as having reference to some such precept as regarded those *external actions* ; (see the note on Matt. 5, 20. 19, 16.) especially as Jesus used a verb significative of *action*, ἐργάζεσθαι, ἔργον, they therefore ask, "What must we do, that we may perform works pleasing unto God." To this Jesus replied : "*This* is especially the work pleasing unto God ; that ye believe on him whom he hath sent, i. e. on *me, his divine messenger* : that ye admit my doctrine, and put it in practice." Kuinoel compares the terms *sacrifices of God* with that of the Psalmist, "sacrifices acceptable to God." See Ps. 51, 19. Jer. 48, 10. Ap. 1, 26.

30, 31. That the *same persons* are not intended by the Evangelist as speaking throughout this whole conversation with Jews, is evident from ver. 31. For those whom Jesus had addressed at ver. 36, and who had, with no bad intent, proposed the question contained in ver. 29, *could* not have sought from him at *that time a miracle* by which he might prove to them his divine mission and Messiahship, (as the persons do at ver. 30.) for they had themselves beheld, with just admiration, a most remarkable one, and had, on that very account, declared Jesus to be the Messiah ; nay, had endeavoured, almost forcibly, to invest him with regal dignity. (See ver. 14.) The persons here

introduced cannot, therefore, be the same; they were, probably, the chief persons of the Jews then present in the synagogue; who when Jesus had (ver. 27.) called himself the legate and interpreter of the divine will, required of him (as did the Phaaisees and lawyers mentioned by Matt. 12, 38. 16, 1.) a σημεῖον, or miracle, as a proof of his divine mission. Indeed, the whole of their language plainly marks the *ill will* which accompanied their interrogations. They had heard, it seems, of a wonderful deed performed by Jesus the day before in the desert. Jesus had (in ver. 27) made mention of the *heavenly food* which endureth unto life eternal. In order, therefore, that they might detract from his praise, and offer insult to his pretensions, they took occasion from the very image employed by Jesus, (and which was well understood by them), to demand of him that, as Moses had given their ancestors bread from heaven, so Jesus, in order to confirm his divine legation, and support the dignity of Messiah, should supply them in like manner with bread from heaven.\* Now the calling down of manna from heaven by Moses, was the greatest of all his miracles; and the Jews had an opinion that the Messiah would give them bread from heaven, which was usually called by the name of *manna*. So the Rabbinical citations in Lightfoot, Schoettgen, and Wetstein: ex. gr. Koheleth R. 1, 9. Dixit R. Berachia nomine R. Israel: qualis fuit redemptor primus, talis erit redemptor ultimus. Qualis viro ille fuit? Quod fecit Exod. 4, 20. idem redemptor ultimus sec. Zach. 9, 9. Sicut ille fecit descendere Manna secundum Ex. 16. ita posterior faciet sec. Ps. 72, 16. The words *ἵνα ἴδωμεν*, (which seem to denote *that we ourselves may see it with our own eyes*,) have the air of irony; they use, it seems, in *derision*, the term ἐργάζη,

\* They demand of him a sign worthy of the Messiah: and, upon the whole, they seem to have in view, by the words οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον, those banquets which the nation fancied that the Messiah would impart to them when he came.

employed by Jesus himself. (Kuinoel.) This hypothesis is extremely ingenious, and seems not devoid of truth, though it is pushed too far: especially in the remarks on ἐγγάζη and ἵνα ἴδωμεν.\*

81. οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῷ ἐρήμῳ. The Evangelist states as briefly as possible the words of these objectors, which had reference to Exod. 16, 4. Ps. 78. 115, 40. where manna is called *bread from heaven*. That manna is derived from the Heb. מַן *what is this?* is the common opinion, founded on Jos. Ant. 3, 1, 10. Capellus and Lampe, however, compare the Arabic *man, a gift*. See Rosenm. on Exod 16, 15. Schnurrer's Diss. Ps. 78.

\* Grotius had, before Kuinoel, maintained that these were *not the same*: and Lampe seems not disinclined to adopt that opinion; though he remarks that they *might* be the same, and then their sudden change had probably arisen from finding the doctrine of Jesus not correspondent to their expectations. For if even they had not been the same, yet they had doubtless been witnesses of those other miracles so abundantly exhibited in Galilee, and had seen what a multitude of witnesses to his miraculous power had been fed the day before. They, however, declare that they do not acquiesce in those miracles, but seek some one more illustrious, by which his glory should become more manifest to all the people. Thus their fathers in the desert, in like manner, continued demanding fresh miracles. So Ps. 71, 18, 20. "And they sinned yet more against him, by provoking the most High in the wilderness. And they tempted God in their heart, by asking meat for their lust. Yea, they spake against God; they said, can God furnish a table in the wilderness." The many cures performed on *private* persons seemed to them not *conspicuous* enough, nay, not even the very feeding of so many thousands in the desert, because it was done in the desert, and effected in the simplest and most unostentatious manner. Perhaps, too, the Pharisees and the enemies of Christ, when they perceived the multitude to be exceedingly moved by these numerous signs, suggested to them that such things were done on *earth* only, and in too humble a manner, and might be effected by magical arts: that Moses had exhibited far more wonderful ones, and that, until Jesus had shewn himself equal to that Prophet, they ought not to admit his pretensions. Thus in Matth. 16, and Mark 8, 1. they make precisely the same demand, σημεῖον ἐκ τοῦ οὐρανοῦ. By the words τί ἐργάζη; the Jews mean that Jesus should, if he would not actually exhibit some illustrious sign (as they desired), at least show them what he was aiming at, that they might know what to expect of him.

inserted in the Comment. Theol. by Velthusen and Rupert, vol 1. p. 91. and Schl. Lex.

32, 33. οὐ Μωσῆς δέδωκεν — τὸν ἀληθινόν. Moses did not give you the true celestial bread; but my Father imparts this to you. That is, indeed, the divine bread which descendeth from heaven, and giveth light unto men." Some maintain that Jesus by these words only intended to refute the Jewish opinion respecting the origin of manna; and thus said that the bread which their ancestors had received from Moses did not come from heaven, but was only naturally formed. But this would require οὐκ ἐξ οὐρανοῦ δέδωκεν. It rather seems that Jesus, whose aim it was to remove far more serious errors, even such as respected the morals of men, followed the popular manner of speaking; thus wisely accommodating himself to their harmless opinion, in order to avoid giving them unnecessary offence. The passage may be thus paraphrased: "The bread from heaven, the true celestial bread, Moses did not bestow on your forefathers; he procured only bread fit to satiate the corporeal appetite, and appertaining only to this fleeting, transitory life. (See ver. 49.) But my Father bestoweth on you, by me, bread which may, in the most complete sense, be termed bread from heaven; such as is adapted to nourish the *soul*,\* and will confer eternal salvation." (Ch. 33.) Jesus calls himself the true celestial bread, inasmuch as, having descended from heaven, he bestows on men the nourishment of the soul, namely, divine and saving truths of his Gospel. (Kuini.) Since they supposed that the manna was bread from heaven in the *proper* sense, Jesus corrects their erroneous notion by hinting that the true οὐρανός is

\* So Proclus in Platon. Theol. p. 300. (cited by Bulkley). Αἱραὶ γὰρ δὴ (scil. beatæ animæ) καὶ τοῦ χρόνου λέγονται τροφίμοι — τροφή γὰρ τὸ νοητὸν παρ' αὐτῶν τῶν θεῶν. These (happy souls) are called Saturn's nurselings, nourished with that mental food supplied by the gods.

there used *per catachresin* for the air, or sky; as when it is said the fowls of heaven, i. e. the *air* : q. d. "As that descending from on high, nourished those who partook of it, so do I also. But that was from the air; I from the real heaven. *That* nourished the bodies; but I support and strengthen the souls of men." (Euthym.) Our Lord's declaration, as I imagine, imports, that it is in a subordinate sense only that what dropped from the clouds, and was sent for the nourishment of the body, still mortal, could be called the bread of heaven, being but a type of that which hath descended from the heaven of heavens, for nourishing the immortal soul unto eternal life, and which is, therefore, in the most sublime sense, *the bread of heaven*.\* Let it be further ob-

\* Some of the Rabbins give to this *manna* a more sublime sense, and call it מן רוח ה' the *spiritual bread*. That the Rabbins had more refined notions than the Jews at large, is plain from the passages cited by Lampe, of which the following are remarkable. Nachmanid. Et hæc de causâ invenerunt Israelitæ, quicquid voverunt. Anima enim cogitatione suâ hærens in supernis, invenit requiem, vitam, et educit benevolentiam a Domino. Abarbanel on Exod. 16. on the prohibition to collect the manna on the Sabbath. His verbis dedit ipsis etiam utilem doctrinam, ut in hoc mundo pro animabus suis comparent Precepta, Bona, et opera, tanquam Viaticum, quo vescantur in mundo futuro, qui totus est Sabbatum, seu quies. I add Sochar. (cited by Schoettgen) fol. 26. Cibus coelestis sanctus est et pretiosus est, cibus est spiritus animæ, cibus à loco remoto, cœlesti et pretiosissimo omnium, cibus virorum doctorum, qui Legi operam dant, et qui provenit ex sapientiâ supernâ. Philo (says Lampe,) seems to have endeavoured to form a yet more sublime conception, for on the words of Moses, "This is the bread which the Lord hath given us to eat," he has the following observations. 'Οράς τῆς ψυχῆς τροφήν οἷα ἐστὶ; Λόγος Θεοῦ συνεχῆς· εἰκὼς δρόσῳ, κύκλῳ πάσαν περιειληφώς· καὶ μηδὲν μέρος ἀμέτοχον αὐτοῦ ἔω· Φαίνεται δ' οὐ πανταχοῦ ὁ Λόγος οὗτος, ἀλλ' ἐκ, ἐρήμου παθῶν καὶ κακιῶν, καὶ ἐστὶ λεπτός νοῆσαι τε καὶ νοηθῆναι, καὶ σφόδρα διαυγῆς καὶ καθαρὸς ὁραθῆναι. And a little further on, Οὗτος ἐστὶν ὁ ἄρτος, ἡ τροφή, ἣν ἔδωκεν ὁ Θεὸς τῇ ψυχῇ, προσενέγκασθαι τὸ ἑαυτοῦ ῥῆμα, καὶ τὸν ἑαυτοῦ λόγον. Wetstein, tom, compares Philo, p. 180, 23. σιτεῖται δὲ οὐκ οὐράνιον τροφήν, ἣν ὁρᾷ τοῖς φιλοθεάμοις διὰ λόγων καὶ δογμάτων σοφία· τὴν δ' ἀναδιδομένην ἐκ γῆς κατὰ τὰς ἐτησίους ὥρας· & 544, 21, ἐψώμισε σε τὸ μάννα· ἀραγε τὴν ἀπονὸν καὶ ἀταλαίπωρον τροφήν δίχα σπουδῆς τῶν ἀνθρώπων, οὐκ ἐκ γῆς ὡς ἔθος ἀναδοθεῖσαν, ἀπ' οὐρανοῦ δὲ, τεράστιον ἔργον ἐπ' εὐεργεσίᾳ τῶν

served, that this whole discourse is figurative, and that it appears, from what follows, that our Lord meant not at once to lay aside the veil wherein he had wrapped his sentiments. The request made to him in the very next verse, *give us always this bread*, shews, that he was not yet understood as speaking of a *person*, which he must have been, if his expression had been as explicit as that of the common translation. (Campbell) Doddridge translates in the same manner, and observes that it is necessary to use this ambiguous language, that we may not supersede the explication given by our Lord in ver. 35.

34, 35. "They said to him, Lord perpetually give us this food." These words seem, however, not said by the *same* persons who had before required of Jesus a sign of his divine legation, but by *others* more ignorant, and of the common people; and who understood what Jesus had said on the nourishment of the mind, and *eternal felicity*, as if it regarded *corporeal aliment* and earthly life. A similar request is preferred by the Samaritan woman, 4, 15. (Kuin.) Doddridge also understands the words as spoken by the wiser and better Jews.

35. To remove their still remaining misapprehension, Jesus now makes his meaning yet clearer, by saying, "*I am the bread of life. I give you that salutiferous food of the soul which endureth to life everlasting. I deliver to you that most excellent doctrine which contains the fountain of true salvation.*"

Ὁ ἐρχόμενος πρὸς με οὐ μὴ πεινάσῃ, *he who cometh unto me shall never hunger.* The formula *come unto Christ*, is often interchanged with the more familiar one *believe in Christ*, and denotes to be wholly given up to him, to cling to him with ones whole mind and soul, and to entirely approve, and earnestly embrace

χρησομένων παρασχόμενον ἄξιον λέγειν λιμοῦ — ἢ τοῦναντίον — εὐνομίας αἴτιον; ἀλλ' οἱ πολλοὶ καὶ ἀγελαῖοι νομίζουσι τοὺς θεοὺς λόγοις τρεφομένους ἀθλίως καὶ ταλαιπύρως ἔῃν, ἀγενεστοὶ γὰρ εἰσι τοῦ παντρώφου γέφυματος σοφίας.

his doctrine. (Kuinel.) Rosenm. observes, that there is here a confusion of the comparison with the thing compared. He remarks too, that from this whole passage, we learn (what indeed is abundantly plain from many others,) that Christ by his miracles did not intend to demonstrate the divinity of his *doctrine*, but only his *Divine commission*.

36. ἀλλ' εἶπον — πιστεύετε, but, "as I have said to you, ye know me, but ye have not faith in my doctrine." Since the words here referred to, as *said*, do not expressly occur in the preceding part of this conversation, some commentators, as Lampe and Paulus, think that Jesus has respect to some words of the present conversation omitted by the Evangelist. And so Euthymius, *πότε δὲ τοῦτο εἶπεν αὐτοῖς; εἰδὼς, τοῦτο ῥηθῆναι μὲν, μὴ γραφῆναι δὲ*. But I should prefer to adopt the view of the subject taken by Kuinoel, who thus explains, "I have often on other occasions said (as in ver. 38. &c.) that your slowness of belief and obstinacy were reprehensible." Perhaps, however, it may be better to take *εἶπον* in the sense of, "I have already (at other times) reprovably said, ye have seen me, i. e. ye have seen my miracles, and known my doctrines, and yet do not believe." An ellipsis of such particles of time as *ἤδη*, which are meant to modify the tenses of verbs, is not rare; and as to *εἶπον* in the sense of "*say reprovably*," we have a corresponding idiom in our own language, '*I have told you of this oftentimes*.' *Ἐωράκατε* is rendered by Rosenm. and many commentators, *ye have known me*. They had seen Jesus, they had acknowledged Jesus as Messiah (says Rosenm.) but were unwilling to repose faith in his *doctrine*. I however prefer, with Kuinoel, to refer the verb, (which is like the *θεωρεῖν* in ver. 40.) both to the miracles (ver. 26.) and the doctrines (ver. 35.) of Christ. The *καὶ* signifies *and yet*.

37. πᾶν ὃ δίδωσι μοι ὁ πατήρ, πρὸς ἐμὲ ᾤξει. On the connection and sense of this controverted text, (one of the strong holds of Calvinism,) since it rather



involves a point of doctrine than one of exegetical or philological discussion, I must refer the reader to the Paraphrase and Notes of Hammond and Whitby, also to the Twelfth of Dr. Samuel Clarke's 17 Sermons, which give, I think, a satisfactory account of the scope of the passage. It cannot, however, be too much lamented that any controversy should ever have been raised on the points at issue between the Calvinists and Armenians from this verse, where, considering the *persons* addressed, the *doctrine* of unconditional election would seem *quite out of place*. For, even supposing that such a doctrine as that which the Calvinists deduce from it, were true; yet surely it would have been regarded by Christ as one of the deepest mysteries of his Religion, and therefore (in conformity to the admirable wisdom and prudence which so eminently characterized his whole conduct,) would have been brought forward only to the Apostles and Disciples of the *esoteric* doctrine, or *interioris admissionis*. I must content myself with detailing the explanation of Rosenm. Kuinoel, and Euthymius; not omitting to observe, that, comparatively, little notice is taken of the text by the recent commentators. I will first state the exposition of Euthymius, which occurs in the form of an objection and answer. "*Objection*. But if he alone cometh to the Son who is *given* by the Father, surely he is guiltless who does not come, as not being given by the Father. *True*: but the Father *giveth* those who are well disposed. Neither, however, can this good disposition make any one a faithful believer, without the assistance of God; nor, on the other hand, does that assistance co-operate towards the production of faith, unless there be a good disposition." \*

\* Rosenm. explains ἡξει πρὸς ἐμὲ, *will learn of me, must learn of me, and take me as his Teacher, and the author of his felicity*. This, however, seems an ill founded interpretation. On the words ὁ δίδωσι ὁ πατήρ, he offers the following exposition: "The Father delivereth those to the Son, to whom, by his Providence, he points

The connection is thus illustrated by Kuinoel. "Nevertheless, I am the bread of life, I give life, and I give it to the world." See ver. 33. to which words Jesus has reference, and intends to illustrate. q. q. "I do not labour in vain, nor have I undertaken in vain, the province of a teacher. There will not be wanting those who, though you may despise me, will receive and admit my doctrine."

Πάν ὁ δίδωσι μοι ὁ πατήρ, πρὸς ἐμὲ ἤξει, every one that the Father giveth me as a disciple, of whatever nation he may be, &c. There occurs in ver. 44. the parallel phrase ἐλκύει, *draweth*, and they both refer to that *swaying* of the inclination will and disposition by miracles and doctrines, by which men were induced to embrace Christianity. All that respects the furtherance of Christianity is referred to God as the author. Πρὸς με ἤξει signifies, "will entirely approve and heartily embrace my doctrine." (See ver. 35.) Οὐ μὴ ἐκβάλω ἕξω, "I will by no means *reject*, but admit and bless him." There is a *litotes* purposely used by our Lord, since he had employed the phrase ἐρχόμενον πρὸς με, *coming unto me*. (Kuinoel.) It is plain, and is indeed admitted by all judicious Interpreters, that the neuter is put for the masculine. Grotius observes, that δίδοναι is here said emphatically. The father *giveth* those to Christ, who, after they have heard the word, are studious of piety and virtue. As the preparations to faith are usually ascribed to God, so is the operation of faith to the Son, and the *sealing* of any one, to the Spirit. See Eph. 1, 13. and 4, 30. I entirely agree with Mr. Horne (Introd. 2, 690.) that the scope of the whole passage (as appears from ver, 37—40.) is, to shew that Christ rejects none that truly repent,

out the way to understand and receive the doctrine of Christ. Those, therefore, if they would possess the promised bliss, must learn his will, and execute his commands. The words have a reference to ver. 33. τῇ κόσμῳ, *the world*. The Father delivereth to the Son not only the Jews, but also that great portion of the Gentiles which he has, by the Apostles, enlightened by the beams of Evangelical truth.

and unfeignedly believe in him. It is well observed by Doddridge, that the expression οὐ μὴ ἐκβάλω ἔξω, is extremely beautiful and emphatical. It represents an humble suppliant as coming into the house of some prince, or other great person, to cast himself at his feet, and to commit himself to his protection and care. He might fear his petition might be rejected, and he thrust out of doors, but our Lord assures him to the contrary. His house and heart are large enough to receive, shelter and supply, all the indigent and distressed. God only knows, how many thousand souls have been sensibly supported by these gracious words. (Doddr.)

38. The sense of the verse may be thus paraphrased: "There is no need for you to wonder that all persons, without distinction of nation, (ver. 39.) who shall approve my doctrine, and have faith in me, shall receive happiness at my hands. (ver. 37.) I do not act on my own will and pleasure, (see ch. 5, 30.) but I am come into the world in order to execute the counsels of God, and accomplish the work committed to me by the Father." (Kuin.) Christ shews the credibility of what he had said from a representation of the end proposed by him: q. d. "How *should* I repel those from me, since I am appointed to this ministry, i. e. for *the very purpose* of giving them eternal life?"

On the force of the phrase καταβαίνειν ἐκ τοῦ οὐρανοῦ see the note on 3, 13 & 31. It here denotes not only the divine origin of Christ's *doctrine*, but the celestial origin of his *person*.

39. ἵνα πάν ὁ δέδωκε. Πάν here connects with no verb, (by a sort of Hebraism,) as in Levit. 4, 2. Ez. 1. 13. In such cases we may suppose an ellipsis of κατὰ. At ἐξ αὐτοῦ subaud. τι, as at 16, 17. Apoc. 11, 9.\* The sense is, that of all whom my Father hath

\* This manner, in which the writer sets out in one form of construction, and soon after, as if he had forgotten himself, turns off to another, is usual in the best authors. There is a stronger instance of this, chap. 17, 2. ἵνα πάν ὁ δέδωκες αὐτῷ, δώσῃ ζωὴν

thus given to me, I should suffer none to perish *per me*, but *quantum in me* all should obtain eternal life. (Kuinoel.) To *give* and to *lose* are opposed, as in Joh. 18, 9.; and, from the connection with ver. 40, it appears that such only are said to be *lost* by Christ, who *fail* to obtain eternal life. Christ, however, can by no means be said to be the *cause* of their ruin. This signification of ἀπολλύμι which Lampe and Heuman treat as very rare, and account a Latinism, is so trite that I have scarcely read any Greek author in which it does not frequently occur. (Kypke.) So Euthymius explains μὴ ἀπολέσω, "that no one may perish *by my fault*." It follows, therefore, (continues he) that if any one should wilfully abandon Christ, and thereby perish, he will be ruined by his own fault. For God draweth none by force.

39. ἀλλὰ ἀναστήσω αὐτὸ ἐν τῇ ἐσχάτῃ ἡμέρᾳ. Rosenm. thinks that something is here wanting to complete the sense, which may be thus expressed: "But that I should by my doctrine bring him to true felicity, and thus also make him partaker of eternal life." Kuinoel explains, "raise him up at the last day, in order to his obtaining felicity."\* See 5, 21, 28.

40. τοῦτο γὰρ — ἡμέρα. This verse is plainly meant as a further illustration of the sentiment ex-

αἰώνιον: which it is impossible to bring into any order of construction; and yet the *sense* is plain enough. The full and direct construction of this place in chap. 6. would have been ἵνα μὴ ἀπολέσω [τε] ἐξ αὐτοῦ [παντός] ὁ πᾶν δέδωκέ μοι. In πᾶν ὁ δέδωκέ he comprehends *Heathens*, as well as others. (Markland.)

\* But will not Christ raise up the bad as well as the good? *All* will hear his voice and will come forth. But we are to remember that whenever the subject of resurrection is brought forward among the ancient Jews, we must always understand it of the resurrection of the *blessed to eternal life*; and this is what Christ here intends. So in a Rabbinical writer, "The in-dwelling of the Spirit leadeth men to the *resurrection of the dead*." Jalkut Ruben. fol. 176, 3. "Sodom and Gomorra shall not rise in the *resurrection of the dead*." And again, "There is no precept in the Law given with reward, from which there does not likewise depend the *resurrection of the dead*." See also the Targum on Zach. 3, 7.

pressed in the preceding. So Euthymius, τὸν αὐτὸν λόγον σαφηνίζει.

40. Πᾶς ὁ θεωρῶν τὸν υἱόν, i. e. (as Euthymius explains) *with the eyes of the soul*, i. e. believeth on him. It is, however, more correctly explained by Rosenm. and Kuinoel, "knoweth the Son, his manner of acting; hath been a spectator of his miracles, and an auditor of his doctrines." So the Hebr. דָּוַק which is here used in the Syriac version. It properly denotes that knowledge which results from attentive consideration. Thus it is joined with γινώσκω in John 14. 7.

41—43. οἱ Ἰουδαῖοι, &c. i. e. those *principal persons* mentioned before in ver. 30. Ἐγγύζον περὶ αὐτοῦ, i. e. not *at him*, as Piscator, L. Brug. and Nonnus render, but (as Grotius, Rosenm., Kuinoel, and Doddridge) *at it*, on *this account*, of which the following words, "because he said," are exegetical. So in a very similar passage in ver. 61. γογγύζουσι περὶ τούτου. Γογγύζειν\* signifies *to mutter or murmur, to grumble*.

42. οὐ ἡμεῖς — μητέρα. The word οὗτος seems to carry with it *contempt*, like the *iste* of the Latins. They were *offended* at Christ's saying that God was his Father, and that he had come from heaven, neither could they persuade themselves that this could be truly said of a man born of human parents. (Rosenm.) When he gave them bread, and satisfied their hunger, they called him a prophet, and would have made him a king: but when he began to discourse of *heavenly* bread and *spiritual* food, and eternal life, they grew discontented and turbulent, set at nought his birth, and pretended to murmur, because he said, "I came down from heaven:" but in truth they grumbled, because he did not again *feed them* by miracle. (Euthym.)

\* This word γογγύζειν is by some thought to be derived from the sound of wailing doves, whence it may well indicate *complaining*. I am, however, inclined to think that Hesychius will guide us to a truer etymon. He tells us that the word denotes τὸ θορύζειν, which θορύζειν he had just before explained *to grunt like a hog*. Etym. Mag. derives it from γρύζω, *to wail, mutter*. It rather seems an onomatop.

43. ἀπεκρίθη — ἀλλήλων. Jesus does not explain *how* what he had asserted could consist with the opinion of those who thought him only born after the manner of men. But he merely repeats his former assertion. Perhaps because the subject did not *admit* of *explanation*, but must simply be believed on the testimony of miracles. (Rosenm.) Christ does not say, I am not the son of Joseph; nor does he instruct them in the *nature* of his heavenly origin, knowing that they could not understand his miraculous birth, much less his eternal generation from the Father. He, therefore, passes by this subject, οἰκονομικῶς, least by attempting to remove one stumbling block, he should throw another in the way. (Euthym.)

44, 45. οὐδεὶς δύναται — ἐλκύσῃ αὐτὸν. That the formula ἐλθεῖν πρὸς με here, and at ver. 35 & 37, expresses not so much *cause* and that which preceded, as rather *effect* and what *follows*, (and so denotes *to approve and embrace the doctrine of Christ*), is hence apparent, that he is finally said to be enabled to come unto Christ, who having been taught of God has heard and learned. (45.) *Coming unto Christ* denotes that which *follows knowledge*, διδακτὸς δύναται ἔρχεσθαι πρὸς αὐτὸν. (Morus.) ἐλκύειν like the Heb. יָרָו not only signifies to drag away violently, but also to *draw*, allure by words, bring over any one by reasoning, &c., in which sense also many similar words are used, as βιάζεσθαι, ἀναγκάζειν. See the note on Matt. 14, 22. So Herodot. 5. Hom. 12. (cited by Wets.) γνοὺς δὲ, ὅτι ἀποδέκονται αὐτοῦ τὴν ποιήσιν οἱ Κυμαῖοι, καὶ εἰς συνήθειαν ἔλκων τοὺς ἀκούοντας. Virg. Ecl. 2, 65. cited by Augustin in h. l. trahit sua quemque voluptas. The sense of ἐλκύειν in the present passage is clear from the context; for there follows at ver. 45. καὶ ἔσονται πάντες διδασκοί — μαθῶν. Thus it denotes *draws, allures, induces* by all *moral means*, and *fit motives* :\* q. d. by the

\* Rosenm. thinks the metaphor is taken from children who are under the course of education, and who are *induced* to obey the

knowledge imparted He brings him to be willing to approve and embrace the divine and saving truths of my religion. The sense may, therefore, be thus expressed: "There is no need for you to murmur. The case is this: I came down from heaven. My Father sent me in order that I should perfect the work committed to my charge; that I should teach men, and render them happy. No one can come

instructions, and submit to the restraints of tuition, and endure the toils of acquiring learning by the strong *moral motives* held out by their parents. He cites Plato, Epict. C. 68. Cic. Læl. C. 1. and Plato in Ione. 'Ο δὲ θεὸς διὰ πάντων τούτων ἔλκει τὴν ψυχὴν ὅποι ἂν βούληται τῶν ἀνθρώπων. Chrysostom justly censures the Manichæans, who, from this passage, wished to prove that we can do nothing of ourselves, *ὅτι οὐδὲν ἐφ' ἡμῖν κεῖται*. From this, too, Augustin seems to have derived his dogma of *irresistible grace*, and the like. But it is well observed by Euthymius, that the words are meant of those who, of their own *free will*, come unto him and believe in him, since He draws no one against his inclination. Doddridge, too, admits that drawing does not exclude our consent to follow, and our activity in doing it; though it always *includes* a divine agency. Thus Lampe, taking the same view of the subject, says 'tractum cum spontaneitate conjunctum firmiter asseramus, intercedente illuminatione Spiritus sancti aded clarâ, ut qui hactenus noluerat, statim a primo tractationis suæ momento velle incipiat. Thus in the Old Testament we have the expression *to draw with the cords of love*. So Maimonides ap. Lampe says of Proclites. "For at first they (i. e. the Masters) do not draw any, except by words, which may please, and are soft. "First, it is understood (says Mac-knight) that God supplies the miracles and the doctrine, John 17, 8, 14, 10.; in general the evidences of Christ's mission. In this manner God draws to Christ, as well those who do not believe, as those who do. But as every man who hath learned of the Father, or is drawn by him, cometh to Christ; it is also properly concluded that God also supplies the influences of his spirit, to dispose them to receive these truths, and to impress conviction on their minds.

The question, then, seems to be, whether this influence and disposition to receive the word, was not granted to all men by God, on Christ's religion being first offered to them, but that many resist the influence through an evil heart of unbelief? or, whether (as Beza ad ver. 45. and some Calvinists think) God only pre-disposes those select believers whom he has pre-determined to life? (Macknight and Elsley.)

That this sentiment was not unknown to the Rabbins appears from the following passage of Synops. Sohar. p. 87. (cited by Schoettgen.) Si quis desiderat adhærere Deo, Deus ipse eumprehendit, nec demittit.

unto me, unless he whom the Father *draweth*. God teaches men by me, excites virtuous emotions in their minds by my doctrine, and *thus induces* them to embrace it: and many there are who will admit it, although you, with evil pertinacity, should reject it. The words of the prophet, "for they shall be taught of God," will hold good of these times, and will now find their completion."

The words *ἔσονται πάντες διδακτοὶ τοῦ Θεοῦ*, are taken from Is. 54, 13. *and they (shall be) all taught of God*. Similar passages are also cited from cap. 31, 34. Mich. 4, 1—4. But since the very words occur in the above passage of Isaiah, others think that there is an enallage of number, namely, singular for plural. But this method of citation is not unfrequent in the Hebrew writers. Thus it is signified that the oracle is contained in that part of the Sacred Volume called by the name of the Prophets. So in Acts 13, 14. *τὸ εἰρημεῖον ἐν τοῖς προφήταις*, which has a reference to Habac. 1, 5. *Διδακτοὶ τοῦ Θεοῦ*, has the force of *δεδιδαγμένοι ὑπὸ τοῦ Θεοῦ*.

46. *οὐχ ὅτι* — *τὸν πατέρα*. To prevent being misunderstood, Jesus (as is customary,) adds these words by way of explication, of which the sense is this. What I have said of the teaching of the Father, is not to be understood of complete and immediate instruction: this hath fallen to the lot of him only, who came down from Heaven, who was sent from the Father, or who hath been with him (i. e. to me,) and who hath obtained a most accurate knowledge of God and his will, as being most familiarly and intimately conjoined with the Father. (Kuini.) *Εἶναι παρὰ τινος*, i. e. to be with the Father, or (as Rosenm. renders,) to be sent from the Father.

47—50. Jesus now addresses his discourse to the *rest* of those present, and after he has repeated what he had said at ver. 35. he proceeds with these words, *οἱ πατέρες ὑμῶν ἔφαγον*, &c. i. e. the manna which you called bread from Heaven, only contributed to continue for a time the life of the body, and could



not deliver your ancestors from corporeal death, The food which I bestow on you is far more excellent than that which they received. "I bestow the nutriment of the soul." The formula "eat of bread," like the words *to hunger, thirst, &c.* are all to be taken metaphorically in the sense of receiving instruction, hearing, learning, coming, believing, &c. The *καὶ* here denotes *and yet*. *Μὴ ἀποθάνῃ*, he shall attain everlasting felicity. Compare ver. 39, 40, 47. 5, 24. (Kuin.)

51. Christ had compared himself with the bread bestowed by God on men, ver. 33. seqq. He had said that he affords them nourishment of which they must avail themselves, that they may obtain eternal happiness. (ver. 33—48.) By this nourishment he had meant his doctrine; and he had professed that this spiritual nurture he had by his doctrine imparted to the souls of his hearers. Now in the second part he teaches them how he is, and may be called, *bread*, food; and how he nourishes the soul; repeating the same image which he had already employed, namely of divine instruction, *ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν* (i. e. *ζωοποικῶν*, *life-giving*, by a sort of Hebraism, as in ver. 33. Ps. 41, 2. 119, 17, 40.): and then our Lord adds, *καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω — ζωῆς*. "this moreover is the bread which I shall give, my body, which I shall deliver up for the salvation of men." That our Lord has passed to a *new illustration of the same image*, is proved by the particles *καὶ* — *δὲ*, *but also*, which are elsewhere employed in transitions. Compare Acts 3, 24. Joh. 8, 16, 17. 15, and 27. where see Elsner. Here the transition was so much the easier, since *ἄρτος* *ἄρτος*, *cibus*, and the Arabic *Laham*, and Syriac *Lahama*, denote also *בשר*, *σὰρξ*, *flesh*.\* (Kuin.) The passage is thus paraphrased by Grotius. "Not only is my *doctrine* food unto eternal life, but my *death* shall likewise be so. For the same which my *doctrine* teaches, my

\* Thus, in our own language, the word *meat* has both these significations.

*death* also teaches ; the latter bearing testimony to the truth of the former, as well as being an example of what it enjoins, obedience, patience, humility, charity. (Grot.) Thus also Rosenm. " This death will, like food, afford to your minds the incitements to virtue, and the joyful hope of eternal felicity." So also Erasmus and others, who take the expression to denote only the doctrine of Christ, and the benefits thence arising. But surely it signifies much more, even his *death and sacrifice*. This is plain from the words ἡ ἐν δόξῃ. For he (says Grotius,) is said to *give* his body, who yields it up to torture, or death ; as in Cor. 13, 3. " though I give my body to be burned." Many interpreters take the words to have a reference also to the *Eucharist*. So most of the Fathers, and almost all the Catholic Commentators, nay some Protestant ones ; as Calixtus, Hackspan, &c. Yet the contrary was supported by Tertullian, Clem. Alex. Origen, Cyrill, Fulgentius, Augustin, &c. See Lampe. But to the former, it has been satisfactorily replied, that the context does not permit us to take the words of the Eucharist, since the phraseology is plainly metaphorical, and the metaphor is built on the preceding mention of natural food. Besides, the Eucharist had not then been instituted by Christ ; therefore, this part of his discourse would have been unintelligible both to the Apostles, and to the rest of his hearers ; and although afterwards, when Jesus had instituted the Lord's Supper, this speech would be thereby rendered clearer to his *disciples*, yet it must have remained obscure to the rest of his hearers, and would therefore have been, on the present occasion, unsuitable, and to little or no purpose. " The Sacrament of the Eucharist (says Doddridge,) is plainly intended to affect our minds with a sense of these important truths, and our Lord might probably *think* of that intended institution while he spoke : but as it was a future thing, and utterly unknown to his hearers, it seems to me unwarrantable to interpret this text as

chiefly referring to that ordinance ; and nothing can be more precarious, than many consequences which have been drawn from it in that view, though some of them be authorized by very great names."

The subject has been copiously treated, and any direct reference to the Eucharist completely disproved by the diligent Lampe, who, with most other commentators, refers the subject of this passage, solely to the *death* of Christ. Kuinoel also subscribes to this interpretation, which he thinks is recommended by its simplicity and suitableness to the context. The sense (says he) is this. "So far also shall I afford food and nourishment to your souls, inasmuch as my death will produce most glorious and salutary effects." "These words (continues he,) seem to have been introduced by Jesus, in order to loosen their preconceived opinions of the earthly kingdom of the Messiah, and in order that after he had undergone death, they might recall to their memory what he had said." This view of the subject does not, however, seem to represent the whole of the sense contained in the passage. I think it has been proved by many learned and orthodox commentators, that there is an allusion to the *atonement made for our sins by the blood of the Redeemer*. For (as Doddridge observes,) the mention of his *blood* naturally leads to the thought of his *atonement*. See Eph. 1, 7. Heb. 10, 19. Consult also the long and excellent Dissertation of Whitby on this verse. From the Rabbinical illustrations of Lightfoot, it is plain that the metaphors employed in this discourse, must have been familiar to most of the hearers, as being in frequent use among the Jewish Doctors. I need only instance the following example. "Every mention of eating and drinking found in Ecclesiastes, is said of the Law and good works."

52—54. ἐμάρχοντο, i. e. began to enter into disputations, *altercabant*. This use of the word, which may be compared with that of the Heb. רִיב, is frequent both in the Sept. and in the best Greek

writers, from Homer (Il. β. 376.) downwards. On this disputation, it may be observed, that the *principal persons*, from their better education, had probably found no difficulty in the metaphors employed by Jesus: they had understood them figuratively, and in the sense of intended by Christ. But since they held him in contempt, rejected his pretensions, and could not bring themselves to believe that the Messiah would *die*; (see Ch. 2. ver. 34.) some, in derision, misrepresented his words, took them in the literal sense, and pronounced them absurd. Others, maintained that they had *some sense*, but were arrogant, and deserving nought but rejection. Wherefore, Jesus seeing that he was *sufficiently* well understood, and that it was not *comprehension*, but *candour*, which they needed; was pleased not to enter into any further explanation, but (as before, at ver. 44.) gravely repeats, with stronger asseveration, what he had before said. (Rosenm. and Kuin.)

53. ἐὰν μὴ — αἷμα. It is truly observed by Wetstein, that wherever there is mention made of *blood* separate from *flesh*, there is always an idea of a person who has died by violence. So the Heb. דָּמָה: q. d. "My death is as useful and even necessary, in order to your obtaining eternal life, as food and drink is to the sustaining of this present life." So also σὰρξ here, and at ver. 51, denotes the body of Christ delivered unto death, and designates that death itself. Therefore, the formulas φαγεῖν τὴν σὰρκα and πίνειν τὸ αἷμα (*eat the flesh and drink the blood of Christ*;) denote the same thing; and hence arises the important truth, that this bloody death undergone by Christ, was necessary to found the new Religion, and ratify the new Covenant, and for the remission of sins. Christ moreover teaches, that men ought not to stumble at this doctrine of the death of Christ, but endeavour to transfer to themselves the fruits of that death, and by it be excited to feel gratitude for the benefits conferred, and strive to imitate the example of that love displayed by him

who has shed his blood, to wash us from all sin. Though there is no *direct reference*, yet there may (I think) be a *tacit allusion* to the Lord's Supper.

54. This verse contains an *exegesis*, or further illustration, of what preceded : q. d. "He hath the hope of eternal life, because I shall raise him from death to life and glory. (Rosenm.)

55. The sense of the verse is this. "By my bloody death I afford the truest nourishment of the soul : by my death the most abundant fruits will redound to the human race." Ἀληθῶς is for ἀληθῆς, as at 8, 31. ἀληθῶς μαθηταί.

56. ἐν ἐμοὶ μένει, καὶ γὰρ ἐν αὐτῷ, i. e. "there is an intimate and inseparable union ; he loveth me, and keepeth my commandments, and I, on the other hand, love him and confer happiness on him."

57. καθὼς ἀπέστειλέ με ὁ ζῶν πατήρ. Here again ζῶν is for ζωοποιῶν, and διὰ τὸν πατέρα signifies by means of the Father : which sense is established and illustrated by Alberti, Munth, Fischer, and Wetstein.\* Καὶ ὁ τρώγων, and (therefore) he who eateth me aright, useth the spiritual nourishment which I shall afford him, my doctrine and my death, &c. Ζήσεται δι' ἐμέ, shall obtain happiness through my intervention. (Kuin.)

59. ἐν συναγωγῇ, διδάσκων. Almost all commentators take this to mean *in the synagogue*. Grotius, (however) Markland, and Rosenm., take it to denote *publicly, openly*. The only reason they give is,

\* Wetstein cites Xiphilin in Caracalla, p. 328. Δι' ὑμᾶς μόνους ἔβην, ἵνα ὑμῖν πολλὰ χαρίζωμαι. Hom. II. e. 875. Σοὶ πάντες μαχόμεσθα. Eustath. ἤγουν διὰ σέ, ὅμοιον τῷ σοὶ εἶ, ἦτοι διὰ σέ. Valer. Flacc. 8, 351. Hunc solum propter seu vivere gaudens, sive mori, quodeunque velit. Arrian. Epict. 3, 26. ἐγὼ μὲν οὐδὲ βῆνῃ ἤθελον, εἰ διὰ Φιλικίωνα ἔδει ζῆσαι, τῆς ὀφρυνος αὐτοῦ καὶ τοῦ δουλικοῦ φρονήματος ἀνασχόμενον. Cic. pro Milon. 22. Servio, propter quos vivit, et pro Roscio, 22. ut, propter quos hanc suavissimam lucem aspexerit, eos indignissime luce privarit. Aristoph. Plut. 470. μόνην ἀγαθῶν ἀπάντων οὖσαν αἰτίαν ἐμέ ὑμῖν, δι' ἐμέ τε ζῶντας ὑμᾶς. Hesiod. Oper. 3. ὃν τε διὰ βροτοὶ ἄνδρες δμῶς ἄφατοι τε φατοὶ τε. Longin. de Sublim. 4. ex Τιμᾶο. ἔδωκαν δίκην — δι' ἓνα ἄνδρα.

that there is no article. But this argument, however it may avail in Classical criticism, can have little force in the Hellenistic writers, especially in this Evangelist. We are not to wonder (says Doddridge) at the *dialogue* which passed here. There are many other instances of disputations which either Christ or his Apostles had with the Jews in their synagogues. See Matt. 12, 9. seq. Luke 13, 10. seq. Acts 17, 44. seq. 17, 17.

60—62. What is further added seems to have been delivered after our Lord had left the synagogue. Lampe thinks it was *in private*. The μαθηταί, disciples, here mentioned are not the *apostles*; for at ver 67. they are distinguished; but the other followers of Christ. See the notes on Matt. 5, 1. 24, 1. (Kuin.) Thus Euthymius mentions some who suppose that by the μαθηταί are denoted some of the disciples properly so called, i. e. the seventy. Others his followers in general; which, indeed, seems more probable.

60. σκληρὸς ἐστὶν αὗτος ὁ λόγος. Many commentators, as Grotius, take σκληρὸς to mean hard to be understood, perplexed, inexplicable. So Euthymius δυσπαράδεκτος. Others, however, more properly explain *harsh, ungrateful, what offends*. So Gen. 21, 11. σκληρὸν δὲ ἐφάνη τὸ ρῆμα σφόδρα. This sense is illustrated by Kypke and Wetstein. The Greeks (says the former) oppose λόγον σκληρὸν τῷ μαλθακῷ, a hard word to a soft one. So Eurip. Frag. 75. πότερα θέλεις σοι μαλθ ἀκαψευδῇ λέγω, ἢ σκληρ' ἀληθῇ; Soph. Aj. p. 30, speaking of hard words: τὰ σκληρὰ γάρ τοι, καὶ ὑπέρδικ' ἤ, δάκνει. Demetr. ap. Stob. p. 97 (speaking of the suggestions of courage and cowardice) ἀπηνῆς οὗτος ὁ λόγος καὶ σκληρὸς, ἀλλ' ὁ τῆς δειλίας, νῆ Δία, φιλάνθρωπος καὶ μαλακός. Cic. Philipp. 8, 5. in corpore, ut totum salvum sit, quicquid est pestiferum, amputetur. Dura vox. Multo illa durior: Salvi sint improbi, scelerati, impii: deleantur innocentes, honesti, boni, tota republica. In this sense, too, the word is taken by Nonnus: Σκληρὸς ἐμοὶ λόγος οὗτος,, ὃν ἔνεπε· καὶ τις ἀκούειν Αὐτοῦ φβεγγομένοι δυνή-

σεται; So Apulej. Met. 9. (cited by Lampe) Exhorrui Myrmex inauditum facinus, et *occlusis auribus* aufugit protinus. Targ. on Exod. 10, 28. I add Prov. 15, 1. "A soft answer turneth away wrath, but a hard word stirreth up strife:" where Symmach. has ἀπόκρισις ἀπαλή, and for λόγος λυπηρὸς Aquila has σκληρὸς, the word here employed. Kuinoel observes that the *words*, indeed, (τρώγειν τὴν σάρκα, πίνειν τὸ αἷμα, *eat his flesh and drink his blood*) were understood by the disciples: but as the Apostles themselves, to whom Jesus had often mentioned his death before it happened, did not understand by it the *thing itself*; so here the disciples could not reconcile this saying of their master with the preconceived opinions they had entertained of the Messiah, whom they believed would never die. See Matt. 16, 21. 17, 22. 20, 19. Luke 9, 45. (Kuinoel.)

62. εἰάν οὖν θεωρῆτε — πρότερον. The *apodosis* is omitted, from the strong emotion of the speaker. Nor is this *aposiopesis* uncommon in our own language. The words to be supplied are τι ἐρεῖτε, *what (will ye say)* after my return from earth to heaven? will my language *then* offend you? Nay, ye will bid adieu to your preconceived opinions, and will perceive that ye have been in error. This interpretation is confirmed by the history of those times. "Οπου ἦν τὸ πρότερον, i. e. "to heaven, where I was before the *logos*;" since he had been *with God*. See John 1, 1. For Christ ascribes to himself what is suitable to the *logos*. (Rosenm. and Kuinoel.) The passage is thus paraphrased by Wetstein: "Ascent is more difficult than descent: if, therefore, ye shall see me ascend to heaven, ye will naturally believe me to have returned to God the Father, and to have been before sent by him."

63. τὸ πνεῦμα — ζωὴ ἐστίν. Many interpreters, both ancient and modern, explain the πνεῦμα, &c., thus, "it is only the *spiritual sense* of my words that profiteth: the literal and natural sense (σὰρξ) is of no avail, has no vital force: my discourse is allegorical: ye must have in view the more spiritual sense

of my words, if ye wish to reap any benefit from them." But this interpretation cannot be *proved* from the *usus loquendi* of the New Testament. Others think that the πνεῦμα is the spiritual food, the *pabulum animi*, which continueth unto eternal life, the doctrine of Christ; and σὰρξ the natural food, such as would arise from eating Christ's flesh literally. But this is taking for granted what has never been proved, namely, that the followers of Christ took the words of their master, "eat his flesh and drink his blood," in a *literal* sense. Now, considering the expressions which occur in the course of the address, this is highly improbable. It, therefore, seems best to understand (with many judicious commentators) πνεῦμα to denote that more perfect and exalted manner of thinking and planning, which the doctrine of Christ produces; and σὰρξ, low and grovelling views and sensual thoughts, such as were those of the Jews, who clung to the preconceived opinions concerning the Messiah and the benefits to be expected in his kingdom. The sense, therefore, is this: "You ought to bid adieu to your prejudiced opinions; for nothing but a more exalted manner of thought and expectation bringeth salvation. The low and grovelling mode to which many of you are so wedded, contributes nothing to the attainment of true felicity. That better mode of thinking and acting, and the felicity consequent upon it, my doctrine alone can confer. (Kuin.)

64. The sense of the verse is this: but some among you I know there are, who, carried away with preconceived opinions, cannot repose faith in me, and admit my doctrine, who follow me only in hopes of obtaining temporal advantages. See 26 & 27. (Kuin.)

65. διὰ τοῦτο εἶρηκα, &c. Therefore, i. e. because I forsee that many of you have not that faith in me, because they expect a Messiah of a very different sort, &c. Ὅτι οὐδεὶς — πατρὸς μου. To those only Christ grants that they may be his disciples, and attain felicity through him, who hear his doctrine



and admit it into their hearts. 'Ek is put for *παρὰ* or *ἀπὸ*, as in Acts 5, 38 & 39. See Sturz. Lex. Xenoph. At τοῦτο subaud *χρόνου*, a frequent ellipsis. See Bos. Ell. 546. (Kuin.)

66. πολλοὶ ἀπήλθον — περιπάτουν, deserted him, no longer followed him, i. e. on account of what he had said of his death and departure from this world, which they could not reconcile with their preconceived notions of a temporal Messiah, and an earthly Monarch and Kingdom. (Kuin.)

67. εἶπεν. This was not said *then*, but at another time, in private. Μὴ καὶ ὑμεῖς, i. e. will ye also desert me? Christ proposed this question to them, in order thereby the more to confirm them in the truth already acknowledged, and to excite them to a more diligent consideration of their salvation, lest they should follow the evil example of the rest; and, moreover, to shew them that he did not wish to keep any disciples against their will.\* This course was not unfrequently pursued by monarchs, and generals. In this view Wetstein cites Justin 14. 1, 4. Eumenes—constanter præfatus est, si cui hæc terrori essent, habere eum discedendi potestatem. Quâ voce aded cunctos in studium suarum partium induxit, ut ultro bellum omnes hortarentur. This, with many other parts of our Saviour's conduct, seems to have been imitated (or rather *mimicked*) by the impostor Apollonius. For, as Philostratus tells us in his Vit. Apoll. 5. 15. (cited by Mr. Bulkley) Apollonius Tyraneus is said to have made a proposal of the like nature to his followers, and this in imitation, (as Philostratus tells us,) of the Elians, who, at the Olympic games, were wont to thus accost the candidates for the prizes: "If you are well trained and disciplined, and have nothing mean and spiritless about you, enter the lists; but, if

\* He does not (observes Euthymius) say, 'Ye may go away also,' for that would have been repulsing them: but he mildly interrogates them, showing that he has no need of their attendance, and does not take them about with him through vanity and ostentation, and that he does not wish to keep any one against his will.

there be any one among you not thus prepared, let him retire wherever he pleases."

68. πρὸς τίνα, &c. Wetstein compares Galen de differ. pulsuum 2, εἰ γὰρ ἀεχιγένης τοιαῦτα ἀμαρτάνει, πρὸς τίνα πορευθῶμεν. Peter here, from the natural warmth of his disposition, and the fidelity of his attachment, answers in the name of his colleagues, Lord, to what other master can we go? to our old ones? No! since thou alone revealest the doctrine that opens the way to eternal happiness."

70. οὐκ ἐγὼ — διάβολός ἐστιν; "Have not I chosen you twelve as my companions and apostles?" I can by no means assent to Beza, Elsner, and Kuinoel, who propose that the sentence should be taken affirmatively. For this sort of interrogation is meant to be understood affirmatively; which Kuinoel accounts a Hebraism: but it occurs in the Greek and Latin authors, and is not unknown even in our own language.\* Καὶ signifies *and (yet)*. So Euthymius explains καὶ ὅμως, reading the sentence (as do the best commentators) interrogatively. He paraphrases the passage thus: "Have not I chosen you twelve: and yet one of you, with free will to do good or evil, chooses, &c. Διάβολος. Commentators are not agreed on the exact sense of this word, which some render *is Satan*, or *like Satan*. But Kuinoel observes that there is no example in the New Testament of this sense of the word. Campbell renders *a spy*, which seems a very feeble and inappropriate term. Kuinoel translates *infestus*, *hostile towards*. Διαβεβλήσθαι πρὸς τίνα in the sense of *to be hostile towards*, is often used by the Classical writers, of which examples are produced by the commentators from Plato, Strabo, and Apollonius; but this sense is not found in the Hellenistic writers. The word διάβολος is both a proper and an appellative noun. When it is the latter it denotes one who calumniates and reviles another, an informer or pro-

\* So that I cannot agree with Lampe, who paraphrases, "Nonne hæc ita se habent?" and observes, "ad conscientiam eorum provocat, et urget, ut cordis sui scrinia excutiant."

secutor in a court of justice, or, generally, an adversary and enemy. Here, however, it seems to signify a *disaffected person*, a *betrayers*. Thus Euthymius explains it ἐπιβουλον. "Peter (says Rosenm.) brought forward the declaration in the name of the twelve disciples. But Christ here, by his answer, shews that he is a καρδιογνωστής, and that he is aware of the latent treachery of heart in Judas: q. d. "You make this declaration as if that were the disposition of *all* of you: for though there are but twelve of you, *one* is a betrayer." Or, as Wetstein paraphrases, "You fancy that now the multitude has departed, none but true disciples remain; you are, however, mistaken." Grotius, and others, think that, from the words, it should seem that Judas had already formed a plan for betraying his master: nay, some are of opinion that he, from the first, intended to betray Christ. But I assent to Doddridge, that there is no *proof* of this: on the contrary Euthymius maintains (probably from Chrysostom) that he meant well at the first. It must be observed too, that the present tense is often used of what is soon to happen; so that he might be said to be already a betrayer, inasmuch as he was about to become so; and, indeed, at that very time, by the discontent and disaffection of heart engendered from disappointed ambition and avarice, Judas carried in his bosom the *germ* of that treachery which temptation and opportunity soon caused to germinate. See the note on Matt. 20, 15. Kuinoel observes, that Jesus said this, suppressing the *name* of the betrayer, both to touch the conscience of the man, and to confirm the faith of the rest.

71. ἔλεγε δὲ τὸν Ἰούδαν, i. e. *innuit*, *he meant*. This sense of λέγω is very frequent in the best writers, as also in the New Testament. So John 8, 27. 1 Cor. 1, 12. 10, 29. 14, 16. 2 Tim. 2, 7. Ælian V. H. 3, 36. τοὺς συχοφάντας λέγων. See Valckn. on Herodot. 7, 144. (Schleusner.) I add Herodot. 2, 51, 11. οἷε τὸ λέγω, *he knows what I mean*. See also Kypke on John 8. 12.

## CHAP. VII.

For the narration of the remarkable, various, and important discourses spoken by our Lord in this *fifth journey*, we are solely indebted to St. John, who has dwelt so much more upon it than the other Evangelists, and has used so much the greater diligence in describing it, since it was, beyond all the rest, suited to his purpose, and exhibited the clearest indication how anxiously Jesus, in the days of his flesh, sought to convince the Jews of the sublime excellence and supreme dignity of his person and office. The description of the journey extends from 7, 1. to 10, 21. and comprehends two general parts: first, are enumerated some circumstances of a fresh journey of our Lord to the feast of tabernacles, celebrated half a year before his death, from 7, 1—14. Then are detailed (as it were out of the regular order) various debates which Jesus, at this feast, held with the Jews on the excellency of his person and office, from 7, 15, to 11, 21. (Lampe.)

1. περιπατει, versabatur, perrexit versari, degere, *was residing*, or *living in Galilee*. The verb is so put (says Glass,) as to denote *continuation*; a force which, perhaps, is inherent in the imperfect tense. This sense of περιπατεῖν is said to be formed from that of Hebr. חָלַל. But Blackwall has remarked on a similar use in the Classical writers. Μετὰ ταῦτα, Grotius explains, “even after those things had happened which were just related.” But Rosenmuller, more properly, thinks the Evangelist does not mean that Jesus proceeded into Galilee immediately after the conversation held with the Jews at Capernaum. For it appears from the commencement of that chapter that the circumstances there related took place *in Galilee*. See the harmonists.

1. οὐ γὰρ ἠθέλην — ἀποκτεῖναι, he *would not remain*, i. e. determined not to remain. Ὅτι ἐξήτουν. Here is mentioned the *reason* why Jesus chose to

reside and teach in Galilee rather than in Judæa, and why he hearkened not to the urgent importunities of his relations, to proceed to Jerusalem. (See ver. 3.) By *the Jews*, are meant the *principal and leading persons*; as appears from ver. 25 and 26. The *reason* why they wished to destroy him has been touched upon in the note on 5, 18. Jesus we see avoided their snares; yet was pleased, in his wisdom, not to support himself by miracles, the ordinary means of sustenance being at hand,\* and because in Galilee he was able to teach with more success than in Judæa. (Rosenm.)

2. σκηνοπηγία, the feast of the Tabernacles. It is not necessary for me to detail the origin, ceremonies, &c. of this festival, for which I refer my readers to Lightfoot, in his Hor. Heb. who has given a sort of Ecclesiastical Almanack of what religious ceremonies took place on every day of the week preceding that of the festival, in the month Tisri: after minutely detailing which, he concludes with the caustic remark, "Spectatum admissi risum teneatis?" See Kreb's Obs. in loc. Schulz Arch. Hebr. 321 to 326. and Reland Antiq. 472, or a neat abstract of them, to be found in Mr. Horne's Introd. 3, 311. Rosenm. moreover, refers to a remarkable passage of Jos. Ant. 3, 10, 4. On the ceremonies of this feast borrowed from the Greeks, and superadded to the original rites, see an instructive observation of Lake-macher, in his Obs. Philol. P. 1. p. 17. seq. Of the Gentile writers, Plutarch describes this festival in the Fourth Book of his Sympos. p. 671. Ε. ἐστὶ δὲ καὶ κραδηφορία τις ἐορτὴ καὶ θυρσοφορία παρ' αὐτοῖς, ἐν ᾗ θυρσοὺς ἔχοντες εἰς ἱερὸν εἰσιάσιν. Through ignorance of Jewish affairs, he has, however, fallen into many errors.

\* His time being not yet come, he departed thence, instructing us, by his example, not to irritate men, or run into danger without necessity, upon presumption of divine protection; but that we are to use all lawful means which God hath put into our hands to avoid them.

3. οἱ ἀδελφοὶ αὐτοῦ, i. e. his kinsmen. See the note on Matth. 12, 46. and 18, 55. Μετάβηθι ἐντεῦθεν, *remove from hence* : Galilee being a very mean place of residence for so eminent a personage, in comparison with Jerusalem, where was the Sanhedrim, and such a conflux both of his own countrymen and foreigners.

3. ἵνα μαθηταί — ποιείς. Lampe and Rosenm. are of opinion, that there is a reference to those disciples whom Jesus had initiated in the first year of his ministry. (Ch. 2, 23. 3, 26. 4, 1.) His kinsmen counselled him to exhibit *there*, rather than in Galilee, works so wonderful and miraculous as those with which he had filled the latter country.\*

\* The question, however, is, whether his brethren were actuated by friendly motives in offering this advice or not, a point of no easy determination, and on which commentators are by no means agreed. Many, with Lampe, are of opinion that they accounted Jesus neither as the Messiah, nor even as a Prophet ; that they had, from the first, disapproved of his undertaking, and had seriously dissuaded him from it ; that they had now come to the determination to have no more connection with him, lest they should be involved in his ruin, and participate in his punishment ; and hence gave him this advice, with a crafty and malicious view, in order to finally get rid of him. Of this opinion, too, seems to have been Euthymius, who observes, " They pretend to advise him for his good, as relations and friends : but they had an evil intent, proceeding from envy, since they endeavoured to decoy him to go into Judæa, that he may be put to death by those who sought his life." But this seems too hypothetical and gratuitous, and it is well objected by Kuinoel, that those who support that opinion must likewise maintain that these his brethren, or kinsmen, had heard nothing of the remarkable events which accompanied his nativity, nothing of the decided and public testimony of John the Baptist ; that they had not seen his miracles, or supposed, with the Pharisees, that he might effect them by the aid of Beelzebub ; a supposition neither supported by argument nor founded in probability. Kuinoel is of opinion that they accounted him a *Prophet*, but yet not the *Messiah* ; that they cared little about his doctrines (whence they are said, in ver. 5. not to believe in him), and that like those whose erroneous notions are censured in Ch. 6, 26 & 64. they rashly persuaded themselves that Jesus was actuated by motives of worldly ambition, and therefore they were desirous of acquiring, by his means, credit and profit ; and accordingly, when they had heard of many disciples abandoning him (ver. 6, 66.) they counselled him to depart into Judæa, that he might thus retain the attachment of the disciples whom he had

4. οὐδεὶς γὰρ ἐν κρυπτῷ τι ποιεῖ. There is something here, both in the construction and expression somewhat perplexing; and hence, the commentators vary in opinion. Grotius, Heinsius, Glass, Lampe, Rosenm. Palaiet, Doddridge, and Kuinoel, take the καὶ for the relative ὅς, and think that there is a *Synchysis*, or an inverted order, of which, examples are produced by Glass, Phil. Sacr. 664. This *may* be admitted: but I prefer the interpretation of Schmid, Wolf, and Schleusner, who take the καὶ for *but*, in this sense: "For no one doeth any great thing in secret, but is desirous of coming into the public view of all." Thus it will form a general *gnome*, that "there is in all men this innate desire of glory, and that they aim at obtaining celebrity for their illustrious deeds." Τί here (as not unfrequently,) denotes *something* κατ' ἐξοχὴν *great*, &c. See Schl. Lex. The sense of the phrase ἐν παρρησίᾳ is clear from the opposite ἐν κρυπτῷ, i. e. *in publico, palam, publicly, openly*. It occurs also in 11, 54. and Coloss. 2, 15. and is explained by Abresch, Annot. p. 599. *in conspectu omnium versari, inclarescere, in ore omnium versari, famam nominis acquirere, celebrari*. Rosenm. cites Philo, p. 856. D. τοῖς τὰ κοινωφελῇ δρῶσιν ἔστω παρρησία, καὶ μεθ' ἡμέραν διὰ μέσης ἰτωσαν ἀγορᾶς. The sense of the whole passage is thus expressed by Kuinoel. "No one who is filled with a desire for glory, or the acquisition of celebrity, must keep himself close, but should come forward to public view: nor should *you* exhibit your wonderful works only in

before made, and (as a public festival was at hand) endeavour to increase the number of them.

"It is astonishing (says Doddridge) that these near relations of Christ, who must have had so many opportunities of seeing the glories both of his character and miracles, (which last they here expressly acknowledge,) should continue in unbelief. But they unhappily laid it down as a first principle, that the Messiah *must* be a *temporal Prince*; and finding this mark of his mission wanting, and seeing (more strongly than others not so intimately conversant with him could do) his aversion to any such scheme, they would yield to no other proofs, and are, I fear, on the fatal list of those who perished, as thousands now do, by opposing hypothesis to fact.

this obscure corner, but, leaving your Galilean retreat (see the note on Matth. 4, 12.) forthwith repair to the capital of Palestine." On the various senses of *παρρησία*, see a long annotation by Hammond.

4. *εἰ ποιεῖς*. The *εἰ* cannot here (says Kuinoel,) signify *if*, since they had doubtless been spectators of his miracles, and in ver. 3. we have, "that they may see the works which *thou doest*." This particle is indeed used in *ratiocinations*, where any thing is *taken for granted*, and may be rendered *cum*, *since*, (Kuinoel.) Lampe however, and others, take *ποιεῖς* for *truly do*, and not *illusively*; which seems harsh. Nonnus explains it in the future *εἰ ταδε ῥέξεις ποικίλα θαύματα, δείξον ὑραίμενα θαύματα κόσμῳ*, which may be explained, "*if thou wouldst do, &c.*" By *κόσμος*, is here meant the great multitude collected at Jerusalem: as we familiarly say "the world," i. e. the public, &c.

6. *ὁ καιρὸς ὁ ἐμὸς ὧπῳ πάρεστιν*. The commentators are not quite agreed *what* time is here meant. Euthymius, Lampe, and others, take it to mean (as in 11, 4.) my *hour*, the period of my death, &c. But I rather assent to Piscator, L. Brug. Grotius, Wolf, Rosenm. and Kuinoel, that it denotes the hour of his repairing to Jerusalem, and manifesting himself to the public. Christ in this, seems to have been influenced by prudential motives: for the roads were then thronged with persons going up to the Feast, and Jesus was indisposed to mix in such public company, lest too great a concourse and tumult might arise, and he be accused of encouraging sedition, &c. and thus give his enemies the advantage they sought against him. "As therefore (to use the words of Doddridge,) his going there would be imprudent and unsafe, so it was *improper*." For this cause, Jesus went not before, or at the commencement of the Feast, but towards the middle of it, when the roads would be comparatively deserted. *Καῖρος* denotes *tempus opportunum*. Lampe quotes the



apothegm of Pittacus, *καιρὸν γινῶθι*. (See Menag. on Diog. Lært. 1, 79.) Hesiod. Opp. 694. *καιρὸς δ' ἐπὶ πᾶσιν ἄριστος*. A similar sense of *ᾠρα*, is illustrated by Gataker, Adv. Post. C. 26. and of the Latin *tempus*, from Curt. 7, 7. by Wetstein: Discremen, inquit, me occupavit meliore hostium quàm meo tempore. The words *ὁ καιρὸς ὁ ὑμέτερος πάντοτε ἐστὶν ἔτοιμος*, are a sort of *acute dictum*, or adagial expression, and may be thus paraphrased. "Any time is opportune for you; q. d. you are obscure; no one heeds you, you have no cause for fear, but may go safely at all times."

7. *οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς*. Kuinoel thinks that the *δύναται* is redundant. But it is well explained by Glass, "can scarcely." Thus the *cause* is hinted at *why* the time is not opportune for *him* to go to Jerusalem: q. d. "There is no cause why the world (which "loveth its own,") should hate or plot against *you*: but *me* they do hate, and persecute, because I reprove their evil deeds." By this, is meant (says Grotius,) a sort of universal hatred, such as that encountered by Christ, and for a long time by the Christians; and merely to be attributed to the delivering of doctrines and precepts which will not square with the inclinations of most men.

9. *ἐγὼ οὐπω ἀνάβαινω*. It is the opinion of the best commentators, as Grotius, Mill, Wolf, Rosenm. Griesbach, Kuinoel, and others, that *οὐκ* is the ancient and true reading, of which *οὐπω* is a gloss. Kuinoel remarks, that *οὐκ* is used for *οὐπω*, in Esdr. 8, 6. See the note on Mark 11, 13.

10. *αὐτὸς ἀνέβη εἰς τὴν ἐορτὴν, οὐ φανερώς*, not publicly, or with a great attendance, but secretly, and by the bye roads. Some render the *ὡς* as *if*. Kuinoel thinks it answers to the Heb. *ו*, and denotes *revera, omnino*. And so Wolf and Hackspan. Others, however, regard it as almost redundant; as is the correspondent particle in some modern languages.

11. *οἱ Ἰουδαῖοι*. By *the Jews*, are here meant the *principal persons*, or the Pharisaical party. By

ἐξήτουν the best commentators understand "sought to apprehend him in order to put him to death." So also Euthymius, who has the following pithy observation. Καλὰ γε αὐτῶν τὰ ἐν ταῖς ἐορταῖς κατορθώματα, ἀφορμὴν φόνου ποιουμένοις [1. ποιουμένων] αὐτάς.

12, 13. καὶ γογγυσμὸς π. π. α. The words γογγυσμὸς seems here to have the same sense as that in which θροῦς is used by the Classical writers, namely, *muttering*, or, as Campbell renders, *whispering*. Schleusner, *clandestine disputation*. "The term (says Campbell,) expresses the secrecy and caution which the people found it convenient to use in speaking on this subject, being prompted, not by their resentments, but by their fears. Kuinoel thinks that this diputation on the character of Jesus originated in his not appearing, as was expected, at the feast, which some attributed to contempt of their religious ceremonies. Hence many denied him to be a *good man*; which epithet may be taken in the general and popular sense; though some explain it *fraudis et doli expers, without guile*. The others here mentioned were doubtless the Pharisaical party, who said of him *πλανᾷ τὸν ὄχλον*. So he is called by Trypho *λαόπλανος*. Such were adjudged worthy of death by the law of Moses. See Deut. 13, 5.

13. οὐδεὶς μέντοι, &c. i. e. no one, even of those who thought favourably of Jesus, expressed freely his opinion concerning him. Kuinoel explains *περὶ αὐτοῦ, in commodum ipsius, in favour of him*; and refers to Schl. Lex. and his note on Matt. 26, 28. But it is not necessary to resort to any such signification here.

14. ἥδη τῆς ἐορτῆς μεσοῦσης, i. e. on the third or fourth day. Wetstein observes that by the *middle* of the feast is meant the days *between* the first and seventh, which were especially solemn days. This use of *μεσῶω* is found in the Classical writers, of which examples are given by Raphel, Wetstein, and Sturz. Lex. Xen. Nor is it unknown to the Hellenistical writers. Thus Exod. 34, 22. *μεσοῦντος τοῦ ἐνιαυτοῦ*.

14. ἀνέβη εἰς τὸ ἱερὸν καὶ ἐδίδασκε. Kuinoel explains, "Synagogum quemdam in conclavi templi," (see the note on Luke 2, 46.) where he expounded the Scriptures. Thus also the Gentile philosophers were accustomed to deliver their instructions in the *temples*, on account of the sanctity of the place, and the number of persons continually resorting thither. This appears from Philostr. Vit. Ap. 5, 26 & 27. καὶ παρελθὼν εἰς τὸ ἱερὸν ποι, ἔφη κ. τ. λ.

16. καὶ θαύμαζον ο. I. The *Jews* here mentioned doubtless denote the *Rulers*, persons of education, and, therefore, capable of appreciating the intellectual endowments of Jesus. These might, therefore, well feel admiration on hearing him, and express wonder that a person of the lower rank, and who had not been educated under their Rabbis, or had any of the usual means of attaining knowledge, should be intimately acquainted with literature. Yet, *for this very reason*, they thought that his doctrine was false, and his pretensions unworthy of credit. On the interpretation of γράμματα the commentators are not quite agreed. Beza, Hammond, Kypke, Wetstein, and Rosenm., understand *learning*, especially *Jewish erudition*, which consisted chiefly in the knowledge and interpretation of the sacred Scriptures; and they have proved that in the Classical writers γράμματα is often used for learning in general. They also produce numerous passages in which occur the phrases γράμματα μανθάνειν, and γράμματα γινώσκειν, "to learn and to know letters; to be versed in literature."\* Others, as L. Brug.,

\* Indeed, the expression τὰ ἱερὰ γράμματα occurs in 2 Tim. 3, 15. in this sense; but this is rather an argument against rendering it so here, where γράμματα has neither the epithet nor the article with which it is accompanied in that place. The article, for the sake of emphasis, invariably attends γραφή (which, without it, means no more than a *writing*), when it denotes the *Scriptures*. We cannot, then, think that so vague a term as γράμματα, without any mark of distinction, would be used for the same purpose. Further, γράμματα, denoting *letters*, or *learning* in general, occurs elsewhere, both in the New Testament, and in the Septuag. version of the

Lampe, and Kuinoel, interpret it *sacred literature*, and they appeal to the *ιερά γράμματα* in 1 Tim. 3, 15. Jos. Ant. 13, 5, 8. διὰ τὰ ἐκ τῶν ἱερῶν ἡμῶν πεπεῖσθαι γράμματα, and 5, 47. Jos. c. Ap. 1, 8. δῆλον δ' ἔστιν ἔργοις πῶς ἡμεῖς τοῖς ἰδίοις γράμμασιν πεπιστεύσαμεν, *our own literature*. But in the passages produced there is an article and an adjective. As to the 5, 47. it is not to the purpose. They remark on the negligence of the Evangelist in the use of the article: the question is not easy of determination, yet I am inclined to agree with the first mentioned critics.\* It is, however, a distinction almost without a difference, since *literature* with the Jews *implied* nothing more than a critical knowledge of the sacred writings, and was wholly centered in theology. This use of *literæ* for literature is also found in the Latin writers. See Facciol. Lex. to whose examples I add Liv. 1, 7. venerabilis vir miraculo literarum.

16. ἡ ἐμὴ διδασχὴ οὐκ ἔστιν ἐμῇ, α. τ. κ. μ. The passage may be thus paraphrased: "It is true that I have not frequented your Schools, nor have been instructed by your Masters; yet my doctrine is not *therefore false*; it is not feigned and devised by *myself*, according to my own fancy and pleasure; neither do I teach any thing repugnant to the divine

Old. See Acts 26, 24. Is. 24, 11, 12.; where it may be observed that ἐπίσταμαι γράμματα is used in a way entirely similar to the γράμματα οἶδε of the passage under examination. Add to this, that, if our Lord had understood by γράμματα, the *Scriptures*, he would not surely, ver. 16. have distinguished the doctrine learnt from them, from the doctrine taught by the Father.

\* It would be harsh to suppose an ellipsis both of the article and of *ιερά*, or some such epithet. Besides, as Pole observes, a knowledge of the *Scriptures* was no more than what was expected of the people. In this view there is a passage much to the purpose, cited by Lampe from Sota: "Etsi quis in Scripturâ et Mischnâ versatus est, neque tamen sapientibus operam dedit, is plebeius est." In this sense, also, the word is taken by Euthymius, who further remarks that they justly supposed that he could not teach so ably without a knowledge of *literature*. But they ought to have known that Θεός ἐστιν αὐτοσοφία [read ἐστιν ἡ αὐτοσοφία] αὐτὸς ἐξευρὼν πᾶσαν ὁδὸν ἐπιστήμης. *He hath found out all the way of knowledge*. "No

will. I am a *messenger sent from God*; my doctrine is not mine, but His that sent me. "The Jews (says Lampe,) accounted him a self taught person, who spoke from his own imagination, and in teaching sought only his own glory." At ver. 18. (says Kypke,) Jesus says that he does not speak *ἀφ' ἑαυτοῦ* of himself: and at ver. 17 that his doctrine is *ἐκ τοῦ Θεοῦ* (from God). So also in 14, 10. "The word which ye hear is not mine, but the Father's that sent me." So Eurip. Hel. ver. 520. where Menelaus says : *λόγος γὰρ ἔστιν οὐκ ἐμὸς, σοφῶν δ' ἔπος, Δεινῆς ἀνάγκης οὐδέν ἰσχύειν πλέον.* Callimach. Lav. Pall. 56. *μῦθος δ' οὐκ ἐμὸς ἀλλ' ἐτέρων.*

17. *ἐάν τις θέλῃ τὸ θέλημα*, &c. if any one will do, &c. Jesus had already affirmed his doctrine to be divine; he now produces two arguments in proof of that position; the one *internal*, and deduced from the nature and qualities of the doctrine itself (ver. 17); the other *external*, namely, that in this his method of action, he has in view, not his own honour, but

one (says Kypke) will rashly venture to affirm that Christ was never under the instruction of any Master, nor imbued with any literature whatsoever. For this would be contrary both to the sure oracles of sacred writ, and to the custom of the Jews; from which we can scarcely suppose his parents would have deviated, or have omitted to put their son under the instruction of some one." See Meyer's Dissert. de præceptoribus Christi. P. 1. p. 296. Pauli Christ. Hilscheri *Schediasma* de Jesu Christi, cum versaretur inter homines, studiis, Tom 5, p. 23. So that (as Lampe observes) Origen contra Cels. p. 286. must have collected too much from the present passage, when he says that Christ did not even understand Hebrew literature, much less the Greek, *ὅπερ καὶ οἱ φιλαλήθεις μαρτυροῦσι γραφαὶ τῶν περὶ αὐτὸν.* Or else he must have had a reference to *Academical* education. I assent to Doddridge, that there is no reason to believe that our Lord adorned his discourses with quotations from, or references to, the writers which were most celebrated for their learning, or shewed any extraordinary acquisitions in history, antiquities, &c. The Evangelists (continues he) have given us no specimen of this kind; and it is certain that foreign literature was then in great contempt among the Jews. The words undoubtedly refer to our Lord's thorough acquaintance with the Scriptures, and the judicious and masterly manner in which he taught the people out of them, with far greater majesty, and nobler eloquence than the Scribes could attain to by a learned education."

that of God. (Kuin.) Ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, i. e. he who is *minded* to obey the will of God, when revealed to him, however contrary it may be to all carnal affections, and be determined to embrace it with an obedient mind. On this sense of θέλειν see the note on 7, 17. Nor is it redundant, as some suppose. It is explained by Gataker, Lampe, and others, will *really*: but this seems very precarious. Such a *will* as this (observes Lampe,) is the beginning of the work of conversion and sanctification. So that in the Scriptures the whole business of faith is wont to be expressed simply by *to will*. See 5, 46. Apoc. 22, 17. The heathen philosophers (continues he) seem to have approached near to a knowledge of the truth, when they maintained that all this depended upon τὸ θέλειν, *to will*. Thus Liban. Orat. 4. βουλήθητι μόνον, καὶ πάντα ἔσται. Sen. Ep. 84. Pars magna bonitatis est, *velle fieri bonum*. Hence it appears that the criticism of Campbell is ill founded, when he says that the expressions *to be inclined* or *to desire*, always denote a disposition of mind which comes short of a purpose or resolution, and from which we can hardly promise any thing. To the examples produced by Lampe, I add Hermes ap. Stob. Phys. I. 2. 698. ὁ δὲ εὐσεβῶν εἴσεται καὶ ποῦ ἔστιν ἡ ἀλήθεια, καὶ τίς ἐκείνη. So Aristot. Eth. Nic. 6, 12. (cited by Bulkley) with whom it is a maxim, that the mind's eye is not capable of right judging without virtue; that vice and wickedness impair the *judging faculty*, and cause it to be deceived and imposed upon, in reference to the great principles of moral practice. So that it is manifest (continues Aristotle) that no man can be a judicious and deserving man, but he that is a good one. Ἡ δὲ ἕξις (φρονήσεως scil.) τῷ ὄμματι τουτῷ γίνεται τῆς ψυχῆς, οὐκ ἄνευ ἀρετῆς — διαστρέφει γὰρ ἡ μοχθηρία καὶ διαψεύδεται ποιεῖ περὶ τὰς πρακτικὰς ἀρχὰς, ὥστε φανερόν ἐστι ἀδύνατον φρόνιμον εἶναι, μὴ ὄντα ἀγαθόν. " This important passage of St. John (says Doddridge) seems an express declaration that every upright man to whom

the Gospel is proposed, will see and own the evidence of its divine authority; which, indeed, might reasonably have been concluded from the awful judgment pronounced on those who presume to reject it."

Γινώσεται περὶ τῆς διδαχῆς, &c. i. e. he shall experimentally know whether or not *this* my doctrine be of God. He shall find now that my doctrine, as reforming and tranquillizing the minds of men, and filling them with the most blissful hope, is superior to all human invention: and by hearing and exemplifying it in his life and actions, he will know that it has God for its author. (Kuinoel.) "He shall be qualified to judge of my doctrine, as having a mind not warped by prejudice: as the eye does only rightly distinguish colours when it is not suffused with morbid humours. For otherwise what we wish to be false, we do not readily believe to be true. God too enlightens those who do not attempt to justify their own vices." So Plato, οὐ καθαρῶ, γὰρ καθαροῦ ἐφάπτεσθαι οὐ θεμιτὸν. Here, then, we may very well apply the sentence, Τῷ γὰρ πονοῦντι καὶ Θεὸς συλλαμβάνει. (Grot.)

18. ὁ ἀφ' ἐαυτοῦ λαλῶν, τὴν δόξαν τὴν ἰδίαν ζητεῖ. This is the *external criterion*, from which it may be known that Jesus is a teacher most worthy of credit. He never sought the praise of men, but always regarded the honour of his Father. He ever professed that he had received his doctrine from the Father; that the Father had given him the power of judging the world, issuing his commands to men, &c. (Kuinoel.) Ἀληθῆς *worthy of faith*; as in 5, 31. Καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν, *there is no falsehood or deceit in him*. It must be observed that ἀδικία and ἀλήθεια are opposed to each other, as in 1 Cor. 13, 6. (Rosenm.)

19. οὐ Μωσῆς — ἀποκτεῖναι; It is apparent from what follows, that a new subject is now commenced. The Evangelist has here omitted what gave occasion for the following discourse; but from the words of

Christ we may discern that the Rulers present (in whose minds the remembrance of the person healed on the Sabbath was deeply infixed) had charged him with a violation of the Sabbath. Jesus, *therefore*, thus addressed him: "Did not Moses give you a law? and yet none of you observe this law? Why do ye go about to kill me?" Most commentators, as Cyril, Chrysostom, Theophylact, Grotius, Wetstein, and Doddridge, interpret thus: "Moses gave you a law, but ye do not observe it; for it forbids you to kill the innocent; but ye are endeavouring to kill *me who have deserved so well of you.*" To this, however, Kuinoel objects, that Jesus in the following verses means to defend the healing lately performed on the Sabbath day, and affirms that the Jews themselves violate the religious observance of the Sabbath. Therefore, by the *law* mentioned in ver. 19, must be understood the *Mosaic law*, enjoining the observance of the Sabbath day; and thus the sense of the words may be expressed in the following manner: "That law thus given by Moses, which enjoins the observance of the Sabbath, you yourselves do not hesitate to neglect: how then can you think it right to put me to death as a violator of it." L. Brug. explains, "You charge me with violating the law which enjoins the observance of the Sabbath, while you are in fact violating another of greater importance, namely, that which forbids to kill." But these modes of interpretation seem harsh. I assent to Lampe that we must understand the expression τὸν νόμον of the law of Moses generally, the whole of which they had most of them (i. e. the Pharisees) violated, either in the letter or the spirit. Of this opinion too is Euthymius, who explains, Καθολικῶς λέγει νόμον, τὰς νομικὰς ἐντολὰς, ἃς δέδωκεται Μωϋσῆς, ἐκ τοῦ Θεοῦ κομίσας αὐτὰς, καὶ γράψας ταύτας αὐτοῖς. And so Beza.

20. δαιμόνιον ἔχεις. By the Classical writers this would have been expressed δαιμονίᾳς. It is well observed by Euthymius that these words are spoken by



*the people*; though I cannot agree with him, Theophylact, and Lampe, that they meant to gratify the Romans by thus insulting Jesus. It seems most natural to suppose (with L. Brug., Maldonati, Grotius, and Kuinoel,) that they spoke these words as unconscious of the designs of the Rulers, and felt, therefore, indignant at what they might suppose a false accusation, and an unjustifiable attempt to excite a tumult. These, it may be observed, were Galileans.

21. ἀπεκρίθη ὁ Ἰησοῦς, καὶ εἶπεν αὐτοῖς. Not deigning to notice the unmerited reproach, Jesus answers reproach by instruction. (Grot. and L. Brug.) He proceeds to show, that so far is he from being ignorant of their murderous designs, that he even knows the *cause* of them; namely the healing of the paralytic on the Sabbath day. (Lampe.) θαυμάζετε. Most commentators, following the usual signification of the word, render *miramini*. And so even Doddridge and Campbell. But I entirely agree with Chrysostom, Euthymius, Piscator, L. Brug. Grotius, Lampe, Rosenm. and Schleusner, that θαυμάζειν here expresses that kind of wonder which is shewn by indignation, and denotes *to be indignant, offended at*. So Luke 5, 8. 11, 21. John 5, 28. 7, 21. Gal. 1, 6. This sense is found in the best Classical writers, as Thucyd. 6, 36. Nor is it unusual even in our own language. That the words διὰ τοῦτο are to be joined with θαυμάζετε, has, I think, been proved by Theophylact, Beza, Piscator, Casaubon, Hammond, H. Steph. Causalb, Boar, Knatchbull, Homberg, Mill, Whitby, Schmidt, Saubert, Starck, Wolf, Alberti, Schoettgen, Kypke, Doddridge, Campbell, Rosenm. Schleusner, Kuinoel, and others. It is also confirmed by Nonnus. Nor is this construction of θαυμάζειν with διὰ, and an accusative, unfrequent. So Mark 6, 6. Classical examples of this are produced by Elæner and Kypke.

22. Μωσῆς δέδωκεν ὑμῖν τὴν περιτομήν. Jesus now argues *ex concessis*, and more openly declares what

he had said at ver. 19. (Rosenm. and Kuin.) Οὐχ ὅτι, subaud. λέγω (see Bos. Ell.) *not that it is of Moses (but had been established by Abraham, &c.)* Some however, as Markland, doubt of the genuineness of this parenthesis, which came, they think, from some over-wise, or over-fearful person. Why? Because the Jews had no need to be taught that Moses was not the original institutor of circumcision. But this seems a very precarious reason, and moreover, the clause is recognized by all the MSS. Versions, Commentaries, and Fathers. It is certain, that in *all* things, the Jews used to appeal to the authority of Moses, who, though he did not originally institute, yet confirmed and authorized the law of circumcision. Bengel has well observed, that by this parenthesis, the dignity of circumcision, compared with that of the Sabbath, is meant to be amplified, as being more ancient, and therefore superior. So Euthym. καὶ ὁμῶς ἐπέισακτον δοκοῦν, κυριώτερον γίνεται τοῦ σαββάτου.

22. καὶ ε. σ. περιτέμνετε α. Grotius, Rosenm. and Kuinoel, render the καὶ by *propterea*, or *quare*. It may be considered as an ellipsis, to be supplied thus, *and* (agreeably thereto). By ἀνδραῖον is here meant a man child or male child; as in John 16, 21. Herodot. 1, 5. 14, 15. The sense is this; "You circumcise a boy on the Sabbath day (when it happens to be the eighth from his birth). This is confirmed by the authority of the Rabbinical writers. Thus Tanchuma, fol. 9, 2. (cited by Wets.) "*Periculum vitæ pellit sabbatum* (i. e. vacates the Sabbath), *circumcisio etiam atque ejus sanatio*." The reason for this preference is thus stated by R. Aaron. ap. Trigland Diss. de Karæis, 134. "The School of Hillel (says he,) ordered circumcision on the Sabbath; since it is an affirmative precept, that of the Sabbath a negative one: and the affirmative destroys the negative."

23. εἰ περιτομὴν — ἐν σαββάτῳ, &c. This is an argument *a minore ad majus*. See Lampe, and also

Doddridge's Paraphrase. Kuinoel, however, understands it of the violation of the law which enjoins the observance of the Sabbath (see ver. 19.) and he takes ἵνα for ὥστε, as ἵνα μὴ, in Luke 9, 45. John 5, 20. Λύειν here denotes *to violate, transgress*. It properly signifies *to loosen*, as opposed to δέειν, which words are used of *establishing* or *abrogating* laws. See the note on Matth. 16, 19.

Ἐμοὶ χολᾶτε; *are angry with me*. This word is by the purest Greek writers in the sense of μαίνεσθαι, *to be mad*; but in the common Macedonian and Alexandrian dialect, it signified *to be angry* (with).\* It is a very strong expression, and denotes *to vomit both one's bile and gall*: since violent anger physically produces an effusion of both. Thus the Latin writers use *fel* for *ira*. See Facciolati's Lex. and Sept. Thes. on χολή.

Ὅλον ἄνθρωπον, i. e. I have healed a *whole* man, and not the circumcised member only. The *whole body* is contrasted with a *part* of it. So Tanchuma, fol. 244, 1. "Circumcision, which is performed on one of the 248 members of a man, vacates the Sabbath: how much more the *whole body* of a man?" Wetstein too, adduces the following examples of ὅλος ἄνθρωπος, from the Medical writers. Thus Hippocrat. Demageto. ὅλος ἄνθρωπος ἐκ γενετῆς νοῦσος ἐστι. Aretæus Cappadox de Curâ Morb. Chronic. 2, 13. οὐ γὰρ μόρει ἢ σπλάγχνω ἐνί, ἢ ἔνδον ἐνσκήπτει μούνον, ἢ ἔξω τὸ κακὸν ἔρπει, ἀλλὰ ἔνδοθι τε ὅλῳ τῷ ἀνθρώπῳ ἐνοικεῖ, καὶ ὅλον ἔξωθεν ἀμπέχει. I add Pind. Pyth. 3. 95. τοὺς δὲ τομαῖς ἔστασεν ὀρθούς. The force of the comparison, says Lampe (from Stengel), hinges not only on the *healing itself*, but the *whole* man is said to be healed. For the receiving of circumcision involves not only the cutting of the foreskin, but the bandaging and dressing necessary to heal the wound, which might otherwise lead to a *carbuncle*,

\* The very same idiom had formerly a place in our own language, though it is now become provincial, and chiefly confined to the vulgar, who used *to be mad* in this very sense.

and become mortal.\* This mode of interpretation is adopted by Wetstein, Rosenm. Doddridge, and Kuinoel. It is best rendered by an anonymous critic, ap. Doddr. (perhaps Warburton). "I have made a man sound throughout." †

24. *μὴ κρίνετε κατ' ὄψιν* — *κρίνατε*. The commentators are not agreed on the exact sense of the phrase *κατ' ὄψιν*. Chrysostom, Theophylact, and Euthymius, explain *μὴ κρίνετε προσωποληπτικῶς*, that is, do not exempt him from blame, as being in fame and power, and censure me, as being lowly and obscure. So also Grot. De Dieu, Heinsius, Raphel, Wolf, and Lampe, who compare *προσωποληψία*, in Rom. 2, 11. Eph. 5, 9. and *βλέπειν εἰς πρόσωπον ἀνθρώπου*, in Matth. 12, 14. An error of *Judges* who do not consider *things*, but *persons*: and Lampe observes, that this admonition was both seasonable and suitable, as addressed to the *Judges*

\* The mode of administering the rite, and the *sanative applications* which succeeded it, are thus stated by Maimonides. *Præcidunt omnem cutim, quæ operit glandem penis, usque dum mentula plane fuerit detecta: postea denudunt membrum tenuem, quæ infra cutim, pollici, eamque ultro citroque trahunt, usque dum caro pene denudata. Tum circumcisionem sugit, donec sanguis ex locis remotis, ne forte periculum ei creetur, prodierit: et quicumque non exsugit, reum pronuntiant: postquam autem exsuxerit, imponit ei splenium aut emplastrum, aut simile quid.*

† Lampe seems to ascribe the merit of discovering the true interpretation of this expression to *Stengel*. But it had been long before perceived by *Euthymius*, (and therefore probably by Chrysostom, Origen, &c.) whose words are these: *Ἐμοὶ ὀργίζεσθε, ὅτι ὅλον ἀνθρώπου ὑγίαν εἰργασάμην. Ὅλον δὲ ἀνθρώπον εἴρηκε, διότι ὅλον τὸ σῶμα αὐτοῦ παραλελυμένον, ὅλον ὑγιὲς ἐποίησεν.* And so, indeed, it was taken by Grotius. The whole of the passage is thus paraphrased by Markland. 'And now pray observe your own practice and reasoning: ye make no scruple of *circumcising* a *CHILD* on the *sabbath*, if it shall happen to be the eighth day after his birth. Now if a *painful* *WORK*, from a *partial* cause, is allowable on the *sabbath-day*, rather than break the law of Moses concerning *circumcision* on the eighth day, are ye justly angry with me because I have restored a whole *MAN* to *health* and *ease* on the *sabbath*? If one is allowable, is not the other much more so? We may observe, too, that Jesus's reasonings with the Jews commonly prove them to be not only *bad* men, but *weak* ones too.

of Israel. But Kypke requires proof that κατ' ὄψιν κρίνειν has the same sense as προσώπον λαμβάνειν. I rather assent to Erasmus, Cloppenburg, Ammelius, Beza, Kypke, Wetstein, Campbell, Rosenm. and Kuinoel, that it signifies *judging by the outward appearance*; as in Is. 11, 3, 4. to judge ἡνῶβ κατὰ δόξαν, *according to opinion*, as opposed to judge ῥηβ, *according to truth, equity, &c.* Kypke cites Strabo 169. (in a physical sense.) σφαιρική μὲν ἐστὶν ἡ κατ' ἀλήθειαν τῆς γῆς ἐπιφάνεια, πλάττεται δὲ νῦν ἐπίπεδος πρὸς τὴν ὄψιν. Wetstein more appositely cites Lysias (where the expression is to be taken in a *moral* sense, as here,) ὥστε οὐκ ἄξιον ἀπ' ὄψεως, ὃ βουλή, αὔτε φιλεῖν οὔτε μισεῖν οὐδένα, ἀλλ' ἐκ τῶν ἔργων σκοπεῖν. This (as Erasmus remarks,) is a too common error. The multitude (says Anaxagoras, cited by Aristot. Nic. Eth.) judge by things outward and visible, as being what alone they can comprehend. I assent however to Campbell, that the phrase is ambiguous, and may signify either one or the other, or perhaps both. "The application of the precept (says he,) is pretty obvious, from the occasion of it. If they had been strictly impartial and equitable, they would have seen that they could not vindicate Moses for enjoining such a violation of the Sabbatical rest as was occasioned by circumcising, whilst they condemned Jesus for his miraculous cures, which required less labour, and were not less evidently calculated for promoting a good end. Nay, they could not excuse themselves for the one practice, if Jesus was blameable for the other."

25. οὐχ οὗτος ἐστίν, ὃν, &c. Wetstein here compares Hermogen. de Invent. 4, 4. οὐχ' οὗτος ἐστίν ὁ τὴν Εὐβοίαν σφετεριζόμενος; οὐχ οὗτος ἐστίν ὁ κατασκευάζων ἐπιτείχισμα ἐπὶ τὴν Ἀττικὴν.

26. μήποτε ἀληθῶς ἔγνωσαν. The word ἀληθῶς is not recognized by the greater part of the MSS. of different recensions: nor is it found in the citations of the Fathers. It seems to have been added by the Grammarians. (Kuinoel.)

27. ἀλλὰ τοῦτον οἶδαμεν πόθεν ἐστίν. This idiom, by which the accusative is put for the nominative, (and of which numerous examples are produced by Kypke,) can neither be called a Hebraism nor a Græcism, since it is found in the Latin, and in modern languages, and indeed is an universal idiom peculiar to inartificial and popular phraseology. It is, however, of more importance to determine to what the adverb πόθεν is to be referred. Lightfoot, Rus, Wetstein, Bengel, and others, take it of the *place* in which Jesus, before he should come forward, as a teacher, would *reside*. The Jews (say they,) maintained that there would be a twofold manifestation, or advent of the Messiah; and that his first appearance would be in Bethlehem, thus ver. 42. must be understood as referring to his first advent, and the present passage to his second. So R. Bechai, fol. 68. q. Redemptor se manifestabit, et postea occultabit. Ita factum in redemptione ex Ægypto; Moses se illis manifestavit, et iterum se occultavit. Hoc est, quod Rabbini dixerunt ad Exod. 5, 20. Ita redemptio futura in multis redemptioni ex Ægypto similis erit. Schir R. Cant. 2, 9. caprea apparet et occultatur: sic redemptor primus apparuit et occultatus fuit, et iterum apparuit. Sic redemptor posterior revelabitur iis, atque iterum ab iis abscondetur — et in fine 45 dierum revelabitur iterum, et descendere faciet Manna.

The sense will then be as follows: "Whence this person came, and the place of his *birth* we know; and, as to the place of his *residence*, it has been Galilee. But the Messiah, after his first advent in Bethlehem, will conceal himself for a time, and when he shall again appear, and resume his office, no one will know in what place he has before resided." Others explain πόθεν of *persons*, that is, 'of what *parents*. And it is certain that the Jews believed that the Messiah would be born in an extraordinary and preternatural manner of a virgin. See Matt. 1, 22. But the Jews had repeatedly de-

clared that they, *for that very reason*, could not recognize *him* as the Messiah, because they very well knew his parents to be Joseph and Mary, and that he was a Nazarene. See John 6, 42. Matt. 13, 54. Luke 4, 22. *infra*. 41. John 1, 45. and the note. That Jesus was the son of Joseph and Mary, and that Nazareth was his country, was the opinion of those whose words are here brought forward. (See ver. 41, 42. 6, 42.) There were, moreover, persons among the Jews who thought that the parents and birth place of the Messiah could not be determined, and that he would come forward suddenly, and already adult. (See Proleg. 3, 7, D. n. 3. Matt. 24, 23 & 26. and the note on 1, 20.) That these persons entertained the opinion just mentioned, is clear from the words, ὁ δὲ Χριστὸς ὅταν ἔρχηται, οὐδεὶς γινώσκει πόθεν ἐστίν; therefore πόθεν, which may be referred either to *parents* (as in 19, 9.) or to *country*, (John 1, 5.) must here, I think, be understood *generally* of the origin of Jesus and the Messiah, of their parents and place of nativity. It is certainly used in other passages of both parents and birth place; as in the Homeric line, τις, πόθεν εἰς ἀνδρῶν, ποῖά σοι πόλις, οἱ δὲ τακῆς. So also 1 Sam. 1, 13. (Kuinoel.) Of the ancient interpreters, some mentioned by Euthymius explained the πόθεν of *place*, others of *persons*. I assent, however, to Kuinoel \* that *both* may be understood. As to those who thought that he would appear suddenly, and adult, they probably collected that opinion from Is. 53, 1—4., or (as Lampe thinks) because the divine and celestial origin predicted by the Prophets had been considered, in the ancient interpretations, as a mystery hidden from human reason. See 8, 14.

28. ἐκραξεν — οὐκ οἶδατε, i. e. "Jesus loudly and

\* Or rather to Markland, to whom Kuinoel seems to have been indebted for this interpretation of πόθεν ἐστίν, which (as Markland observes) seems to be a common form of expression, applicable to any circumstance that is in question, whether of parentage, country, condition, &c. See Lampe 13, 27.

openly exclaimed." On the words following, *καίπε ὁδάρε*, &c. the commentators are not agreed. Some, as Beza, L. Brug, Camerarius, Glass, Flacius, Wetstein, and Paulus, take the words in an *ironical* sense: q. d. "So then you know me and my origin (you who deny me to be the Messiah.) But, as I have before observed, irony is a figure *very rarely* employed by our Lord; and it is truly observed by Lampe, that it does not suit the didactic style. I therefore prefer the opinion of Tertullian, Emanuel de Sa, Grotius, Lampe, Heumann, Blackwall, Doddridge, Semler, Campbell, Wesley, and Kuinoel, who take the words *interrogatively*. "Do ye indeed know me, and whence I am? No, ye are ignorant of both. I came down from heaven; I have God for my Father, and am a divine legate, namely, the Messiah." (See 6, 42 & 62. 8, 14. 3, 13. 16, 28.) In one or other of these ways the passage must be understood, in order to vindicate the propriety and indeed veracity of the reply.\*

\* There are, however, not wanting commentators who contend for taking the sentence *simply* and *without any figure*. So did the ancient ones almost universally, as Justin, Chrysostom, Theophylact, Euthymius, Nonnus, Augustin, and, of the modern ones, Maldouati and others. The sense which they affix is this: 'Ye know me, but dissemble your knowledge.' It is, however, well remarked by Lampe, that this requires a most *extraordinary*, and, indeed, *inadmissible ellipsis*. Wolf, also, takes the words simply, though in a different sense; which, however, does violence to the words and construction. Campbell truly observes, that, in the way they are commonly rendered, they contain a direct contradiction to what our Lord says, ch. 8, 14, 19. Nor is it sufficient that *both may* be true in different senses, since these different senses do not appear from the context. Nay, in effect, he contradicts them in the same breath, inasmuch as he tells the people that they know not him who sent him. When they said, *We know whence this man is*, the same thing was evidently meant as when they said, ch. 6, 42. *Is not this Jesus, the son of Joseph, whose father and mother we know?* Now our Lord tells them plainly that they do not know his father, and consequently cannot tell whence (that is of what parentage) he is." I cannot omit to notice an instructive remark of Lampe, namely, that such an interrogative sense as this has frequently, in the Scriptures, the force of a negative one. He takes the *καί* for *itaque*; as in Mark 10, 26. Acts 23, 3. Perhaps, however, the constructions



28. καὶ ἀπ' ἑμαυτοῦ οὐκ ἐλήλυθα. The καὶ is by many good commentators rendered *at, atque, for καίτοι*. Kuinoel, however, thinks it redundant. I would render, with Markland, *and yet*. 'Απ' ἑμαυτοῦ, *on my own authority*. Markland compares our idiom "of my own head." 'Αλλ' ἐστὶν ἀληθινὸς ὁ πέμψας με. Piscator, Beza, Grotius, Cocceus, and Lampe, well rendered ἀλήθινος by *verax*, in which sense, as Lampe tells us, it is usually taken, when put absolutely; as in Apoc. 3, 7. 7, 1, 14. 19, 11. And so perpetually in the Sept. There is (says Campbell) generally observed in the New Testament, a distinction between ἀληθής and ἀληθινός, when applied to persons; the former answers to the Latin *verax*, the latter *verus*; the one means *observant of truth*, the other *genuine*. The words are, therefore, thought by Grotius, not improbably, to suggest that the *genuine father* of Jesus, ἀληθινὸς αὐτοῦ πατήρ, was He who sent him; the other, whom they knew, was only νομιζόμενος, *supposed* to be his father.

\*Ὁν ὑμεῖς οὐκ οἴδατε. Compare a similar passage in 8, 19, & 53. In ὅτι παρ' αὐτοῦ εἰμι there is an allusion to the πόθεν, and εἰμι is for ἤμην. Compare 1, 2 & 18. Some take εἰμι for εἰμι, *I come*: but this seems not agreeable to the *usus loquendi* of the New Testament; and in fact does not any where occur there: for, though in John 7, 32 & 36. some have conjectured εἰμι, *I come*, yet this is not countenanced by the best critics, and, indeed, is devoid of authority.

30. ἐξήτουν αὐτὸν πιάσαι, sought to apprehend him. Πιάζω is an old Doric form cognate with πιέζω, and signifies properly to set *foot* upon, (from πέζα *the foot*) to *press* upon any thing. In the Alexandrian dialect, however, it was used of laying the *hand* upon, and pressing any thing; and, from the adjunct, denoted to *lay hold of*, seize, take, catch, and is used

are not quite parallel. I am inclined to assent to Markland, who translates and paraphrases thus. 'Ye say ye know both me and whence I am; and yet I did not come of myself; but he who sent me is my true Father, and him ye do not know, but I know him, &c.

both of apprehending *men*, (as here and in 32 & 44. 8, 20. 16. 39. 11, 57. Acts 12, 4. 2 Cor. 11, 32.) or *catching animals*, birds, fishes, &c. See John 21, 2. Apoc. 19, 20. Cantic. 2, 15. John 10, 15. This is confirmed by the following words, *καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὴν χεῖρα*. I must further observe, that in a corrupt passage of Dio Cass. 40, E. *πίεσας* has been well bestowed by Reimar for *ποίησας*. I should, however, prefer *πιάσας*. See Portus' Ionic and Doric Lexicons, who is, however, quite mistaken in deriving the Italian *pigliare* and the Longobardic *piare* from *πιάζω*. It evidently comes from the low Latin *pilare*, which properly signifies *to pluck hairs*, used by Ammianus for the Classical *expilare*, from whence the Italian *espilare* and our *spoil*. There is little doubt but our word *press* is derived from the same origin with *πιάζω*.

30. *ἡ ὥρα αὐτοῦ*. The word *ὥρα* here (as in 8, 20) denotes a certain and definite time (on which signification see Gatak. Adv. Misc. posth. C. 26. p. 718.) i. e. the time destined for his passion and death. (Kuin.)

31. *ἐπίστευσαν εἰς αὐτὸν*, *believed on him*. Although our Lord's endeavours to convince the principal persons were frustrated, yet they were more successful with the common people, who, it is said, "believed on him." To what that belief amounted, cannot be determined. Some commentators (as Rosenm. and Kuinoel) think that they accounted Jesus as a prophet, but not as the Messiah. Their words, "When the Messiah cometh, will he do more miracles," &c. imply at least doubt. They seem, however, to have been inclined to believe in his Messiahship, from the mention of his *miracles*, and with the usual misjudgment of the common people, they advert wholly to the *miracles* displayed, not to the *doctrines* revealed, and their very opinion was expressed only in private and whisperingly (*γογγυξ.*) for fear of the Rulers. Therefore their faith, whatever it might be, was but feeble. "Though they *believed* (says

Euthymius), yet their belief was not sound and firm; but a very dubious one, such as might be expected from the levity of the vulgar. Or we may understand their words as spoken hypothetically : q. d. "Supposing that another Christ shall come, as our High Priests tell us, will that Christ whom they mention, when he comes, do more miracles than this man hath done? By no means." (Euthym.)

32. *οἱ Φαρισαῖοι*. By *Pharisees* are meant those Rulers of the Sanhedrim who were of the Pharisaical sect, and who were far more hostile to Jesus than the Sadducees, who, as they were careless of the popular favour, so they felt less jealousy at Jesus's increasing influence with the multitude. The words *οἱ Φαρισαῖοι καὶ οἱ Ἀρχιερεῖς* contain a periphrasis for *the Sanhedrim*, as *γραμματεῖς καὶ Ἀρχιερεῖς* in Matt. 2, 5, where see the note. The *ὑπηρεταί* are their officers or sergeants, who (as we find from what follows) did not return to report their success till the next day.

33. *εἶπεν οὖν αὐτοῖς*. There has been some discussion as to the persons meant by *αὐτοῖς*. Most commentators refer them to the *ὑπηρεταί*, *officers*. So Whitby, Lampe, Doddridge, and Michaelis. But at ver. 35. the Sanhedrim are introduced speaking, and (as Markland and Campbell observe) considering the scope of the passage, it would be improper, since the discourse must have been directed not to the officers of the Pharisees, but to the people at large. The word, however, is not found in the best MSS. and Versions; and, on the authority of Markland, Campbell, Rosenm., and Kuinoel, has been expunged by Matthæi, Griesbach, and Vater. Yet it is defended by the authority of Euthymius, who, though he refers it to the *ἄλλος* (multitude,) most ingeniously supposes it levelled against those who had sent the officers. If the word be retained, I should prefer this mode of interpretation. Kuinoel thinks that ver. 33 & 34 contain the fragment of a long discourse held by Jesus on the day following, in which he hints at his speedy departure from this life, and shews

that he is not ignorant of the wicked designs of his enemies. But this mode of interpretation seems hypothetical and precarious. The *ἐπι* and *ὑπάρχω* have the force of futures, which is usual in reference to actions soon to happen. The *ὑπάρχω* is one among the numerous examples of *euphemisms* employed in speaking of death; which is illustrated from the Classical writers by Raphel, Elsner, Gataker, Lampe, and others. So the Heb. *לך* in Jos 23, 14. 1 Kings 11, 2. Ps. 39, 14.

34. *ζητήσεται με, καὶ οὐχ εὕρησεν.* Commentators are not quite agreed on the scope of this sentence. Maldonati and Grotius (after the ancient commentators Theodorus and Heracleon) think that the words are not to be understood in an unfavourable sense; 1st, because similar phrases designate nothing more than 'the ceasing to abide on the earth, to be absent from it.' Ps. 10, 15. 37, 13. Is. 41, 12. Cant. 3, 2.) 2dly, because Jesus addressed this to the good and bad promiscuously. (Compare 13, 33.)

It is surprising that these learned persons could have entertained such a fancy; since Jesus, in 8, 21, so expressly explains his own words, when he says, "I am going, and ye shall seek me, and ye shall die in this your sin: for where I am going ye cannot come." Now here it is plain that the phrases *not to be found* and *to die* are antithetically parallel. Add to this, the words are taken from Prov. 1, 21. "Then shall they call me, and I will not answer; they shall seek me diligently, and shall not find me;" which threatening has a reference to those who at ver. 11. are said to lay snares for the innocent. There are similar sentiments to be found in Amos 8, 12. Ps. 18, 42. Hos. 2, 7. seq. Thus of the arguments of Theodorus, &c. we may reply to the first, that the passages produced by *us* are far more apposite; to the second, that at 13, 13. Jesus *purposely* omits the words, "Ye shall not find me;" which constitute the threatening. From a comparison of the passages it clearly appears *how* the

*seeking* of the Lord is to be understood. Not as if the Jews would seek Jesus as their helper after the destruction of Jerusalem, (according to Chrysostom, Theophylact, and Euthymius,) or as if they should be brought to repentance by the miracles worked by Apostles, (according to Augustin and Bede,) or as if it were indicated that the Jews would in vain endeavour to seek Jesus for the purpose of destroying him, after his resurrection, (according to Rupertus) but because they would *seek* the *Messiah* in their own way, according to their own conceptions; which *implies* the same as to seek *Jesus*; since besides him no other Messiah was to be expected. They would *seek* him by a scrutiny of the times, by a vain expectation, animating them to bear the utmost extremities of the siege, since they supposed that the temple was not to be destroyed before the *Lord of the temple should come*, and by following after false Christs. But by all these attempts they would not *find* him: not in *word*, because the veil of Moses was upon their hearts; not by *vain confidence*, since they *could* not escape the destined destruction; not by seeking after false Christs, since they would be miserably deceived by them. (Lampe.)

The above is by far the most complete and accurate view of the sense of the passage; it had been before proposed by Flacius, and is adopted by Heumann and Kuinoel.

34. *ὅπου εἰμι ἐγὼ, where I shall be.* Many Critics, as Casaubon, Erasmus, Schmid, Bengel, Schoettgen, Michaelis, Griesbach, and Schleusner, would read *εἰμι, I go*. And so Nonnus and Theophylact, who refer to 8, 21. 13, 39. *ὅπου ἐγὼ ὑπάγω*, which however (as Kuinoel observes, only shows that Jesus used a different word at a different time. They observe too, that the words *εἰμι* and *εἰμι*, are very often confounded by the Scribes. This, however, proves nothing. Besides, as *εἰμι* is rarely used by the Prose writers, (though it is frequent in the Poets) so it is never found in the Scriptures. The common interpretation too is confirmed by the Syriac and Vul-

gate Versions. To turn however to the consideration of the *sentiment*, Kuinoel and others regard the words as only containing a stronger affirmation that they would then expect the Messiah in vain: q. d. "where I shall then be, ye cannot come," i. e. *to fetch me back*. This, however, seems an unauthorised limitation of the sense, and a degradation of the imagery. I assent to Lampe, that the words advert to their exclusion from participating in that *celestial glory* of their Lord, which they had refused to acknowledge. Observe, Jesus does not say "ye *all*;" though doubtless the far greater part of those whom he addressed, would suffer the punishments decreed against them for their obstinate incredulity. Wetstein compares a beautiful passage of the Anthol. Gr. 8, 1, -19. (p. 283. Edit. Weechel.) τοῦτο τι (l. τοι) ἡμετέρης μνημήιον, ἐσθλὲ Σαβῖνε, ἃ λίθος ἃ μικρὰ τῆς μεγάλης φιλίης· αἰεὶ ζητήσω σε· σὺ, δ' εἰ θέμις, ἐν φθιμένοις τοῦ λήθης ἐπ' ἐμοὶ μὴ τι πύγης πόματος.

35. εἰπον οὖν --- εὐρήσομεν αὐτόν. Almost all commentators think that here again the Jews misunderstood Christ's words, and took them only of a corporeal removal, which they supposed must be to some very remote country. Kuinoel, however, thinks that they had understood the purport of his words; but in derision perverted their meaning. See 8, 21 and 22. It is, however, of more importance to consider the controverted words διασποράν τῶν Ἑλλήνων, by which some commentators understand the dispersed Greeks, i. e. Gentiles. See Euthymius, Rusius, and Doddridge. But, as Kuinoel truly observes, no good reason can be assigned why nations should be called *dispersed*, who inhabit their native and proper country. Scaliger, Lightfoot, Hammond, Heumann, Semler, and others, understand by Ἕλληνες, those who are elsewhere called Ἑλληνισταί, i. e. dispersed Jews *speaking Greek*. But to this Kuinoel objects, that except John 12, 20. (where however see the note,) no passage can be produced to prove that Jews speaking Greek are called

Ἕλληνες. Nay, the Ἕλληνες are in the Scriptures constantly opposed to the *Jews*. See Acts 14, 1. compared with ver. 5. 18, 4. 19, 10. 20, 21. Rom. 1, 16. 2, 9 and 10. 3, 9, &c. in which passages, the term designates the *Gentiles in general*, so called, because very many of those nations used the Greek language. Hence, Salmasius de Ling. Hellen. p. 216. and those who follow him, as Lampe, Krebs, Loesner, and others, take διασπορά for a popular idiom, denoting the *place of dispersion*, or the region of the Gentiles. They assign the following sense to the passage. "Will he go to the region where the dispersed Jews inhabit, and teach the *Greeks*," i. e. the *Gentiles*. So (says Lampe,) the expression of St. Peter, διασπορά Πόντου, &c. And in this opinion he thinks we must acquiesce, until it can be proved that the *Jews* themselves are any where *by catachresis* called *Greeks*. The Syriac too, favours this interpretation, "Num ad loca *Gentilium* abiturus est," &c.\* To this however Kuinoel replies, that one does not *thus* see why they should have used the phrase διασπορά τῶν Ἑλλήνων. The point is doubtful, and, in truth, not very important; but I am inclined to agree with Grot. Wetstein, Rosenm. and Kuinoel, that we are to understand the *Jews* themselves dispersed among the Gentiles, abstract for concrete; as in 2 Macc. 1, 27. 3 Paral. cited by Wetstein. So the Heb. בְּרֵדָה (*dispersion*,) is used in Ps. 146, 2. of the foreign Jews, whether voluntarily emigrating, or

\* It may be asked (continues the same learned commentator) whether by Ἕλληνες are here to be understood the Greeks *alone*, or the Heathens *generally*. For it is certain that the term Ἕλληνες is so general that it may comprehend *any* Gentiles. So in Acts 14, 1. those are called Ἕλληνες who, at v. 8. are termed ἔθνη. See also 11, 4. 19, 10. 20, 21. Rom. 1, 16. This, indeed, has been abundantly proved by Suicer: Thes. on this word. To me it appears to be much the same thing, though it may seem more reasonable to suppose that the Jews are spoken of without limitation. For what some learned men tell us of a *two-fold* dispersion of Jews, Babylonian and Macedonian, seems to be utterly void of foundation. (Lampe.)

expelled by war, tumult, &c. See the Commentators on James 4, 1. 1 Pet. 1, 1. That the Jews were at that time dispersed over the whole world is well known, especially from Phil. Jud. 1023. B. 1032. A. Jos. B. 7, 3, 3. These (observes Kuinoel,) are mentioned by way of contempt; for the Jews of Palestine, and especially Jerusalem, used to arrogate an infinite superiority over the foreign Jews, from their residence in the *holy land*, the *sacred city*, and their more accurate knowledge and diligent observance of the rites and ceremonies of the Law, than could be attained unto by the former.

37. ἐν τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἐορτῆς, i. e. on the last, which is the most solemn day of the feast. The celebration of the Feast of Tabernacles extended to *seven* days (see Levit. 23, 36.) but the *eighth* day also was, according to the direction of the Law, an holy day. Properly, however, this day was distinguished from the Feast itself (see Nehem. 8, 19. and so Succa, fol. 48, 1. "The eighth day is a feast of itself.") nor did the Jews on this eighth day dwell in tents. (See Levit. 23, 42, 34.) Commonly, however, the eighth also was numbered with those of the Feast; so that it was usual to regard the Feast as extending to *eight* days. So 2 Macc. 10, 6. καὶ μετ' εὐφροσύνης ἦγον ἡμέρας ὀκτὼ σκηνοῦνται τρόπον, μνημονεύοντες αἷς πρὸ μικροῦ τὴν τῶν σκηναῶν ἐορτήν, ἐν τοῖς ὅρεσι καὶ ἐν τοῖς σπηλαίοις θηρίων τρόπον ἦσαν νεμύμενοι. Joseph. Ant. 3, 10. ἐφ' ἡμέρας ὀκτὼ ἑρπύνη ἄγοντας κ. τ. λ. and a little after, ἀνίστανται δὲ ἀπὸ παντὸς ἔργου κατὰ τὴν ὁγδόην ἡμέραν — καὶ ταῦτα μὲν Ἑβραίοις τὰς σκηναὺς πηγνῶσιν ἐπιτελεῖν ἐστὶ πάτριον. Hence, some commentators, as Buxtorf Syn. Jud. C. 21. Reland Ant. Sacr. P. 2. p. 383. Paulus, and others, referred to in Wolf's Curæ, and Koecher's Analecta, have thought, that the *last* day here mentioned, must be understood as the *seventh* day of the Feast. Others however (more rightly,) as Lightfoot in loc. Surenhusius in βίβλωφ. καταλλαγῆς,



p. 353, seq. and Ikenius \* in his first Dissert. on the time of Christ's Last Passover, Ch. 3. § 1—3. maintain that it was on the eighth day. (Lampe, Noesselt, Niemeyer, &c.) It has, however, been inquired on *what account* this eighth day, on which there was most festivity, was called the *great* day? Now, *the number of victims* to be offered up on each of these days, will not assist in forming any proper estimate on the subject. For on the first day of the Feast of Tabernacles, *thirteen* bullocks were to be sacrificed, on the second day *twelve*, on the third *eleven*, and so on, by a diminution of one on each of the rest of the days; so that on the seventh only *seven* were to be offered, but on the eighth only *one*. The same diversity too, existed in the number of rams and lambs. (See Num. 29, 13—36.) Other causes must therefore be adduced, to account for the eighth being called *great*, and emphatically termed *the holy day*. Now, this eighth day was the *last* of all the Feasts of the whole year. Hence, Philo de Septen. et festis extr. towards the end says: ἐπὶ δὲ ἡμέραις ἑγδόῃ ἐπισφραγίζεται, καλέσας ἐξόδιον αὐτὴν, οὐκ ἐκείνης, ὡς εἴοικε, μόνον τῆς ἑορτῆς, ἀλλὰ πασῶν τῶν ἐτησίων, ὅσας κατηριθμήσαμεν· τελευταῖα γὰρ ἐστὶ τοῦ ἐνιαυτοῦ, καὶ συμπέλασμα σταθερώτερον, καὶ ἀγιώτερον, τὰς ἀπὸ τῆς χάρας προσόδους εἰληφότων ἤδη, καὶ μήκετ' ἐνδοιασμοῖς τῆς περὶ ἀφορίας πλαζομένων καὶ δεδιότων. Besides, on the *first* and *eighth* day of this Feast, abstinence from all work was enjoined, both to masters and slaves. See Levit. 23, 39. Numb. 29, 12, and 35. Hence, also, this eighth day was by the Jews styled עֲרֹבָה, because on that day they abstained from every sort of work, as on any *solemn* and *holy* day. It was also called שְׂמֵחַת הַתּוֹרָה, *the delight of the Feast*, since on this day they completed the reading of the Law, which on the next Sabbath

\* Ikenius has shewn, by good arguments, that the first and eighth of this σκηνοπήνια, properly called the feast days, were in the Hebr. denominated ימים טובים.

after (called the *שבת בראשית*,) they again began. Some also tell us that on the eighth day *alone* there was a libation of water, of which we shall soon treat. These, however, are in as great an error, as those who contend that the ceremony of drawing and pouring out the water was on this day intermitted. There was too a hymn accompanying the effusion of the water. Thus, Succah, C. 4. § 9. p. 276. R. Tehuda dicit: libant unum Logum omnibus octo diebus, et libanti dicunt: eleva manum tuam. §. 8. *hymnus et lætitia octo dies: quomodo? docet, quod homo tenetur ad hymnum et lætitiam et honorem diei ultimi Festi, quem admodum ad cæteros dies Festi.* Now, as to what regards the *libation\** of the water

\* The festivities of this sacred day are detailed at large in a dissertation of Henry Majus, of which Lampe has given the following extract. " Libatio mane fiebat, sacrificio jugi matutino jam oblato, eademque alia ad cultum divinum pertinentia excipiebant, gaudium ob factam libationem vel impeditia nonnihil, vel differre saltem jubentia. Nam et additæ res divinæ, cum oblationibus voto susceptis, institutæ erant, quas prandium, et hoc Legis studium in-sequebatur. Vespertinum sacrificium, atque ultimo loco gaudium, tum ob haustas absoluto sacrificio matutino, ex fonte Siloah, aquas, adornatum fuit. Reservabant itaque in extremum diei spatium lætitia prorsus inexhaustæ signa, quæ varia omnino et multa erant. Sub exitum enim diei festi ad atrium mulierum descendebant, trabibus tabulisque locum circumdabant, ita ut mulieres in superioribus, viri in inferioribus constiterint podiis. (Middoth 11, 2.) Aurea illic vidisses candelabra in parietes defixa, supra quæ ex eodem metallo confecta eminebant simpula quatuor; his totidem subjectæ erant scalæ; totidem quoque Sacerdotes juvenes, flore ætatis conspicui, tenentes manibus olei ampullas, quarum funiculi ardentes e detritis Sacerdotum braccis atque cingulis, (Succa, 5, 3) parabantur, singulas 120. logos comprehendentes, unde ad dicta simpula liquorem infunderi poterant, ministerio defungebantur. Factum itaque hinc est, ut lychnorum multitudo splendorem undiquaque, imo per universas Hierosolymorum plateas, disperserit. Aderant etiam Levitæ, citharis, nabliis, cymbalis, variisque instrumentis aliis instructi, in quindecim gradibus, descensum ab atrio Israëlitarum ad mulierum præbentibus, constituti, suavissimos sonos, elegantissimaque cantica ingeminantes. Duo ad hæc ex Sacerdotum numero in portâ Nicanoris, ex quâ similiter ad mulierum atrium descenderi licebat, stabant tubis canentes. Postea, ubi signum a nonnemine datum fuit, hilares percipiebantur voces, ac tuba clangebatur tamdiu, usque dum ad portam atrii orientalem deventum fuisset. Dehinc facies ob oriente versus occidentem dirigebantur, atque sequens recitabatur

itself, the Jews were accustomed, on each of the days of this Feast, and during the offering up of the morning sacrifice, to draw water from the fountain of Siloam (which bubbled forth at the roots of Mount Zion, the water of which was exceedingly limpid and cooling,) and to pour it, when drawn, upon the altar. The Priest filled a golden pitcher with water from the fountain, after having done which, returning by the Water Gate, (so called, it should seem, from this very ceremony,) repaired to the altar with sound of trumpets and horns, and then, after disposing in order the members of the sacrifice, he poured water mixed with wine upon the altar. During this libation on each of the Feast days, was sung the Great Hallel (i. e. Ps. 113—118.) See Lightfoot, Wetstein, and Deyling, before cited, as also Lackmacher's Dissertation on some Rites of Bacchus, derived to the more recent Jews from the Greeks, and used by them at the Feast of Tabernacles (Obs. Phil. P. 1. p. 17. seqq.) and the authors cited in Wolfe's Curæ. In the Books of Moses we find nothing prescribed concerning the ceremony. The Jews, however, trace its origin either to the times of the Prophets, (and cite for that purpose Is. 12, 3. "And ye shall draw water with joy,") or they derive it, by tradition, from

*oratio: hoc in loco patres nostri, versis ad Templum tergis, ac faciebus ad orientem, adorarunt solem; nos vero oculos nostros ad Deum convertimus, eidemque devotas ob præterita agimus grates, atque eum hi oculi nostri expectant in futurum. (Succa, 5, 2, 4, et Bartenora ad h. l.) Dum hæc fierent, laudes summi rerum Domini spectantē reliquā turbā celebrantes, gaudium denique per integrum noctem protrahentes, inter saltandum, quidam virtutum operibus insignes: ac Viri proinde operis (יְרֵמְיָהוּ) dicti, sequentia recitabant: Benedicta esto juventus mea, quæ senectam meam nullā re turpi, unde pudor suboriri queat, afficit; quidam inversā vice benedictam pronuntiabant senectam, eo quod juventuti restiterit, ac meliora subministraverit. (Talm. Hieros. in Succa, fol. 55. b. circa finem.) Utrique viro ista addebant: o beatum illum, qui vel crimina commisit nulla, vel saltem veniam eorundem adeptus est! Ita gaudio, quantum satis videbatur, cumulatī Ieræfite, lassitudine membrorum et somno urgente abierunt, aliis intra Tabernacula propria, aliis extra illa, in ipso atrio, ad auroram usque (Tal. Babyl. Succa, fol. 53. a.) dormitantibus.*

Mount Sinai. But the opinion of Niemeyer and others is most probable, who maintain that its origin is to be deduced from the *Pharisees*, and to be traced to the times after the return from Babylonish captivity. Certain it is that the Pharisees had devised many innovations, and commended them to their countrymen, under the name of what is called the *Oral Tradition*. Various, however, are the opinions of the Jewish Doctors, as to what this libation may be supposed to signify. Some maintain that the water was a *Symbol of the Law*. Others tell us that by the effusion of the water, are typified the gifts of the Holy Spirit, to be dispensed in the times of the Messiah. According to the opinion of others, the effusion of water denoted the desire of irrigation and fœcundation for the new springing corn. See Lightfoot, Schoettgen and Wetstein, on this passage. But the very diversity of opinions, shows how little weight is to be assigned to any one of them. The opinion which has the greatest semblance of truth, is that of Noesselt. "The custom (says he,) may rather seem to have been meant to commemorate the benefit of the abundance of water with which Joshua had supplied the Israelites, when in want of it, during their long journeyings through the desert. For, since it was God's pleasure that the Israelites should, by the Feast of Tabernacles, keep up the remembrance of the wandering life of their ancestors, is it difficult to believe that the custom of pouring water at the rites was *added by the Jews*, in order that they might impress on the minds of their posterity, a remembrance of the water so bountifully bestowed by God? Certainly all those rites, by which the Jews so magnificently celebrated those holy days, were so constituted, as to express by a sort of similitude, what had happened to the Israelites during, and shortly after their journeyings through the desert. For, may not these *boughs and citrons*, with which they adorned themselves, be referred to those *palms* which the Israelites are said in Exod. 15,

27. to have found at the fountains, and the *apples* and citrons, to all the *fruits* in general, with which the promised land was to be so exuberant. Now, as to the going round the altar with bundles of boughs on every one of the Feast days, and on the last, *seven* times, this very ceremony, the Jews tell us, was performed in memory of the Siege of Jericho. (See Gemara Hierosol. Succah. 54, 3.) Why then should we not derive *this rite* also, (of libation) from the same origin. (Noesselt.)

This ceremony then, (as our Lord not unfrequently borrowed parabolical and metaphorical ornament from something present, (see 4, 10.) and had himself been a spectator of the libation,) afforded him an opportunity of holding a somewhat long discourse to the people, of which, the subject and sum is, the sentiment propounded at ver. 37 and 38. Here therefore, the above remark is by no means inapplicable. (Kuin.)

*To drink any one's water* is a Jewish phrase, of the same import as to understand and receive any one's doctrine.\* This has been shown by Schoettgen and others. The sense of the passage, after withdrawing the imagery, is this. "If any one be desirous of learning, let him commit himself to my instruction, and use aright my doctrine."

38. ὁ πιστεύων — ζῶντος. Various are the opinions of commentators respecting the construction and sense of this passage. Some think that the former words are to be joined with those that immediately preceded them, thus; καὶ πινέτω ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή. So that a period must be put after *γραφῇ*; thus the words which follow will be the words of *Christ*, not of *Scripture*. They, therefore, determine the sense to be this: "Let him that believeth in me drink, i. e. quench his thirst, by reposing faith in me as the Scripture saith:" and

\* The moral use of the word is found in the Classical writers. So Philostr. V. A. 4, 34. speaking of the temple of the Muses at Helicon: λόγων τε κρατῆρες ἴσαντο, καὶ ἠρύαντο ἀνδρῶν οἱ διψῶντες.

they refer the words to Is. 55, 1. "Ho, every one that thirsteth, come ye to the waters," &c. Others place a colon after *πινέτω*, but join *καθὼς εἶπεν ἡ γραφή* with the preceding, and assign the following as the sense: "He who believeth in me, as the Scripture orders,\* from his body," &c. And, indeed, *εἶπεν* has often (like the Heb. *אמר*) the sense of to *command* or *order*. The expression *καθὼς εἶπεν ἡ γραφή* has reference (they think) to all those passages in the Old Testament, which recommend faith in the Messiah as the surest means of salvation. So Chrysostom, Euthymius, Cyril, and Erasmus. These Interpreters take the words *ποταμοί*, &c. to be those of Christ, not of the Scriptures. Other interpretations, less probable, may be seen in Wolf, and Rusius's *Harmonia Evang.* But neither of the expositions just detailed is admissible. The words *ὁ πιστεύων εἰς ἐμὲ* cannot be joined with the preceding; for at the conclusion of ver. 37, the first part of the address is finished. This is abundantly proved by the words of ver. 39. *οἱ πιστεύοντες εἰς αὐτόν*, which *explain* the promise of Christ contained in ver. 38, not the invitation comprehended in ver. 37. Therefore the words *ὁ πιστεύων εἰς αὐτόν* are also to be referred to the *promise* of Christ. This too, is clear from a passage in Ch. 14, ver. 12. where it is said, "He who believeth in Christ shall receive power to

\* Thus making (says Campbell) the latter clause serve to qualify the former, that it may be understood that not *every sort* of belief is meant, but he whose belief is of such a particular kind. For my part, I do not find any insinuation in Scripture that there are, or can be, different ways of believing. Belief may, indeed, have very different *objects*; but as to the act of the mind called *believing*, it is always mentioned in holy writ with the same simplicity that seeing, hearing, understanding, and remembering, are mentioned. Nor does there appear the least suspicion in the writer, that any one of these should be misunderstood by the reader more than any other. The above mentioned is one of those criticisms which spring entirely from controversial theology; for if there had not been previously different definitions of faith adopted by different parties of Christians, such a manner of interpreting the words had never been devised. (Campbell.)

perform great things, nay, greater than Christ himself has accomplished." Besides, if the words ὁ πιστεύων had been meant to be conjoined with ver. 87, there ought to have been written καὶ ὁ πιστεύων εἰς ἐμὲ πινέτω. As to the interpretation of those who render καθὼς εἶπεν ἡ γραφή, *as the Scripture orders*, a sense which would rather have required κατὰ τὰς γραφὰς, or the like, it is altogether harsh and inadmissible. These commentators seem to have stumbled at the nominative absolute ὁ πιστεύων εἰς ἐμὲ and the formula καθὼς εἶπεν ἡ γραφή, since the words which follow are no where to be found in Scripture *totidem verbis*; inasmuch that some, as Semler, Schulz, and Paulus, have suspected that the words ποταμοί, &c. are taken from some lost book of the Old Testament. But the common construction may be defended on good grounds: 1st, because examples of nominatives absolute, which involve an *anacoluthum*, or an inconsequence of construction, are frequent both in the Scriptures and in the Classical writers, (see Matth. Gr. Gr.) and must be resolved into *quod attinet ad, as to he who*. 2dly, It is certain that passages of the Old Testament, and even the books of the New Testament, are often cited with *considerable freedom*, so that the *very words* cannot be found. Thus, in the present passage, Jesus seems to have had in view, and *accommodated*, the words of Is. 58, 11. "And the Lord shall guide thee continually, and satisfy the soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." It is, therefore, not necessary to suppose, with Henk, that the words καθὼς εἶπεν ἡ γραφή *ut cum scripturâ loquar*, like *ut ita dicam*, to soften the harshness of the following metaphor. For Jesus uses the image at 4, 14. without any such excusatory phrase. (Kuin.)

I entirely assent to the learned commentator, that the common construction and interpretation are to be retained. The two expositions above detailed

are utterly untenable, as also that of Henk, which may be seen fully detailed by Rosenm., who has, also, very injudiciously adopted it. I must add that of the *anacoluthum*, the following examples are given by Wetstein. *Ælian* H. A. 4, 36. ἡ τῶν Ἰνδῶν γῆ φασὶν αὐτὴν οἱ συγγραφεῖς πολυφάρμακον εἶναι. Acts 7, 30. Apoc. 6, 8. Examples are also produced from the Greek writers by Homberg, and from the Latin ones by Robbigius. It has been the opinion of many judicious commentators, as Grotius, Maldonati, Calvin, Beza, Cocceius, Lampe, Doddridge, and Campbell, that there is here no direct reference to any *one* particular text of Scripture, but that *many* passages are had in view; since (as Lampe quaintly observes) it is not their *syllables*, but their *sense* that must be considered. Doddridge is of opinion that there is a general reference to the several prophecies which refer to the effusion of the Holy Spirit.\* “By such phrases (says Campbell) any particular passage of Scripture is not always referred to, but the scope of different passages is given.” For my own part, I am not unwilling to resort to this principle when it is necessary, which here (however) is not the case; for I think (with Schoettgen) it has been satisfactorily proved by Surenhusius that there are *two* passages especially referred to, namely. Is. 55, 1. and 58, 11. The Syriac translator renders, “dixerunt *scripturæ*,” which savours of a gloss, as if he had read εἶπον αἱ γραφαί.

38. ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ρέουσιν ὕδατος ζωῆς. Ποταμοί, *rivers*, are a symbol of abundance. See Doering on Catull. I. 2. p. 142. Κοιλία, like the Heb. בֶּטֶן or קֶרֶן and מַעַיִן, either denotes the *mind, heart*,† or rather by synecdoche, the whole

\* The allegory here used on the *gifts* of the Holy Spirit to be poured out, in the Gospel Dispensation, is frequent. They are, in Is. 44, 3 & 11, 9. compared to rivers of living water irrigating the earth. Add Prov. 13, 11, 18, 14. Is. 58, 4. (Lampe.)

† For the Sept. renders the Heb. בֶּטֶן by καρδία in Prov. 22, 18, Hab. 3, 15. and מַעַיִן by καρδία in Job 30, 27. Thren. 2, 11. and



man, and therefore is equivalent to ἐξ αὐτοῦ from him. So the Heb. מַעֵי in Genes. is rendered by the Sept. ἐν σου.

The former opinion is maintained by the Fathers and Greek commentators, as also Drusius, L. Brug., Lampe, and Wetstein; the latter by Rosénm., Doddridge, and others. The metaphor, however strong, was probably well understood by those to whom it was addressed, since it is found in the Jewish writings. Among the examples cited are the following, produced by Schoettgen, Hor. Hebraic. Tanchum. fol. 17, 1. Unde Abraham didicit Legem? R. Simeon filius Jochai dixit: Bini renes ipsius tanquam binæ *lagenæ aquarum* factæ sunt, ex quibus lex promanavit. Targ. in Es. 41, 3. Quemadmodum aquæ se effundunt in terram siccam, et deducuntur in siccam, sic dabo Spiritum sanctitatis meæ in filios tuos, et benedictionem in nepotes tuos. Sohar Chadesch. fol. 40, 4. "When a man turns to the Lord, he is, like a fountain, filled with living water, and rivers flow from him to men of all nations and tribes." Nor is the metaphor unknown to the Classical writers. See the passages cited by Lampe, of which the following is the most apposite. Philo. p. 1140. λόγον δὲ συμβολικῶς πόταμον εἶναι φηµέν, &c. I add Philostr. Vit. Soph. 1, 22, 4. p. 525. δωδεκάκρουνον δοκεῖ τὸ στόμα, which words of Cratinus are spoken of himself thus: Ἀνὰξ Ἀπολλων, τῶν ἐπῶν τῶν ρευμάτων καναχοῦσι πηγαί, δωδεκάκρουνον στόμα. Cratinus doubtless alluded to the fountain Callirrhoe at Athens, called ἐννεάκρουνος, mentioned by Thucyd. 2, 15. which passage seems to have been had in view by Pausan. 1, 14, 2.

ὕδωρ ζῶν, *living*, i. e. flowing, perennial water, (as in the Horatian line, "labitur et labetur in omne volubilis ævum). So John 4, 10. where see the

αἵμα by παρδία in Ps. 5, 10. 61, 4. And so Olympiodor, in Catena on Job 15, 35. explains κοιλία by ψυχὴ. So Chrysostom here interprets, referring to Ps. 39, 9. τὸν νόμον σου ἐν μέσῳ τῆς κοιλίας μου. (Lampe.)

note. This is an apt symbol of the refreshing grace of the Holy Spirit, and the saving truths of the Gospel.

39. In this verse we have, from the Evangelist, an interpretation of Christ's allegory. The word *ἁγίου* is not found in some MSS. and seems to have been omitted by the ancient Fathers and commentators, in order that they might more easily explain the words, *οὕτω ἦν τὸ πνεῦμα*. The *δεδόμενον* or *δοθέν* added in some MSS. are mere interpretations of the grammarians. It is, however, of more importance to enquire what is here to be understood by the *πνεῦμα ἁγίου*. Many commentators take it to signify the *extraordinary* gift of the Holy Spirit, the power of working miracles. But, as is observed by Noesselt, (Opusc. T. I. 59 & 65.) and Eichhorn, the power of working miracles had been already given to the Apostles, before Jesus was translated to heaven, (see Luke 10, 1—9—17.) and our Lord here speaks *with limitation*, nor has he excluded any from that benefit. The term employed is *ἡ πιστεύων*, &c. and the Evangelist has at ver. 39. simply written *οἱ πιστεύοντες*. But the expectation of such extraordinary gifts, or the power of working miracles, was never held out to *all* christians. It should seem that the expression, *rivers* of perennial water, is a symbol of the doctrine of Christ, as being salutary, full of knowledge, and that unerring. To *drink water* signified to be imbued with the knowledge of his doctrine; and “to pour rivers of water,” is to imbue others with the complete knowledge of that doctrine. It is quite plain, therefore, that the *πνεῦμα* (*spirit*) in this passage has a reference to the doctrine of Christ, and the knowledge imparted by him. See the note on 1, 33. Now, as to the doctrine of Christ, many at that time had heard and embraced it; but they had not received the full and accurate knowledge of it, *οὕτω γὰρ ἦν πνεῦμα ἁγίου*. Therefore *πνεῦμα ἁγίου* and *πνεῦμα* denote, in this passage, that complete knowledge of divine truths which was,

after Christ's departure from the earth, imparted by the Almighty to the Apostles and others who had professed the religion of Christ. Compare John 16, 11. seqq. (Kuin.)

In this view of the subject some other distinguished commentators likewise coincide, as Rosenm. But, specious as it is, I must be permitted to question its truth. Kuinoel certainly is not authorized in asserting that *many* commentators explain it of the gift of miracles. I know of scarcely any judicious Interpreter who attributes to it any more than the *extraordinary* effusion,\* by means of the Holy Ghost, of divine knowledge communicated to the Apostles and all faithful Christians in primitive age, and which was undoubtedly ampler than had ever been afforded to any, even the Prophets. Thus it is said of John the Baptist, "He that is least in the kingdom of heaven is greater than he." In this view it is truly observed by Lampe, "*Facile hoc demonstrari potest per recensionem defectuum. Vet. Test. qui indicatis bonis Nov. Test. e diametro sunt oppositi, quales sunt, tenebræ ignorantiae per velum Mosis condensatæ, commemoratio atque exprobratio lytri nondum persoluti, indeque nascens spiritus timoris ac servitutis, &c.*" I am surprised to find that Grotius, Simon, Whitby, Bengel, Majus, Mill, and Campbell, should have accounted *ἄγιος* as a gloss. For (as Lampe observes,) there is surely more reason to place confidence in the almost universal consent of Greek MSS. than in the citations of some Fathers (as Cyril, Origen, and Chrysostom), who so often quote from memory, or some Versions, which here (as often) probably followed the Syriac, where we may suppose it was omitted by accident.

\*. Thus also Enthymius, who explains it by *πνευματικὰ χαρίσματα*. I therefore agree with Schoettgen that there can be no reference to the spirit of prophecy (as Majus thinks), but that we must understand it of the preternatural and extraordinary gifts of the Holy Spirit, shed in a visible manner on the first Christians, which included *more* than the gift of prophecy, and to which was added the gift of tongues.

As to the authority of the metrical Version of Nonnus, it cannot, in *this* case, be admitted to have any weight; since, in truth, it makes no difference at to the *sense* whether ἅγιον be retained or not; for, if *omitted*, it is manifestly to be *understood*. Majus is of opinion that it was foisted in from Matt. 19, 2. ἀλλ' οὐδὲ εἰ πνεῦμα ἅγιον ἐστὶν ἠκούσαμεν, which seems very improbable. It is plain that the word here denotes, not the *person*, but the *operation* of the Holy Spirit; and, therefore, nothing can be more unfounded than the *proof* which the Socinian Crellius hence deduces, that the Holy Ghost *is not* God. As to the διδόμενον or δοθὲν, however eagerly they have been caught up by some critics, are rightly regarded by Kuinoel as derived from the grammarians. There is plainly an ellipsis, which the ancient commentators (as we find from Euthymius,) filled up in two ways, οὐπω ἦν ἐν τοῖς πιστεύουσιν εἰς αὐτὸν, or οὐπω ἦν δεδομένον τοῖς μαθηταῖς αὐτοῦ. Dr. Owen has here given us a specimen of his usual *judgment* in criticism. He would omit, with three MSS. the words ἅγιον, and with one MS. insert διδόμενον, which, he says, makes the sense plain and perfect! Glass thinks that διδόμενον is *comprehended* in λαμβάνειν, but the principle is precarious, and here inadmissible. There is as often a subaudition ἀπὸ τοῦ κοινοῦ (taken out of the context). On ἐδοξάσθη, see the note at 12, 23.

40. In ver. 40—53. is described the sequel, namely, the two-fold effect produced both on the multitude (ver. 40—44) and the Sanhedrim itself, 45—53. Of the favourers of Christ, some, we are told, said, “This is truly that Prophet,” i. e. one of the prophets of the Old Testament. The distinction here made between these persons, clearly shews how common to the people was the error (derived from their rulers) of supposing that some illustrious prophet would arise from the dead, and prepare for the advent of the Messiah. (Lampe.)

41. μὴ γὰρ ἐκ τ. Γ. I would here render γὰρ

*igitur*, which (like the Germ. *dann*) is, in such questions, not *causal* but *exceptive*, designating an argument contrary to the thing proposed. So Matt. 27, 23. Matt. 9, 5. 1 Cor. 11, 22. *μη γὰρ οἰκίας οὐκ ἔχERE.* (Lampe.) *Γὰρ* gives the reason of a sentence which is suppressed: *Others said, This is the Christ; but others said, That cannot be: because the Christ is not come out of Galilee.* The Interrogative in the original is equivalent to a negative, *For is the Christ to come out of Galilee?* The answer to which is, *No, he is not.*

In the next verse they give a testimony to Jesus's *descent* and *birth*, which, perhaps, they little thought of or intended. Probably it was but little known at Jerusalem, at that juncture, that Jesus was born at *Bethlehem*. The length of time; the Magi going home another way, not through Jerusalem; the slaughter of the children at Bethlehem, in which it might be thought that Jesus had perished, and his private manner of living from his birth to his ministry, about thirty years, had all contributed to obliterate or to weaken that remarkable event; so that it is probable there were few or none then living at Jerusalem who had charged their memories with so obscure a fact as Jesus's being born there, and his mother enrolled among the descendants of David. (Markland.)

42. *ἡ γραφή.* Here there was a reference to several passages of Scripture, which they explained of the Messiah and his birth. See Is. 11, 1. Jer. 23, 5. Mich. 5, 1. Ps. 89, 36. (Kuini.) This mode of citation is compared with the Heb. *אמר הכתוב*, or *אמר קרא* by Surenhusius de formulis alleg. S. St. Thes., and Wetstein p. 5 & 6, and with the Greek by Raphel on Mark 15, 28. The term *ἐλε* involves the *authority* of Scripture, as that to which attention must be paid, and obedience yielded. (Lampe.)

42. *ἔπου ἡ Δαβιδ*, where David resided or dwelt. Lampe has proved from the writings of the Rabbins that the earlier Jews acknowledged that Christ was

of the family of David. It is plain that both these sorts of persons here mentioned thought that he was born in Galilee. Lampe remarks that the Talmudists, as Jonathan, Jarchi, Kimchi, Abarbanel, &c. acknowledge that the Messiah was to be born in Bethlehem.

44. *τινὲς δὲ ᾔθελον*, *some*, i. e. of those who contended that Jesus could by no means be the Messiah (see 41. seq.) and were of the Pharisaical party, would willingly have apprehended him; yet no one dared to do so, since, though there was a dissension respecting the person of Jesus, (some accounting him the Messiah, others, *that prophet*,) yet neither party would have suffered him to be led away captive. (Kuin.)

The word *σχίσμα*, properly denotes a rent, either in a garment, as in Matth. 9, 16. Mark 2, 21. or a rupture in a rock: (See Is. 2, 21.) and here, as in 9, 16. 10, 9. denotes a division, or dissent in opinion, or rather a disagreement or debate in argument. It is truly observed by Lampe, "*Assolet fieri, quando disputationes de veritatibus in digladiationes abeunt, neque desiderium inveniendi verum, sed fastus et vincendi studium animos occupat.*"

45—49. *ἦλθον οἱ ὑπηρέται*. *Ἦλθον* is here put for *ἐπανῆλθον*, (as Euthymius explains,) *came back*, returned. So Matth. 24, 46. where see the note. (Kuin.) *Οὐδέποτε ἐλάλησεν ἄνθρωπος, ὡς οὗτος ἄνθρωπος*, i. e. "Never have we heard any one teach as he teacheth; never have we seen so eloquent a speaker, or so wise a teacher."\* Euthymius and Grotius observe, that they honestly confess† the truth.

\* Plutarch, p. 431. (cited by Alberti) mentions it as a memorable proof of the extraordinary eloquence of Mark Antony, when Marius sent soldiers to kill him, that when he began *παρατεῖσθαι τὸν θάνατον*, to plead for his life, he disarmed their resolution, so that they melted into tears, and exclaimed, *τίς οὕτω δύναται εἰπεῖν ὡς ἐκεῖνος*; Weinstein compares Epictet. 35. speaking of what the philosophers say of Socrates: *εὖ Σωκράτης λέγει, καὶ τοὶ τίς οὕτω δύναται εἰπεῖν ὡς ἐκεῖνος; θέλουσι καὶ αὐτοὶ φιλοσοφεῖν*.

† Lampe well illustrates this confession of the officers, by shewing that Christ was a Teacher to be preferred to all others, not only in

They do not plead in excuse their fear of the multitude, but evince a mind and conscience roused by divine truth, and so far are better than their masters. I cannot, however, assent to Chrysostom, Cyril, Augustin, and other ancient commentators, that there are here any marks of *true faith in Christ*.

47. μὴ καὶ ὑμεῖς πεπλάνησθε, have ye also been deluded by him. This language was of a piece with that which we find in other passages, where they call Christ *πλάνος*, a deceiver. Lampe remarks on the force of καὶ, which hints at the great number that had already been, as they said, deceived. "Here one cannot but observe (says Euthymius, from Chrysostom) the madness and vehemence of their envy. For though they ought rather to have asked, '*what is it that he hath said*;' yet this they could not bring themselves to do. They do not, however, use austerity, lest they should wholly alienate them, but fall to wheedling them." (Lampe.)

48. Μὴ τις ἐκ τῶν ἀρχόντων, &c. hath any one of the rulers, &c. i. e. of the Sanhedrim, whose duty it was to take care that no false doctrines should be propounded, and to hold enquiry concerning those who were making innovations in the church. See 1, 9. (Kuin.) Thus they argue from the twofold authorities, both judicial and magistral.\* (Grot.) Instead

regard to his *person*, as being *θεάνθρωπος* (God-man) but also in respect of his *doctrine*. (See John 3, 31—34.) "No one (continues Lampe) had ever so spoken; whether we regard the *subject of his doctrine*, since it contained truths which no one has ever known but he who partook of the eternal counsels of the Father: and since no one had dared to represent himself as the *object and fountain of faith*, who can satisfy the thirst of the soul: or whether we take into consideration the *manner of teaching*, for no one had ever addressed his auditors with such majesty, freedom, suavity, and power to seize the attention, and captivate the affections: or, finally, if we weigh the *effects*, which were actually conspicuous in the no small number of persons whom the force of truth had detached from their prejudices, and had induced to yield obedience to the Messiah and his ministers.

\* But I assent to Doddridge, that by *Pharisees* is here meant the sect in general, and, as opposed to the *Ἀρχόντων*, those of a private station. Nor is there any probability in the supposition of Grotius,

of *arguments* they bring forward the *authority* of those who have the reputation of learning, as men who impugn the truth usually do. (Rosenm.) See Whitby.

49. ἀλλ' ὁ ὄχλος αὗτος, ὁ μὴ γινώσκων τὸν νόμον, ἐπι-κατάρατοί εἰσι, "but this mob, or rabble, who believe Jesus, are accursed." Here we have a remarkable ellipsis, which is rightly attributed by Glass to the vehement emotion of the speakers. As to the expression ὄχλος, *mob*, *rabble*, it expresses a Hebrew phrase frequent in the writings of the Rabbins, אַרְבָּע, which (like the Latin *terræ filius*, with this exception, however, that *that* phrase merely has the sense of plebeian,) always denotes those ignorant of law,\* and illiterate. Numerous examples of this phrase are produced by Hammond, Lightfoot, Schoettgen, and Wetstein. By the νόμος is here meant the whole of the Jewish Scriptures, including the oral traditions, and the interpretations of the

that this intimates that those of the Great Council who inclined to believe in Jesus, were *Sadducees*. I think, with Doddridge, that there is no reason to believe that the Sadducees were inclined to receive the Gospel. Yet some of the Sadducees, as well as the Pharisees, went to the baptism of John.

\* It is well observed by Lampe, that the expression was applied not only to one who was merely ignorant of the law, but to one who would not learn of the Rabbins, and receive their traditions. This is plain from the following passage of Sota, fol. 22, 1. (cited by Schoettg.) Who is אַרְבָּע? Answer. He that doth not repeat the Krischma morning and evening together with his other prayers. Such is the opinion of R. Meir. But the wise men say: He who doth not wear the phylacteries. The son of Asaus saith: He who doth not wear fringes on his garments. R. Jonathan, the son of Joseph, saith: He who hath children, but doth not bring them up in the study of the Law. Others say: Although a man study the Law, yet if he doth not minister unto the learned, he is אַרְבָּע. In such contempt were these *terra filii* held by the *wise*, that they gave them the appellation of *dogs*, would not eat with them, and excluded them from all the more honourable offices of life. See the Rabbinical citations adduced by Lampe, who well compares this arrogance with the contempt so decidedly shown by the Gentiles towards those who had not been initiated into their mysteries. So Sappho ap Athen. L. 10. ὁ δῆμος οὐδὲν οὐτ' ἀκούων οὐθ' ὀρῶν, and Hor. Carm. 1, 3. Odi profanum vulgus et arceo.



Doctors. As to the term, ἐπικατάρατος, it is not so easy to accurately determine its force. Lampe observes, that it is constantly in the Sept. used for מרר, and has a peculiar emphasis in the threatenings of the Law, which denounced all sorts of punishment, both temporal and eternal, on its transgressors. So harshly (continues he) did these *wise* men deal with those who refused to deliver themselves over to their teaching. They were touched with no *pity* for them, no desire of recovering or saving them; but they simply abominated and denounced execrations against them. So Gal. 3, 10. (Lampe.) Kuinoel; however, on account of 9, 22. would interpret ἐπικατάρατος εἶναι to be cursed, excommunicated, anathematised, put out of the synagogue. "For (says he) this excommunication was accompanied with curses and maledictions: so that he who was ἀποσυναγῆγος was, therefore, ἐπικατάρατος. Hence these two words came to denote the same thing." But to this interpretation I cannot assent. Schleusner in his Lex. explains it *nullius esse pretii, worthless*, and cites Plutarch de Educ. ἀνθρώπους ἀσήμους καὶ καταράτους. So in our own language the word *wretch*\* denotes

\* H. Tooke has well traced the word from the Gothic *WPIKAN*, and the Saxon *Wpican*, to *persecute, afflict, punish, avenge*, &c. He has, however, failed in seizing on the primitive idea, which, if kept in view, will account for all the derivative senses, namely, *to break, crush, hurt*, which may be discerned in *wrack, wreck, and wraick*, *what is broken and thrown out by the sea*, as pieces of sea weed, wood, &c. But as what is *broken* and *crushed* becomes of little value, hence it may easily denote what is *refuse, vile*, as applied to both *PERSONS* (as the Icelandic *warg*, per metathesin for *wrag*), the Saxon *Wpæcia*, *an-exile*, and the English *wretch*, a vile and abominable person, or *THINGS*, as in the Scottish *wraik* or *wreck*, and the Danish *wrag, trash*. Hence the Scottish *wrig*, and our *wrigling* and *wreckling*, which denote a puny child, the worst of the family. As to the Gothic *WPIKAN*, and the Ang. Sax. *wrican*, they are evidently the same with the ancient and long since obsolete Greek verbs, *ράκω* and *ρήγω* (from whence *ρήγνυμι*) of which the Doric form was *ράγω*, from whence *ράκος*, *any thing broken*, and our *rag*. What proves the affinity is, that the W of the Gothic and Ang. Sax. answers to the *spiritus asper* in the Greek verbs. Hence the *derived* signification of *wrech, wretche, wreik, wraik, wrak*, (whence our *rack* and *ruin*) found in old authors, namely *hurt, injury, punishment*, are

both cursed and abominable; and, 2dly, *vile, refuse*, in which sense it occurs in Shakespear. But the Classical authority has not here so much weight as the Hellenistic. Besides, ἐπικατάρατος would seem a much stronger expression than κατάρατος, which is explained by Suidas κατάρας ἄξιος, *worthy of execration*.

50. The Sanhedrim had applied to Jesus the appellation of impostor, had declared that they would excommunicate him and his partisans, and they had even sought to put him to death. But now Nicodemus intercedes with his colleagues in his behalf, and pleads his cause: yet, in order to avoid misrepresentation, and the danger which it might carry with it, he does this cautiously and circumspectly: he neither excuses nor condemns Jesus. He acts, therefore, the very part of Diodotus in his inimitable oration ap. Thucyd. 3, 42—46. where, among other expressions, occurs the following: ἐγὼ δὲ παρήλθον οὔτε ἀντεράων περὶ Μιτυληναίων οὔτε κατηγορήσων. Kuinoel thinks that νυκτὸς savours of a gloss: but I see no ground for the supposition. The words νυκτὸς πρὸς αὐτὸν are in the MSS. read in various order. This, however, has plainly arisen only from the carelessness of the Scribes. The αὐτῶν must be referred to the preceding ἄρχοντες in

easily traced. The phrase '*wreak our rage, vengeance,*' admits of a similar explanation: though, in Shakspeare, *wreckless, heedless*, ought (I think, with Dr. Johnson) to be written *reckless*; since it comes from the Ang. Sax. *reck-an*, and the German *reck-en*, *to stretch* (from whence our *reach*) from whence may be derived our word *rack*, i. e. upon which any person, or thing, is stretched. These words *reck-an* and *reck-en* seem cognate with the Greek ὀρέγω *to stretch out*, whence comes ὀργή, whence, by *metathesis*, comes our *rage* (and not from *rabies*, as the Etymologists tell us) and the Hungarian *harag*. Our word *wrath*, which is equivalent to *wrag-eth*, comes from the above source. Thus the Stoics defined it ὀρεξις ἀντιλῃψήσεως, *desire of retaliation*. Nor does our word *anger* (as some Etymologists tell us) come from ἀγγρίζω, but from *ango*, *to vex*, and therefore signifies that which *vexeth*; for the *er* is equivalent to *eth*. So ὀργή is well defined by Aristotle, Rhet. 2. ὀρεξις μετὰ χύπης, namely, the grief we feel at an injury.

ver. 47, the pronoun, here, as often, having regard to a more remote antecedent. See John 8, 44. Hebr. 12, 17.

51. *μη ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον.* *Κρίνει* is put for *κατακρίνει condemn*, pass sentence upon. See Mugo on Eurip. Med. 654. *Τὸν ἄνθρωπον* is rendered *quempiam, a man*: but this does not represent the force of the article, which involves an ellipsis of *κρινόμενον (the accused) person*, which must be taken out of *κρίνει*. 'Εὰν *μη ἀκούσῃ*, &c. i. e. hear what he has to urge in his defence, (as is commanded in Deut. 17, 8. 19, 15.) and examine the proofs of his offence. Wetstein compares Eurip. Heraclid. 180. *τίς ἂν δίκην κρίνοιεν, ἢ γνώῃ λόγον, πρὶν ἂν ταρ' ἀμφοῖν μῦθον ἐκμάθῃ σαφῇ*; and several other passages, which, however, only signify that a judge should hear *both* sides. See Doddridge.

52. *μη καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ*; i. e. are not thou of (the) Galilee (party), or of the Galilæan party. They mean thus to insinuate that Jesus had no other partisans than Galilæans.

52. *ὅτι προφήτης ε. τ. Γ. οὐκ ἐγήγερται.* The commentators are here not a little puzzled to reconcile this with the fact that Galilee had produced four, or, perhaps, five great Prophets, as Jonas, Naham, Habakuk, Amos, and, as some indeed maintain, Elisha. Most resort to the expedient of ascribing this to the ignorance, forgetfulness of the Priests, or the hurry of anger. So Doddridge and Campbell, the latter of whom translates, "Prophets come not out of Galilee," and remarks that men, when their passions are inflamed, are not wont to be accurate in their expressions, or distinct in recollecting, on the sudden, things which make against them; and that, therefore, this expression of the Pharisees, whom prejudice, pride, and envy, concurred in blinding, needs not appear so surprising to us. This, however, appears little satisfactory. Ignorance of the common details of Scripture, or the birth place of its writers, cannot, with any probability, be imputed to the

Doctors of the Sanhedrim. Some would read *ἐγεί-  
 γεται*, with several MSS. and Nonnus. But the  
 authority of Nonnus (as I before observed) is, in a  
 matter of this kind, of no weight, and the reading is  
 manifestly a gloss. Others, as Knatchbull, Bp.  
 Pearce, and some German critics, take *προφήτης* to  
 mean the Messiah. But this would require the  
 article, *ὁ προφήτης*. Besides (as Campbell observes)  
 here it would hurt instead of mending. Admit that  
 Jesus had been but a Prophet, and not the Messiah,  
 was there no crime, or was there no danger in form-  
 ing a plan to destroy him? By such a correction;  
 one would make them speak as if it were their  
 opinion that they might safely take the life of an  
 innocent man, even though a prophet of God, if he  
 was not the Messiah. The reason of their mention-  
 ing a prophet was, because our Lord, by pretending  
 a divine commission, had classed himself among pro-  
 phets, and, therefore, had given reason to infer,  
 that if he was not a prophet, he was an impostor, and  
 consequently merited the fate they intended for him.  
 For the law, Deut. 18, 20. had expressly declared  
 that the prophet who should presume to speak a  
 word in the name of God, which he had not com-  
 manded him to speak, that prophet should die.  
 Now they had, on their hypothesis, specious ground  
 for making the remark, as it served to vindicate their  
 designs against his life. But the whole of their  
 argument is marred by making it *the Prophet*; for  
 our Lord was not yet understood to have publicly  
 and explicitly declared himself the Messiah.”  
 (Campbell.) Perhaps the difficulty may best be re-  
 moved by availing ourselves of that latitude in which  
 the preterite admits of being taken, and which not  
 unfrequently refers to what is *customary* during a  
 period not long past. The prophets of the Old  
 Testament had all lived seven or eight hundred  
 years before. Now the Pharisees merely advert  
 to what had been usually the case at a comparatively  
 recent date, namely, since the country had borne

the name of Galilee. This sense is well expressed by the gloss. (for such it is) *ἐγείρεται* in many MSS. and Nonnus. Dr. Owen most injudiciously reads *ὁ προφήτης* — *ἐγείρεται*, thus adopting a manifest gloss, and a reading supported by no MS. As to *ἐρεύνησον*, it does not necessarily imply 'search the *Scriptures*,' as it is usually interpreted, but simply *enquire*. So 1 Pet. 1, 11. The formula occurs also in 2 Kings 10, 24. Thus Kuinoel supposes an enallage of preterite for present, which, he says, is very frequent in St. John. Semler and Kuinoel also think that the Pharisees did not speak with reference to the time when the Messiah was expected to appear. But this would be a rather harsh supposition, whereas the principle which I have above suggested, affords a very satisfactory solution.

53. *καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκον αὐτοῦ*. By this (says Lampe) it seems to be hinted that the meeting was broken up, *re infecta*, without any thing being concluded upon; probably on account of the evening sacrifice. For at the time of evening, as we are told by Lightfoot, it was usual to break up all meetings, and adjourn all business. So Cocceius informs us (from Maimonides) that though the *lesser councils* sat only to the sixth hour of the day, yet the great Sanhedrim sat to the time of the evening sacrifice. I cannot, therefore, assent to Doddridge, that there is reason to infer from these words any abruptness in the mode of breaking up the assembly.

#### CHAP. VIII.

The narration of the woman taken in adultery, which occupies ver. 1—11, has to many critics seemed spurious, or at least dubious. Others, on the contrary, have endeavoured to prove its genuineness by various arguments, which I will briefly but distinctly detail, not omitting to state those which have been urged in support of the contrary opinion.

Of those commentators who have impugned its authority are Erasmus, Calvin, Beza, Grotius, Le Clerc, Wetstein, Semler, Schulz, Morus, Haenlein, Wegscheider, Paulus, Schmidt, Rosenm., and some others mentioned by Wolf and Koecher. Its genuineness has been strenuously defended by Mill, Whitby, Heumann, Michaelis, Storr, Langius, Detmers, and especially by Staudlin in an able *Prolusio*, or *Dissertation*, on this subject. Gotting. 1806. Those who think it supposititious, use arguments partly *internal* and partly *external*, the principal of which I will now bring forward, together with what has been urged in refutation of them.

#### A. INTERNAL ARGUMENTS.

The story itself is little probable: for, 1. One does not see how the Pharisees and Lawyers, who had taken counsel to put Jesus to death, and had sent officers to apprehend him, could propose to him an interrogation so calculated to do him honour, as far as respected the Law, and thus constitute a private man judge of an adulteress, whom it would have been proper to have brought to public trial and judgment. When they at other times propose an interrogation to Jesus, either they support the character of Judges, (as in Matth. 2, 23.) or they send their disciples; or only one proposes the question. See ver. 35. (Paulus.) Answer: But those who interrogated Jesus were *not* Judges and Magistrates; at least; they are not represented as the chief Priests and Pharisees (as in 7, 45.) but Scribes and Pharisees, as in 8, 3. and thus there is no necessity for supposing them to have been of the Sanhedrim. They were rather (as it seems,) *private persons*, and came forward as the *accusers* and *witnesses*, to whom Jesus, at ver. 7. says, "He that is without sin among you, let him first cast a stone at her:" which was principally the office of the witnesses. (See Deut. 13, 10, 17, 7 Josh. 7, 25.) Nor did they intend to propose any question by which they might do him honour, but for the purpose of insult, and to tempt him, by making him judge of the adulteress." (Staudlin.)

2. It seems to Semler and Oertelius improbable that the crime should have been committed at the *end of the Festival*, and that the Pharisees, who were so extremely observant of ceremony, should have instituted the process, or brought the woman into the court of the Temple at *this* time. But (as Hezel and Staudlin have observed,) the very festivity and company, brought together, might afford opportunity to the crime. Besides, the affair was transacted on the day after the Feast of Tabernacles (see 7, 57. compared with 53. 8, 1 and 2.) i. e. as it seems, (see the note on 7, 37.) on the day which followed the eighth and last day of the Feast. But, even if 7, 37.

could be proved to refer to the *seventh* day of the Feast, and therefore, that the one on which the Pharisees brought the woman for trial were the *eighth* of the Feast, it would only follow that the Pharisees, in the accomplishment of their insidious designs against Jesus, neglected every other consideration. It appears, however, from Num. 15, 34. that it was permitted by the Law to apprehend any one on the Sabbath day.

3. The interrogation (say they) proposed to Jesus, was by no means captious. Jesus had never objected to the *Mosaic Law*; he had only rejected the *traditions* of the Pharisees: nay, rather he had publicly declared that he came not to abrogate the Mosaic Law. (See Matth. 5, 17. seq.) He might therefore have answered, that he came not as a Teacher, in order to abrogate the Mosaic Law, but to establish it. If, therefore, he had approved of the Mosaic Law respecting the stoning of an adulteress; if he had told them that an adulteress, according to the Law of Moses, ought to suffer death, but that she must be brought to punishment, with the *concurrence* of the Roman Procurator (see the note on Matth. 26, 66.) there would have been nothing for Jesus to fear, either from the Romans, or from the Jews. (Le Clerc, Wets. and Paulus.) To this objection various answers have been made. Let us suppose (says Staudlin,) that we can by no means decide *what* there was of captiousness in the interrogation of the Pharisees, the truth of the story is not destroyed. For it may be supposed that the craftiness of the question lies concealed in some circumstances unknown to us. But it is not difficult to conjecture what was the design of the Pharisees. For we do not enquire whether Jesus was accustomed to censure the Mosaic Law, or whether only the traditions engrafted upon it: but the question turns upon *this* pivot, whether the Pharisees entertained an *opinion* that he would contradict the Mosaic Law. They might *expect* that Jesus, who, according to their ideas, had violated that Law in a point which respected the observance of the Sabbath, and defiled himself by associating with publicans and sinners, would, perhaps, contradict the injunctions of Mosaic Law, in a point which respected the punishing adultery with death. It may, therefore, be said that the Pharisees looked for this, and that if Jesus had, contrary to their hope and expectation, approved of the Law, would have derided him as making himself equal with Moses, by pretending to confirm his law (Staudlin); who subjoins another and yet more probable mode of judging concerning this passage; namely, since *stoning* was not among the capital punishments of the *Romans*; but was abhorrent from their customs, the Roman Procurator, whose sanction was requisite, would not have permitted that an adulteress should be put to death by *stoning*; for this punishment was never inflicted with the assent and consent of the Procurator, but only, contrary to his intent, by the *people and the Zealots* (as in Acts 7, 54.) or without his knowledge. (See Jos. Ant. 20, 9. and Euseb. H. E. 2, 23. as also Grot. and Heuman in loc.) The Jews, however, understood (and rightly,) the Mosaic Law as authorizing the punishment of stoning now under our consideration, and therefore, not only the people, but the Sanhedrim sometimes made use of this privilege of putting to death by stoning, as what was granted to

them by God himself, through the medium of Moses. Now if Jesus had *confirmed* the law, the Pharisees might have accused him to the *Procurator* of civil disobedience and sedition; or, if he had *receded* from the Law of Moses, have brought a charge against him to the *people*, and represented him as *betraying their liberties*. Now, although I cannot assent to Staudlin, that the Roman Procurator never permitted the stoning of an adulteress, or a blasphemer, by the Jews, since it is very probable, that in *religious criminations*, they left the Jews a power of inflicting capital punishment, and therefore, stoning (see the note on Matth. 26, 66. John 19, 7.) yet I willingly accede to the position which he lays down (from Gusset and Wetstein,) namely that the Pharisees here mentioned were *Zelotæ*, i. e. *private persons*, who, without waiting for the sentence of the Judge, were accustomed to execute justice on persons *detected in the act* of committing any crime, in order, by so doing, to make an example of them. See Num. 25, 6. and Schl. Lex. in v. If it be admitted that these were *Zelotæ*, or rather *persons who assumed the character of Zelotæ*, many difficulties will be removed. Now, if Jesus had denied that an adulteress was to be punished, those men would have said, that by this impunity an indirect encouragement was afforded to sin, and that a zeal for religion and the Mosaic Law, was disapproved of by Jesus; that he was a *favourer of adultery*. But if he had pronounced in the *affirmative*, he would have incurred the imputation of encouraging the violence and crimes of the *Zelotæ* and seditious, which the Roman Governor (who acknowledged none of their pretensions,) endeavoured to suppress. The question, therefore, proposed by these Pharisees, who assumed the character of *Zelotæ*, was altogether a *captious one*. Paulus, indeed, objects that it was not permitted to the *Zelotæ* to punish any delinquents, except at the moment when the crime was committed, and, therefore, *such* could not have brought the woman to Christ, to ask his opinion of the punishment. But (as Staudlin observes,) the question is not what was *by law permitted*, or *forbidden* to the *Zelotæ*, but what was *in fact done* by them. They probably did not always use their privilege, nor always keep within the bounds permitted by law or custom. Those *Zelotæ* who caught the woman in adultery, perhaps, did not chuse to use their right, in order, thereby, to seek an occasion of entrapping Jesus.

Others, as Michaelis, Rosenm. Stolz, Eckerman, who do not take these persons for *Zelotæ*, suppose that the Pharisees meant to accuse Jesus, either as a contemner of the Mosaic Law, if he had *receded* from its sentence, or, if he had approved of it, as harsh and unmerciful; nay, as promulgating decisions at variance with the opinions of the Jewish Doctors: for (say they,) many of those Doctors, in such a corruption of morals, seem to have been of opinion that adultery ought not to be punished with death. But this *diversity of opinions* respecting the punishment of one *taken in the fact*, cannot be established by any certain proofs.

4. The Pharisees at ver. 5. appeal to the Law of Moses, and maintain that it is there ordered, that the adulteress shall be stoned with *stones*. But this law is not there found; for in Lev. 20, 10. Deut.



22, 23. there is simply punishment of death ordered, but no particular *kind* is specified. Now, in such a case the Rabbins (as we find from the Mischna,) directed that strangulation was to be understood. And, as to Deut. 22, 24. the punishment of *stoning* is denounced against an unfaithful sponso, or betrothed woman. But, here, it is a wife taken in adultery. Therefore these Lawyers have spoken what can be reconciled neither to the Mosaic Law, nor to the Rabbinical interpretation of it." (Wets. Semler, Morus, and Paulus.) But, as Michaelis has satisfactorily proved in these passages of Leviticus and Deuteronomy, by the *punishment of death* is to be understood *stoning*. Thus also, in Exod. 31, 14. 35, 2. punishment of *death* is denounced against a violator of the Sabbath; but in Num. 15, 32 and 34. such an offender is related to have been *stoned*. (Compare also, Ez. 16, 38, and 40.) Nay, even if Moses, in those passages of Leviticus and Deuteronomy, had not, by the punishment which he ordered, meant *stoning*, yet later customs seem to have made it such. Besides, the authority of the Mischna is of little weight in points which regard Jewish manners and customs that prevailed before the destruction of Jerusalem. Of far greater authority, as well as antiquity, is *this story*, which, if it were admitted not to come from John, yet can be proved to have had a place in his Gospel long before the Mischna was formed. Besides (as Staudlin observes,) there is no reason why we should not, (with Selden, Lightfoot, Lampe, Heumann, and others,) suppose the woman here mentioned to have been an unfaithful spouse. Against such a one, the Mosaic Law denounced *stoning*; and γυναίκα, woman, is used both of a wife and a sponso, or even a puella. See Schl. Lex. and the note on Matth. 1, 16. Thus, Philo. p. 608. calls this infidelity of the betrothed εἶδος ποίχειας, a sort of adultery. Nor, probably, was that opinion peculiar to him; though others account it a kind of middle offence between fornication and adultery. And, as to her guilt, of it there can be no doubt; her very silence admits this.

5. Jesus, who at other times readily answered captious questions, now, although there was no danger, and the answer was in *promptu*, wrote with his finger, using an action which denotes hesitation, and a wish to take time for consideration. (Beza, Wetstein, and Paulus.) To this, it may be answered, that if Jesus had written any thing which regarded them, they would not have urged him to answer to the proposed question; but would either have raised a new debate on this writing, or have withdrawn. Nor was it the *writing*, but the *words* of Christ, that put them to shame, so that they were glad to make an abrupt retreat. We are, I think, bound to accede to the opinion of Euthymius, Maldonati, Erasmus, Schmid, Lampe, Rusius, Heumann, Moldenhauer, Kypke, and others, who maintain that Jesus traced no *significant* characters on the earth. The circumstance is exactly paralleled by one in Ælian, V. Hist. 14, 19. who relates, that a certain Philosopher, who did not chuse to answer to a question proposed to him, wrote on the wall, i. e. traced marks, or characters, as in Virg. Æn. 1, 478, *versâ pulvis inscribitur hostiâ*. Γράφειν, too, very often signifies *pingere*,

*lineas ducere.* It was too, a custom with the Jews, when any disagreeable matters were brought forward, to which they wished not to answer, either by affirmation or negation, to employ themselves in writing something, as if otherwise engaged. This has been proved and illustrated by Schoettgen, Hor. Heb. in loc. Jesus, therefore, (says Staudlin,) did not avoid the answer through timidity and hesitation, but by these words meant to signify that he had nothing to do with a civil cause; that he did not wish to act as Legislator or Judge, nor to magisterially decide between the Laws of the Jews, and those of the Romans. In this view, *silence* was the most *emphatic* and appropriate answer. Thus, Plutarch 1. p. 532. (cited by Kypke,) τὴν σιωπὴν ὁ μὲν Εὐριπίδης φῆσι τοῖς σοφοῖς ἀπόκρισιν εἶναι.

6. The reply of Christ at ver. 7. ὁ ἀναμάρτητος ὑμῶν, πρῶτος τὸν λίθον ἐκ' αὐτῇ βαλέτω, *he that is without sin among you, let him first cast a stone at her*, seems little apt. For it is not necessary that a Judge, or a witness, accuser, or prosecutor, be free from sin. It is enough that they can prove, on good grounds, the existence of the crime for which they prosecute the accused person. (Le Clerc, Wetstein, Semler, and Paulus.) But, it must be first remarked, that in the present passage, the words of Christ have respect to *similar* sin, namely of adultery and whoredom, not of freedom from sin in general. That ἀμαρτάνειν is especially used of the sin in question, is well known. See the note on Luke 7, 37. and so infr. 11. μηκέτι ἀμαρτάνετε. So in Matth. 12, 39. our Lord calls this very nation γενεὰ μοιχαλῖς. "Ye adulterers and adulteresses, knew ye not, &c. 2 Pet. 2, 14. "having eyes full of adultery, and that cannot cease from sin." Mark 8, 38. in this adulterous and sinful generation. So Maimonid. in Sotah. cap. 3. "From the time that adulteries were multiplied to a most shameful degree, in the time of the second Temple, the Sanhedrim put an end to the ascertaining of adultery, by bitter waters." Again, it is clear (observes Staudlin,) that Christ (who did not make his answer to Magistrates, but to Zelotæ and hypocrites,) did not by these words mean to prescribe any rule to be observed in a court of justice, nor did he speak of the right and office of a legitimate Judge, or witness; but declined this as a thing with which he had nothing to do, and rather seized this occasion, as a *moral Teacher*, of rebuking and correcting the Pharisees, and admonishing them of their own sins. In this view, we may appositely cite Cic. in Varr. 3. Vis corruptorem aliquem vel adulterum accusare? Providendum diligenter, ne in tuâ vitâ vestigium libidinis appareat. Etenim non est ferendum accusatoris, qui quod in altero vitium reprehendit, in eo ipsa deprehenditur. See the note on ver. 11.

7. Is it credible that all who had brought the adulteress, especially the Pharisees of sanctimonious appearance, were adulterers, and that they departed through shame and consciousness of guilt; admitting, by their *departure*, that they were not blameless? (Le Clerc and Paulus.) But Christ's address was only meant for the witnesses, whose office it was (according to what was ordained by the Law,) to cast the first stones. Moreover, in order to conviction, it was necessary that the person accused should have

been detected in flagrant offence, by *two witnesses at least*. For that the Law of witnesses, in Deut. 19, 15. (see Matth. 18, 16.) extended to *women also*, we learn from the Rabbinical writers (see Wagenseil ad Sota, p. 31.) and, indeed, from the history of Susanna. It is not, therefore, necessary to suppose that a *great number* of witnesses was present. Certain it is that morals were then exceedingly corrupt, especially among the higher classes, and adulteries frequent. Those witnesses, it seems, touched by conscious guilt, and fearing lest their hidden sins should be set forth by Jesus, (who they perceived was not ignorant of them,) prudently withdrew, amidst the hisses of the people; and, since they neither had the will nor the power to defend themselves, did not care to take the woman away with them. The others also, who had accompanied these witnesses, readily followed them, full of shame and vexation at having had any participation in such an affair. Afterwards, however, they would probably pretend that they had departed only because they perceived that Jesus would not make any direct reply to the proposed question.

8. It is not probable, considering the frequent resort to the Temple, of people attracted thither by novelty and curiosity, that Jesus would be (as we read at ver. 7.) left alone with the woman. (Beza, Semler, &c.) To this, it may be replied, that what we read in ver. 9. is only meant of the woman's accusers, and that Jesus is only said to have been left alone *in respect of these*; nor is it thereby denied that others were present, as, for instance, the disciples and hearers. That Jesus was not left *quite alone* is plain, since the woman is said to have been left standing, ἐν μέσῳ, scil. τοῦ λαοῦ.

9. Those who regard the passage as spurious, appeal to the dissimilarity of the style. "For (say they,) that of St. John is particularly *simple*, whereas this is somewhat *ornate*." But it is not easy to discover in what the ornament consists, or how it is greater than that of some other passages of the Gospel; as, for instance, the preface, or introduction.

10. "If this story be removed, Chap. 8, 12. seqq. will be connected with 7, 52. &c." (Wets.) But this is a very weak link in the chain of argument, and may be easily broken. See Staudlin, ap. Kuinoel.

#### B. EXTERNAL ARGUMENTS.

1. The story is omitted in the best MSS. A. B. C. L. E. S. 24, 109. 161, 166, &c.; and is noted with asterisks, or obelisks; as 4, 8. 14, &c. Other MSS. have it at the end of the Gospel. Others again, insert it after 7, 36. In one or two, it is read at the end of Luke 21. The story, is indeed, found in D. G. H. K. M. V. and other MSS. more recent, and of less moment; (see Griesb.) but D. which is referred to the Western recension, has not unfrequently apocryphal additions: and the *Uncial* MSS., except D, belong to the Constantinopolitan recension, and are corrupted with many modern readings. (Griesbach and Paulus.) To this Staudlin replies, that the number of those MSS. which have the story, is far greater than those which omit it. A judgment must, however, be

formed, not from the *number* only, but the *weight* and excellence of MSS., and the consent of different recensions. Now, as far as regards the Uncial MSS., in which this portion is omitted, among them ought not to be reckoned the A, (i. e. the Alexandrian MSS.) since it has lost two leaves, namely all that portion of the Gospel, from John 6, 50. to 8, 12. Wetstein indeed, judging (as he says,) from the number of lines, or words, which were probably contained in the two last leaves, compared with the average number contained in the rest, thence collects that the verses were not there. But the conclusion is uncertain; since no calculation (*within so small a portion*;) can be made of what was *certainly*, or even *probably* contained in the four lost pages. Even C is defective from 7, 3. to 8, 34. Therefore, of those which omit it, none can safely be urged in testimony, except B, (i. e. the Vatican,) and L, excellent MSS. indeed, belonging to the *Alexandrian*, or *Eastern* recension. But the passage is found in D, (i. e. Cod. Cant.) the most ancient MS. that has come down to us, and which Critics refer to the *Western* recension: though they do not deny that it contains many Alexandrian readings. As to the apocryphal additions, occasionally found in this MS., they are very far shorter than this passage, and are usually *mere glosses*. Even K and L are reckoned by Griesbach, among those MSS. in which *Constantinopolitan* readings prevail, though with the admixture of many *Alexandrian*, or *Western* ones. Here, therefore, we have the consent of the Western and Constantinopolitan MSS., as also of those which contain many Alexandrian readings. If any one requires (says Staudlin) the express agreement of the Alexandrian recension, I refer him to the ancient versions belonging to that recension, in which the passage is found; as, for instance, the *Æthiopic* and *Armenian*, not to mention others, which have it in *most*, though not in *all* the MSS. and editions. But, as to what may be collected from ancient versions, considered, alone, it leaves the authority doubtful, and does not enable us to determine the point either way. Among the MSS. which *omit* the passage, ought not simply to be reckoned those in which it is marked with an *obolus*, which is only, at most, an indication of *doubt* (arising from *variation* in copies,) not of *rejection*. Nor are those MSS. which have it at the end of the Gospel, to be numbered with those that wholly *omit* it; since the scribes do not deny that it belongs to the end of the seventh Chapter, if it be genuine—a point on which they determine nothing. Those MSS. too, which insert the story in *another place* (as, for instance, at John 7, 36.) are to be referred to those who *did* find it in their Archetype, though at the end of the Gospel, and *inserted* it, though at the wrong place. On this same principle, we may account for the insertions which are made at a *wrong place*, or *repetitions* of it, as in Cod. Leicest. As to those scribes who have here left an *open space* (whether large enough to contain it, or not,) as in L, they *thereby* shew that they know of it, and found it in *some* MSS. though they reject it.

Here it is objected by some, that, as to the testimony of the Fathers, who had the use of the most ancient MSS., many of them do not mention the passage, and some speak of it but doubtfully.

Of the former class (say they,) are Origen, Apollinaris, Theodorus, Mopsuestenus, Cyril, Chrysostom, Basil, Cosmas, Nonnus, Theophylact, Catenæ Ed. and all the MSS., Tertullian, Cyprian and Juvenius. Euthymius too, a Commentator of the eleventh century, remarks, that it is indeed read in the received text, but omitted in many MSS., and that its authority is suspected." Answer: But (says Staudlin,) the passage is found in Tatian's Harmony of the Gospels, and Ammonius, T. 2. p. 2, 3. In the work called *Constitutiones Apostolicæ* (formed by an Eastern Bishop of the third century,) mention is made of the story. Ambrosius, too, Hieronymus, and Augustin, all notice it. The early Greek Scholiasts also make mention of it, as existing in *ancient copies*. (See Wets.) Now, with what probability can it be shown that all the persons here mentioned used only such MSS. as had the text of the Evangelist corrupted with later additions? Of the Fathers who are said to omit the passage, those only can be taken into the account who had in their writings *any occasion or need to cite or explain it*; for these alone can be thought to have been ignorant of it, or rejected it as spurious. Therefore, Tertullian, Cyprian, Juvenius, and Basil, are not to be reckoned. As to the Commentary of Origen on St. John, it has come down to us in a very mutilated state; and in his Commentary is wanting not only what may have been written on this passage, but on the whole of the fifth, sixth and seventh Chapters, as also Ch. 8. as far as the nineteenth verse. Nor does it follow from the *silence* of Chrysostom, that the story was not contained in the Antiochian copies, for perhaps the pious orator did not think it advisable to expound the story to a people (as we find from his homilies,) prone to adultery. Besides, Chrysostom has also passed over many other parts of the Gospel of St. John. Finally, Nonnus, in his metrical paraphrase, does indeed omit the passage; but he also omits other passages of the sacred text, whose authenticity is indubitable.

Objection 2d. If this passage be genuine, it has been either *accidentally* or *purposely* omitted in so many copies. The *first* is very improbable; and as to the *second*, though we are told that the omission may be traced to a fear of encouraging vice, yet of that fear there are few vestiges in ancient writers. It is probably an insertion introduced from some Apocryphal gospel; as, for instance, the *Evangelium secundum Hebræos*. Answer: But (as Staudlin well observes) reasons may easily be given *why* there should have been found some who threw out the story; but not one probable one *why* any should have *introduced* it. They found there, it seems, many difficulties, to them almost inextricable, and fancied they saw something hardly reconcileable with the wisdom of Jesus. They, it seems, especially stumbled at *this* circumstance, namely, that Jesus did not pass a severe condemnation on the adulteress, or, at least, feared lest any, concluding from thence an impunity to the crime, should have been encouraged in its commission. They *therefore* directed it not to be read in the congregations. Hence it would be omitted in the *Lectionaria*, and finally in the *MSS.* of the Gospel. On the same principle the Fathers chose to *pass* it over in

their homilies, which had led to a false suspicion that they had it not in their copies. That it was omitted for *these reasons* is plain from Ambrosius's second Apology for David, Opp. T. 4. p. 395. ed. Erasmus, and Augustin against Faustus, 22, 25. in a treatise on adulterous marriages, 2, 6, 7. That the Armenians, as we learn from Nico, did not think proper to have the passage read in the congregations, *lest it might have a dangerous tendency*, and therefore rejected it, has been before remarked. Those who contend that this passage was foisted in from the *Evangelium secundum Hebræos*, or from some other unknown and Apocryphal gospel, ought to account for its being inserted in *this* place of the Gospel, in which it is found in most MSS. This, however, they cannot do.

3. The great variety of readings is a strong argument against the authenticity of the passage. (Beza, Semler, Morus, Paulus.) But none of the various readings have made any alterations in the story itself, to render it more credible. Those who maintain that it is spurious can no more account for the variety of readings than those who defend its authenticity, Schmidt, in his Einleit. in d. N. T. Th. 1. p. 159 seq. endeavours to account for this by saying that the story was originally written in Hebrew, and belonged to the *Evangelium secundum Hebræos*, and that the various readings are nothing more than the various Greek translations of this Hebrew story. But the greater part of the various readings cannot be derived from that source. Nothing certain, however, can be determined on this point. One thing only is certain, namely, that the number of various readings does not prove that the story is supposititious. (Staudlin.)

The story, therefore, of the adulterous woman, though it is brief and concise, and our Evangelist seems to have here (as elsewhere) omitted some circumstances, which, if added, would have thrown greater light on it; yet since it contains nothing improbable or incongruous, since the difficulties met with in it are not inextricable, since its omission in many MSS. may be accounted for on good grounds, and since it is found in ancient MSS. of various recensions; I can by no means assent to those who are of opinion that this portion is not genuine. I am inclined to agree with Staudlin, the able defender of this passage, who maintains that this portion may be defended with arguments far stronger and more numerous than it can ever be impugned. (Kuin.)

The Editor has much pleasure in laying before his readers the above able and (as he thinks) convincing defence of this narration by the learned Staudlin and Kuinoel: though, indeed, for much of the matter they are indebted to an elaborate Dissertation by the erudite and indefatigable Lampe, from which (especially as the present annotation has extended to such an unusual length) it is the less necessary for the Editor to adduce any thing; and he must be content to refer his readers to that Dissertation, as well as to Selden Ux. Heb. 3, 11. Ichberg. diss. 9. de historiâ adulteræ, sect. 1. p. 3. seq. Fabricius Codice Apocr. N. T. tom. 1. p. 356. seq. Simon, in his Histoîr. Crit. and the excellent remarks of Dr. Whitby, Mill, and Bp. Pearce. The reader who has well weighed the arguments adduced, will know how to appreciate the dogmatical decision of

Dr. Campbell (unaccompanied, as it is, with proofs) that "there are some strong *internal* presumptions, as well as *external*, against the authenticity of the passage." Now those presumptions, with the most able *management* on the part of Beza, Wetstein, Semler, Le Clerc, Paulus, &c. are manifestly weak, when compared with the arguments for the authenticity of the passage, which bears as much of the stamp and impress of truth, as any other in Scripture. Our Saviour's answer (which is extremely parallel with that on the payment of tribute money,) carries with it a wisdom scarcely exceeded by any which he displayed on any other occasion, and such as would be in vain sought for in the answers returned by the wisest Philosophers in similar circumstances, as recorded by Xenophon, Diog. Laertius, and others. Indeed, I do not hesitate to maintain, that even if it could be *proved* that the *narrative* did not come from the pen of the Evangelist, still the reality of the facts might be supported from the high antiquity of the story, and its *strong internal proofs*. The reality of the facts seems admitted by Grotius, Rosenm. and perhaps Beza. It seems (says Grotius,) to have been originally written, neither by Matthew in his Hebrew Gospel, nor by John in his Greek; but because these, and the other Apostles, had frequently related this story *vivâ voce*, was subjoined by the Nazarenes of Palestine to this Hebrew Gospel, was subjoined by Papias and the Disciples of John to that Evangelist's Greek Gospel, and approved by the Church, so that it may be proved, by certain testimony, to have come from the Apostles." Calvin, too, though he is said to have rejected the passage, admits that in the story there seems to be nothing unworthy of the Apostolic Spirit. The principal cause of its omission was, doubtless, first the unreasonable exception taken against it by the ignorant, and (as Doddridge observes,) a mistaken apprehension that some circumstances in the story were indecent, and an excessive rigour with respect to those who had fallen into this truly detestable crime. Hence, we may account for its having been passed by in the Ecclesiastical readings, for its omission in the *Lecttionaria*, and consequently the MSS. of the whole Gospel. Dr. Doddridge assents to the reasonings of those who defend the authenticity of the passage. He declines any critical examination of the general question: but his observations on some particular expressions as they occur, are written with his usual good sense, sound judgment, and pious feeling. Lampe animadverts on the *inconsistency* of Beza, in disputing the genuineness of the passage, and then commenting upon it in such terms as *suppose* its Divine inspiration: which appears especially from some remarks in the unpublished Commentary inserted in the Annotations of Lampe. This proves (says Lampe,) that he was not very positive in his opinion. But, with deference to the learned Commentator, may we not suppose, in vindication of this venerable Theologian, that as these manuscript remarks were evidently written long after the publication of his New Testament, he had probably seen reason, late in life, to abandon his earlier opinions on the genuineness of this narrative; and either was persuaded of the authenticity of the passage, or adopted an opinion similar to that of Grotius, which *supposes the narrative to be substantially true*?

1. ἐπορεύθη εἰς τὸ ὄρος τῶν Ἐλαιῶν. See the note on Matt. 21, 1. Jesus was accustomed, when sojourning at Jerusalem during the festivals, to depart by night from the city, and return to Bethany, a town situated at the foot of the Mount of Olives. See Matt. 21, 17. Luke 21, 38. 22, 39. (Kuin.) Lampe observes that we nowhere read of Christ's occupying even a *lodging* at Jerusalem, or passing the night there.

4. αὕτη ἡ γυνὴ κατειλήφθη ἐπαντοφώρῳ μ. The student will observe the Attic augment perfect, κατειλήφθη for κατελήφθη. See Kypke on this passage, and also John 1, 5. The verb answers to the Heb. שָׁבַת as in Num. 5, 13, of a woman brought to drink of the bitter waters. In ἐπαντοφώρῳ, or, as it should rather be written, ἐπ' αὐτοφώρῳ\* there is an ellipsis of πράγματι. So Diodor. Sic. 2, 28. μνησθείσης αὐτῷ τῆς πράξεως αὐτοφάρου. In ἐπαντοφώρῳ it becomes a sort of adverbial phrase. The expression is used properly of thieves caught in the act of stealing, or with the stolen property upon them. So I understand the words of Hesych. ὁ ἐπ' αὐτῷ τῷ κλέμματι εὐρεθεὶς ἔτι κατέχων αὐτό, where I would read εὐρεθεὶς ἢ ἔτι. The ἢ seems to have been absorbed in the similar letter which follows. But the phrase is also used, and indeed more frequently, of those who are detected in the act, or commission, or manifestly convicted of any flagrant crime, especially such as are usually perpetrated in secret, and, as it were, furtively. With it was commonly associated λαμβάνειν and its derivatives, or such other verbs as signify *detection*, or *seizure*; as κρατέω, εὐρίσκω, ἀλίσκω. To the examples of Elsner and Wetstein I add Liban. Or. 569. B. καὶ νόμου κειμένου, τὸν λαμβανόμενον ἐπ' αὐτοφώρῳ μοίχον ἀποκτείνυσθαι. The stu-

\* It is almost always written ἐπ' αὐτοφώρῳ by the Classical writers. See numerous examples in Wetstein. So Pollux 8, 69, says: ἐπὶ μὲν οὖν τοῦ ἀντικρυς ἐλεγχθέντος εἰρήσεται, ἐπ' αὐτῇ τῇ φώρῃ, ἐπ' αὐτοφώρῳ, ἐπαντοφώρως ἐλήφθη, κατεφωράθη (where see the notes of the Editors). He evidently does not authorize ἐπαντόφωρος.



dent will observe that φῶρ (whence the Latin *fur*) is derived from the preterite middle of φέρω, and signifies *he who carries any thing off*. The verb is here united with μοιχευομένη. So in Plutarch de fluviiis: φάσις τὴν μητέρα μοιχευομένην ἐπ' αὐτοφάωρ καταλαβών. Ælian H. A. 14, 3. μοιχευομένην γυναῖκα ἐπ' αὐτοφάωρ λαβών. Sometimes the phrase has merely the *forensic* sense of proving any one's guilt (as not unfrequently in Greek authors); so that it does not necessarily denote being caught in the very fact, but (like the Latin *ipso facto*) plainly, manifestly. Thus, says Kypke, we need not here interpret the expression *literally* "quasi in ipso veneris furto deprehensa fuisset," but only with such proofs as would be thought sufficient to establish the fact of *crim. con.* in a court of justice. So the Syriac translator renders it *apertè*; and to this interpretation I am inclined to accede. So Euthymius explains τὸ αὐτελέγκτως, αὐτοφανῶς, προδήλως. Kuinoel observes that some have thought the woman was *falsely* accused by these Zelotæ. But that does not appear from the story itself, but the contrary. The woman, by her silence, evidently admits her guilt.

5—8. Here I must refer the reader to what is remarked in the Dissertation *supra* A. No. 4, 3, 5.

5. Ἐνετείλατο τὰς τοιαύτας λιθοβολεῖσθαι, i. e. hath directed such like to be stoned. For the law of adultery selected certain special cases in which stoning should be inflicted. These were, 1. connection with a mother-in-law, and that not only actually married, but even betrothed; nay even if the father should die before the marriage. (See Levit. 20, 11.) 2, connection with a daughter-in-law, or son's wife. (See Levit, 20, 12.) 3, corruption of a betrothed virgin, in which case the woman suffered the same punishment. (See Deut. 22, 33. seqq.) The Rabbins add a fourth case, when they tell us that a *priest's daughter* was to be stoned, even in cases of common adultery. The reason why, in those cases, stoning was precisely directed, was from the

greater criminality: for stoning has always been reckoned among the severest capital punishments. I entirely agree with Buxtorf, Wagenseil, Selden, and Lightfoot, that of these cases the *third* is here applicable. The stoning, as we learn from the Jewish Rabbins, was inflicted in two ways: 1, by precipitating the criminal from a steep of about twelve feet, and upon ground covered with stones; and, if he was not killed by the fall, one of the witnesses threw a very large stone upon him, and if that did not kill him, the people threw other stones at him till he died. But to this it has been objected by Hein. Obs. Sacr. 1. 6. that the Scriptures do not sanction the tradition, since it is not hurling from a height, but stoning. It seems, indeed, to be at variance with Deut. 17, 7. and 21, 21. It rather appears to have been inflicted by the criminal being overwhelmed and covered up by the stones of the assembled multitude; nor was stoning ever performed in any other way among the Persians, Macedonians, Greeks, and Romans. So Hom. Il. γ. 56, 57. Ἀλλὰ μάλα Τρῶες δευδμήμονες ἢ τέ κεν ἦδη Λαίῳνον ἔσσο χιτῶνα, κακῶν ἔνεχ', ὅσσα ἔοργας. Where a person is elegantly said to be *clothed in a stone tunic*, who was overwhelmed and covered up by the stones of the assembled multitude. This passage is thus explained by the Scholiast: λιθόλευστος ἐγόγονεις, λίθοις βληθεὶς ὑπὸ πάντων ἀπολώλεις. On this punishment see Selden de Synedr. C. 5.

6. κάτω κύψας.\* The verb κύπτειν is properly

\* Many MSS. and Editions add προσποιούμενος, or καὶ προσποιούμενος, or μὴ προσποιούμενος. The two first are errors: the last is the true reading. But, although it is approved by Camerarius, Grotius, and others, and adopted by our authorized version 'as though he heard them not,' it can only be regarded as a very ancient gloss, which, indeed, plainly appears from Euthymius. It is, however, an elegant phrase, and occurs in Thucyd. 3, 47. To the examples of Duker I add Herodot. 1, 9, 13. πιστεύειν οὐ προσποιούντο. Ælian V. H. 9, 4. D. Cass. sæpissimè. Polyb. 5, 25, 7. & 4, 17, 1. οὐ προσποιεῖσθαι. Æschin. εἰν δὲ μὴ προσποιεῖται ὑμᾶς ἀκούειν. Diog. Laert. 9, 29. εἰν λοιδορούμενος μὴ προσποιώμαι κ. τ. λ. Schol. on Eurip. Hipp. 469. τὸ λανθάνειν ἑαυτὸν, καὶ προσποιεῖσθαι τῶν πλησίον, τὰ μὴ καλὰ ἀμαρτήματα, where for καὶ I would read

active, signifying to bend : but is almost always used as a neuter or reflective, with the subaudition of *ἑαυτὸν*, as in Mark 1, 7. So Hesych. *κύπτει, κάμπτει, ἑαυτὸν κλίνει*, which may be rendered *bends, stoops*. Sometimes, however, *one* of the members of the body is especially meant, as the *head*. So Herodot. 3, 14. *ἔκλψε ἐς τὴν γῆν*. 1 Kings 18, 42. *ἔκυψεν ἐπὶ τὴν γῆν*. Is. 25, 12. (Sym.) and often in the Old Testament. It answers to the Heb. *נָתַל* or *הִקְטִיף*. Sometimes also *ὀφθαλμούς* is to be understood. Many and egregious fancies have been devised by the ancient, and even some modern, commentators, which are fully detailed by Lampe, who observes, that from several passages of the Fathers, it may be clearly perceived into what various and fanciful opinions they were hurried, by trusting too much to speculation and conjecture. Disregarding these conjectures, he inclined to think that Jesus by this gesture meant to intimate that they merited no other answer than that which they had themselves suggested, by appealing to the Mosaic precept. It seems, therefore, that Jesus was pleased thus to inculcate the propriety for judges sitting in Moses's seat, to keep to the written commands of the legislator : that this ought to satisfy them, because they had acknowledged to him that, by those writings, a decision ought to be made. Thus Jesus followed his constant custom of appealing to the Scriptures, and inculcating on every occasion that he taught nothing besides them. That he did not declare this in *express words*, but only by an *external sign*, may be attributed to contempt, or strong censure, as if they did not deserve that he should take the trouble of again repeating what he had already so often inculcated, namely, that with political matters he had nothing to do : and, as to his stooping forward and tracing characters on the *μῆ*, and for *πλησίων, πλησίον*, which seems required by propriety of language. The word *ἀμαρτήματα* I would cancel, as manifestly from the margin.

pavement, that can only literally denote that Jesus did what the circumstances of the place and occasion required, and used such a gesture as, though inconspicuous, was most significant." (Lampe.) Indeed this view of the subject was long ago taken by Euthymius, who observes that Jesus here used a gesture frequent with those who do not chuse to answer improper and impertinent questions; for, knowing their craft, he made as if he was tracing characters on the ground, and was not attending to what they said. By this posture (says Kypke) Jesus intended to signify that he was little attentive to the business which these crafty persons were bringing forward, and that he did not care to answer their questions, because they were proposed with an insidious intent, and since he saw that the discussion of the subject would little tend to edification. So Plutarch de vitios. pud. p. 532. τοῖς δὲ δυσωπούμενοις καὶ μηδὲν εἰπωσιν, ἔξεστιν ὁφρῶν ἐπάρασι μόνον ἢ κάτω κύψασι πολλὰς ἀβουλήτους καὶ ἀτόπους ὑπουργίας διαφεύγειν τὴν γὰρ σιωπὴν ὁ μὲν Ἐυριπίδης φησὶ τοῖς σοφοῖς ἀπόκρισιν εἶναι. (See the remarks in the above Dissertation.) It plainly appears that Christ traced no significative characters: yet the action was symbolical, and pregnant with meaning. For writing on the earth implied the same as *laterem lavare* and *λίθον ἔψαι*, i. e. to undertake a useless labour. Christ, therefore, meant to hint that, to fully answer their question, and change their opinions, would be as useless a labour as that of writing with his finger on the floor." Doddridge, too, thinks that there was a "language in the action." But his manner of treating the subject is still less judicious than that of Kypke. In truth, this was merely a *symbolical action*, by which Jesus intended to signify that he wished to show no attention to what they were saying. The same view of the subject is taken by Schoettgen, who observes that it was customary with the Jews, when any irksome enquiry was brought forward, (to which they did not choose to answer,

negatively or affirmatively), to write something down, and thus seem to be otherwise employed; of this he gives numerous examples. The same opinion was entertained by L. Brug., Luther and Hammond. "Our Lord did this (say they) making as if he were otherwise engaged, in order that he might not seem to be listening to them. For Christ came, not to take part in any forensic affairs, but only to proclaim to us the will of God, and to suffer for us. It is finely observed by Euthymius: "Ωρα σοφίαν τῆς αὐτοσοφίας κατασοφισομένην εὐμηχάνως τὰς μηχανὰς αὐτῶν. ὅρα, πῶς ἅμα καὶ τὸν νόμον ἐτήρησε, καὶ τῆς γυναικὸς ἐφείσατο: ἐπέτρεψε γὰρ τὸν ἀναμάρτητον ἐξ αὐτῶν ἄρξασθαι τοῦ λιθοβολεῖν αὐτήν, εἰδὼς, πάντας ἐν ἀμαρτίαις.

7. ἀνακύψας εἶπε, raising himself up from his stooping posture. Lampe renders "resupinato collo," as in Theophr. Char. 6. ἀνακύψας ἐρυγείν, where see the examples adduced by Dupont and Astius.

7. ὁ ἀναμάρτητος ὑμῶν κ. τ. λ. This is not to be understood of freedom from *all* sin; as if Jesus had by these words meant generally to command μετριοπάθεια (moderation and indulgence to the faults of others, as in Heb. 5, 2. μετριοπαθεῖν τοῖς πλανωμένοις), and that they should abstain from too great rigour in condemning others, from conviction of their own frailty: for this would have been nothing else but *absolving* the adulteress, (which it is improbable that Jesus meant to do,) and to the prejudice of the law. Neither can I accede to the opinion of those who, though they admit that Jesus here especially has reference to the *sin of adultery*, interpret it of *internal concupiscence*, adultery of the heart, such as is spoken of in Matt. 5, 28. But this is surely refining too much. It, therefore, seems better to here interpret ἀμαρτία of enormous sin, such as is adultery, or *any similar* offence. Thus Grotius understands by ἀναμάρτητος, one who is guilty neither of adultery, nor any crime of the same or deeper die. Thus ἀμαρτία is used of grievous sins, Matt. 12, 31. 19, 11.

and so ἀμαρτάνειν in 9, 2 & 3. Of sins of uncleanness it is also used by the Sept. in Gen. 18, 20. Ps. 51, 10. 2 Pet. 2, 14. Nor is there any reason why we should not suppose it as especially referring to adultery and fornication; since the Pharisees, &c. were undoubtedly guilty of gross immorality. But there is no need to confine the sense to adultery properly so called; it may be extended to whoredom, concubinage, divorces, &c. with which the whole land of Judæa was then defiled. And, although it is not necessary to suppose that *entirely all* the judges were guilty, and retired on that account, yet it is not unreasonable to suppose that all were, more or less, involved in immorality. See the passages cited from the Talmudists to prove the lasciviousness of several eminent Rabbis, by Wagenseil on Sota 5, 25. Josephus, too, in his Bell. Jud. 7, 16. bears ample testimony to the vices of his generation, which, says he, equalled those of Sodom. See Selden, Ux. Heb. 3, 15. p. 294. This corruption of the Priests had been prophesied by Mal. 2, 14—17. 3, 15; and from various passages of the New Testament we find how exactly the prediction was accomplished. Jesus, however, here shews himself to be a καρδιογνώστης, to whom all the latent crimes of this generation were perfectly known. In the exercise of this knowledge, he therefore requires that they\* who were conscious of being free from the crime of which they had accused the woman, should cast the first stones; an evident allusion to the manner of stoning above described. So far, however, from this order being conditional, and supposing any thing impossible, and to be accounted as pleading for a relaxation of punishment, it rather contains a tacit confirmation of it. For, in fact, Jesus acknowledges the sanctity of the law, and does not wish it to be abrogated. But it was equally just that the executors of the law should themselves be free

\* For we must here understand the singular as used for the plural,

from its transgression (see Rom. 2, 1. & 22 & 23.)\* especially as in a similar case of a woman suspected of adultery the Rabbis tell us that the proof was invalid if the husband himself had been guilty of illicit connection. This plainly appears from the passages cited by Lightfoot, and Selden, Ux. Heb. 289. Hence we may see how unreasonable is the censure cast by Le Clerc on this sentence of our Lord. "No law (says he) requires perfect innocence in its judges, or prosecutors," &c. This is refuted from the true sense of ἀναμάρτητος, which we have before shewn. Lampe. (See the Dissertation.) "Besides (as observes Doddridge), our Lord's certain knowledge of what the effect would be, vindicated the wisdom of putting the matter upon this issue, by which it is plain, in fact, he escaped their snare." I entirely agree with Lampe, that the sense of ἀναμάρτητος must be restricted to the case *then in question*: and so it is taken by the best commentators, as Kypke, Rosenm., Schleusner, and Kuinoel. I would not, however, much insist on the frequency of this signification in the Classical, and even Hellenistic, writers; since the chief proof of the existence of it here is, that the context and the scope of the passage require it. Nor must I omit to notice the article τὸν, which our translators render *a* stone. Others endeavour to express its force, but unsuccessfully. So Schmid, Koecher, and Wolf, think it was said δεικτικῶς, pointing to the stones in the hands of the witnesses. But (as Lampe observes) the temple was not the place of execution. I would, therefore, render *the* stone, since by it seems meant *the* stone, the fatal stone, which was cast in form, and

\* In this view Grotius has appositely compared the opinions of the philosophers of antiquity. Thus Cicero, Verr. 5. Non modo accusator, sed nè objurgator quidem, ferendus est is quod in alio vitium reprehendi in eo ipse reprehenditur. Seneca: Non potest auctoritatem habere sententia ubi qui damnandus est damnat. Plinius: Sic aliorum vitiis irascuntur quasi inuideant, et gravissimè puniunt quos maximè imitantur. I add Plautus Tr. 1, 2. qui alterum incusat probri, is ipsum se intueri oportet.

served as a signal for the other witnesses and the people to commence the stoning. The only commentators, who have distinctly seen this, are Kypke and Doddridge. L. Brug. has well observed that by these words Jesus neither absolves the woman, nor condemns her, but tempers his answers with such prudence, that it should be neither contrary to the law, nor inconsistent with mercy. By this saying (remarks Erasmus) our Lord did not absolve the accused, but smote the conscience of the accusers.

8. καὶ πάλιν κάτω κύψας — εἰς τὴν γην. *Why* our Lord *repeated* this symbolical action, commentators are not agreed. See Grot. and Lampe. The most probable opinion is that adopted by Jerome, Bede, Euthymius, and Maldonati; namely, that he might thereby give them an opportunity of withdrawing with less confusion.

8. ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι. The word *συνειδήσις*, like the Latin *conscientia*, though it is generally employed to denote the innate light of reason by which any one possessing in himself the seeds and the rule of truth and falsehood, is conscious of his own existence, essence, relation, &c. But it is used more *especially* by the philosophers, and by the sacred writers, to denote the faculty consequent upon it, by which a man may exercise right judgment on the virtue or vice of his actions, and the happiness or misery thence resulting. Hence the office of reproof, rebuke, conviction, is well attributed to it: for, according to the expressive dict of Juvenal, Sat. 13, 2, *Prima est hæc ultio quod se Judice nemo nocens absolvitur.* (Lampe.) Wetstein compares Philo de Joseph T. 2. p. 49, 13. καὶν μηδεὶς ἕτερος αἰσθεται, ἢ συναισθόμενος μὴ κατείπει, μηρυτῆς οὐδὲν ἤττον αὐτὸς γενήσομαι κατ' ἐμαυτοῦ, τῷ χρώματι, τῷ βλέμματι, τῇ φωνῇ — ὑπὸ τοῦ συνειδότος ἐλεγχόμενος. de Legg. Special. p. 309, 2. καὶν μὲν καθαρεύῃ, θαρρόνσ' ἀπολογείσθω· εἰ δ' ὑπὸ τοῦ συνειδότος ἐλέχοιτο, καταδύεσθω. de Victimis, p. 237, 42. αὐτὸς ἑαυτοῦ γένηται κατήγορος, ἔνδον ὑπὸ τοῦ συνειδότος ἐλεγχθῆις. I add Appian 11,



354, 28. ὑπὸ τοῦ συνειδότος τεθορύβητο. Eurip. Or. 390. τις σ' ἀπόλλυσιν νόσος; ἡ ξύνεσις, ὅτι συνείδα δεινὸν εἰργασμένος. The phrase εἰς καθ' εἰς, which occurs also in Mark 14, 19. is put for εἰς καθ' ἓνα. So Rom. 12, 3. 1 Cor. 14, 31. It is reckoned among the solecisms by Lucian, and, indeed, savours of *Syriasm*; for in the above passage of Mark the Syriac Version has *one after another*. The phrase seems formed from the Heb. **תְּחִלָּה תְּחִלָּה**: for κατὰ often denotes *similitude*, and תְּחִלָּה not unfrequently refers to תְּחִלָּה just as *unus* does to *alterum* in the Latin.

Ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων ἕως τῶν ἐσχάτων. Keuchen has rightly understood the sense of πρεσβυτερος which here, by the force of the opposite ἐσχάτος, must denote *more honourable*; for ἐσχάτος cannot well have the sense of *junior*. By these are meant the προέδροι and assessores synedrii. Ἐσχάτος has here the sense of *lowest in dignity* or station. So Mark 9, 35. where it is used in this sense, and opposed to πρῶτος. So also 1 Cor. 4, 9. "God hath made us the Apostles ἐσχάτους. Thus the Latin *postremus*, as *homines postremi* in Cicero. Whether, however, it be explained senior in age, or superior in station, *or both*, I see no reason why the phrase should be interpreted so rigorously as to induce the supposition that each particular person went out according to seniority. It merely denotes that they *all* went out, one after another, from the first to the last of *every age and station*. Thus the reading of the Cod. Cant. (though a gloss.) well expresses the sense, ὥστε πάντας ἐξελθεῖν. In this manner, the passage seems to have been understood by Doddridge and Markland, the latter of whom observes that the ἀρξάμενοι is often pleonastic, and might have here been omitted. He compares Luke 24, 27. ἀρξάμενος ἀπὸ Μωσέως, &c. The passage may, therefore, be rendered thus: "They went out each one\* *from* (ἀρξαμένοι) the first to the last."

\* The preposition *from* has been rightly deduced by H. Tooke from the Gothic **fram**, and A. S. **fram**, *beginning, origin*. The correspondent Greek preposition ἀπὸ, is evidently from the Northern

9. κατελείφθη μόνος ὁ Ἰ — ἐν μέσῳ, i. e. *in medio* scil. *coronæ*, that is, the Apostles and followers of Christ. So Hebr. לִבְדָּךְ in 1 Kings 12, 20. 2 Kings 17, 18. and κατὰμονας in Mark 4, 10. (Lampe.) See Fessel. Ado. Sac. 4, 2. Rosenm. and Kuinoel's Dissertation prefixed to this narrative.

10. οὐδεὶς σε κατέκρινεν, i. e. "hath no one pronounced sentence on thee, or judged thee worthy of being stoned?" This is the sense assigned to the words by the best commentators, as Lampe, Campbell, and Kuinoel. I cannot assent to Wagenseil, who takes the words to mean, "executed judgment:" for (as Lampe observes) the temple was not the place of execution. The same learned commentator remarks that Jesus meant by these words to excite the attention both of the woman and of the people to the sanctity of the sentence pronounced by him in respect of the woman, by which he had thought her worthy of death; as also to expose the hypocrisy and shameful injustice of the Pharisees, since they had suffered a woman taken in adultery, whom they judged worthy of death, to escape from punishment. The former of these reasons is certainly far-fetched, and the latter does not state the *whole* truth. It was plain by this, that they apprehended and brought the woman to Jesus, not out of zeal for punishing vice, but in order to entrap him. It has been judiciously remarked by Euthymius, that "by retiring they left her free, but if free then certainly uncondemned, as far as concerned them; for otherwise they would have detained her in custody."

11. οὐδὲ ἐγὼ σε κατακρίνω, i. e. neither do I pass sentence of condemnation on thee. Go, sin no more." We are not to take this for a remission of her sins (which, as supreme Lord, he *might* have

word Ap, root, origin. Hence in old British names, as Ap-howel, Ap-thorp, Ap-price, it has the same sense as the Germ. *von*, the Dutch *van*, the French *de*, the Portuguese *da*, the Irish *fitz*, and the Polish suffix *witz*.

pronounced), but simply a declaration that, since his kingdom was not of this world, so he would not discharge the office of temporal magistracy. False, therefore, is the conclusion hence drawn by some who infer that our Lord did not approve of adultery being punished with death. For upon the same principle they might argue that, when our Lord declined to act as a judge between the brothers disputing about an inheritance (see Luke 12, 15), he did not approve of inheritances being divided, and did not care that the dispute thence arising should be amicably settled. (Lampe.) By *go* is meant *go where she pleased*; which, by the connivance of the judges, she was at liberty to do. Lest, however, his motives should be misrepresented, and his clemency construed into an extenuation of the crime of adultery, Jesus adds *μηκέτι ἀμάρτανε*, which must have especial reference to the crime for which she was brought before him, namely, adultery. Lampe, however, thinks the term may be extended to *all sin*, in which I cannot agree with him. Certain it is that the word is, both by the Classical and Hellenistic writers, often used of adultery and fornication. To the examples produced by Wolf and Palairer I add Ælian V. H. 4, 1. τὴν δὲ ἀμαρτάνουσιν εἰς ἕτερον. Aristæn. 1, 6. καὶ μηκέτι περαιτέρω ἑξαμάρτανε. Lampe judiciously observes, that the above story is admirably suited to the scope and intent of the Evangelist, since it contains various *criteria* of the *true Messiah*. See Ps. 82, 1. 4, 3. Mal. 3, 5. Ps. 35, 4.

12. Now follow some discourses delivered by our Lord (as it seems) at some other time in the temple, from ver. 20 to 59. Commentators, indeed, are not agreed as to the *exact time*. Of those who reject the story of the adulteress as being supposititious, many contend that what we read from this verse forward took place on the last day of the feast of tabernacles, and probably on the evening of that day on which two golden candelabra of remarkable size and height

were lighted up by the priests in the court of the women, and when all Jerusalem blazed with festive illuminations. Hence (say they) we may account for the aptness and propriety of the metaphors *φῶς τοῦ κόσμου*, light of the world, and *περιπατῆσει ἐν τῇ σκοτία*, walking in darkness, ver. 12. But candelabra were lighted up, and these illuminations took place on the *first*, and cannot be proved to have taken place on every day of the feast, and, therefore, not on the *last* day, whether the seventh or the eighth (see 7, 37), and consequently it can scarcely be supposed that Christ derived the metaphor from that source. Jesus might at all times describe himself as light, with which, indeed, he frequently compared himself. Of those who admit the genuineness of the narrative, many are of opinion that Jesus continued the discourse, which had been interrupted by the accusation of the adulteress, and, therefore, that the words were spoken on the day after the feast of tabernacles. So Lampe, Langius, Eckerman, and others. But in this passage from ver. 12 to 19, nothing is found that has any reference to the story of the adulteress, or which borrows any light from it, so as to suggest the idea of any connection between them. It is more probable that the words were spoken, not on the day after the feast, but on some other day, for *πάλιν* has often this sense; as in ver. 21, 9, 15. Acts 17, 32: and it would have been wonderful that John, if by the phrase *πάλιν οὖν* he had *not* meant that what is *now* narrated happened at some other time, should, without the addition of any remark, make mention in ver. 13. of the Pharisees as *present*, when at 9 & 10 he has represented them as having departed. And if, as some suggest, *other* Pharisees had mixed with the *bystanders*, and had at ver. 18. spoken against Christ, surely the Evangelist would not have omitted to mention that circumstance. (Kuin.)

12. Ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου, i. e. the promised enlightener and teacher of the world: q. d. "He

who followeth my commandments shall not live in darkness, ignorance, vice, and the misery consequent upon it; but he shall enjoy the light of knowledge and happiness. Schoettgen compares Tanchuma, fol. 63, 3. and Bammidbar, fol. 229, 1. Almighty God, thou commandest us to light lamps in honour of thee; thou art the light of the world, and the light dwelleth with thee. The Jews (says Schoettgen,) have the same idea of the Divine Law, which does not suffer a man to tarry in darkness. So Schemoth, fol. 133, 4. To walk in darkness (continues he,) denotes two things: first, to be destitute of true doctrine and illumination; secondly, to lead a life of error and wickedness. Examples of both these significations occur. Thus, Sohar on Gen. fol. 30. *inpii in tenebris ambulans*. Sohar Chadasch, fol. 20, 3. *Latrones sunt mali, ambulantes in tenebris*. Nor is it unusual with the Hebrews to designate eternal life by the word *light*. Of this there are many examples in the Rabbinical writers. (Schoettgen.) Lampe has *considered theologically* the force of the expression *walk in darkness*, both as a moral, and a physical evil; and also that of *light*, and its adjunct *life*.

13—15. To this declaration the Pharisees object, "Thou commendest thyself; thy commendation cannot therefore be received as valid: thou canst not act as a witness in thy own cause." See the note on 5, 31. This objection Jesus refutes by two arguments; 1st, (in 14 and 15.) he tells them that in *common life* the rule is not to be rejected, but that an exception to it must be admitted in his own person, who had come down from Heaven possessed of the fullest Divine knowledge, (see 6, 46.) for the purpose of imparting it to men ignorant of celestial things, or what was the true nature of this office. Therefore, the words, "Whence I came and whither I go," contain a *periphrasis* of *Divine legation*. The sense may be thus expressed: "My testimony is thoroughly true; for I know with what authority I

act, and what commands have been given to me : *you cannot know these except you learn of me.*" (Grot. and Kuin.)

15. ὑμεῖς κατὰ τὴν σάρκα κρίνετε, ye judge from passion and prejudice. For (as Campbell observes,) σὰρξ, in the language of the New Testament, is frequently used to denote the inferior powers of the soul, the passions and appetites, and it is in this meaning, opposed to πνεῦμα, which denotes the superior faculties of reason and conscience. Thus, κατὰ σάρκα περιπατεῖν, is to act habitually, under the influence of passion and appetite." The passage is thus judiciously paraphrased by Schoettgen. "You judge me from carnal affections, and think me a mere man, but I came not to judge or condemn, but only to instruct." Σὰρξ (says Rosenm.) is here opposed to *reason*, and indicates the prejudices of authority, mistaken opinions rashly and wrongly taken up : q. d. "You are hurried away by preconceived opinions, and regard me as a *mere man*, not the Messiah, on account of the humbleness of my external appearance.

15. Ἐγὼ οὐ κρίνω οὐδένα. On the connection of this clause with the preceding, the commentators are not agreed ; and, from its extreme brevity, it is impossible to determine it with certainty. Lampe, after a complete examination of the context and scope of the passage, and a diligent scrutiny of all opinions, concludes that Jesus means to shew that he *as yet* judgeth no man, since he is now acting the part of a Teacher bringing forward his sentiments, rather than of a Judge executing judgment. See ver. seq. and 3, 15, 5, 22. Kuinoel explains, "I judge no man (thus,) i. e. κατὰ τὴν σάρκα, *after the flesh and the outward appearance*, and therefore ought not to be so judged by you." Thus also Morus and Rosenm., the latter of whom observes, that the expression seems one employed in common life, and compares the Germ. *die Leute richten*. Storr, in his Opusc. 3, 245. subauds *μόνον only*, (as Heinsius had done before him,) and thence deduces *a sense*, which,

however, seems arbitrary and precarious. Flatt, in his Symbol. P. 1. p. 31. "Vos externâ specie aliorum sentiendi, agendique rationem metimini (condemnatis), equidem hanc legem universam sequor, ut de moribus sensibusque aliorum iudicio haud decernam. Sin autem aliter fiat, iudicia mea verba sunt, feruntur enim monente et consentiente Patre."

16, 17. Now follows another argument. "I do not *alone* bear testimony of myself: *God* bears testimony of me, that I am the promised Teacher of the human race, namely the miracles which by his authority and assistance I am enabled to work. See 5, 32, 36. 14, 10. and 15, 24. 10, 25. 37, 38. (Kuin.)

16. Καὶ ἐὰν κρίνω δὲ ἐγὼ, ἡ κρίσις ἡ ἐμὴ ἀληθὴς ἐστίν. Κρίνω is equivalent to μαρτυρεῖν, and κρίσις to μαρτυρία, as is plain from the context and the parallelism. Some MSS. have ἀληθίνη: but the common reading is defended by Wetstein's examples.

17—20. ἐν τῷ νόμῳ — ἐστίν. See Deut. 17, 6. compared with Matth. 18, 16. q. d. "Why should not my testimony be worthy of credit, since not only I, the Legate of God, bear it myself, but also the Father who hath sent me unites in that testimony." (Kuin.)

19. ἔλεγον οὖν αὐτῷ· Ποῦ ἐστὶν ὁ πατήρ σου; Cyril, Theophylact, Ammonius, Leontinus, and others, think these words were meant as a sarcasm on the birth of Jesus, which they represented as fornicatory. But Lampe remarks that this blasphemy does not seem so ancient, nor are there any vestiges of it in the New Testament, which if it had existed in that age, there must have been. Lampe, following Apollinarius in Catena and Theophylact, thinks it certain from the question *where?* that they asked about his *earthly* parent, and this in derision, as L. Brug. supposes. But Lampe considers it doubtful whether they were quite ignorant that Jesus treated of his heavenly Father, (as in 27.) or whether they maliciously dissembled their knowledge. Such is

the opinion of Augustin, Bede, Euthymius, and also Gualther, who thinks (with Chrysostom, Euthymius, and Maldonati,) that they intended by this, to elicit such an avowal of his heavenly Parent, as should afford them a handle for accusing him of blasphemy. Kuinoel, too, is of opinion that they well knew his meaning, since he had so often called God his Father; but in order to insult him jeeringly ask him, where is this father, that we may interrogate him? we do not see this other witness. To which Jesus indignantly replies, "Your very question betrays the malignity of your hearts, and shews that you neither know, nor care to know, either me or my Father. If you would know me as a Teacher sent from Heaven, you would know that it is God who beareth witness of me, though not in a visible way, yet by miracles." And thus (says Lampe,) Jesus skilfully casts back upon them the stigma with which they had endeavoured to load him.

20. διδάσκων ἐν τῷ ἱερῷ. So Philo, Vit. Ap. 182. διαλεγομένου δὲ αὐτοῦ περὶ τὰ ἱερὰ.

21. εἶπεν οὖν πάλιν αὐτοῖς. The preceding verse plainly shows that what we read from hence was spoken at another time: nor does it seem to have any connection with the preceding. On this sense of πάλιν see the note on ver. 12.

21. Εγὼ ὑπάγω. I shall depart, and you shall seek the assistance of the Messiah (and therefore of me, who am the Messiah), but in vain: since I, as the Messiah, shall be in Heaven, from whence you cannot fetch me back to deliver you from your calamity. (Kuinoel.) To the *latter* part of this interpretation I cannot entirely accede. See the note on the parallel passage in 7, 34.

21. Καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε. The *judgment* covertly adverted to in the preceding verses is here plainly propounded. In these words there is a reference to Ez. 3, 19. יָמוּהוּ בְּעֵינֵי הוֹיָה, where the Sept. renders ἐν ἀδικίᾳ αὐτοῦ ἀποθανεῖται and Ez. 18,



26. 33, 9 and 18. 'Εν has here the force of the Heb. בְּ *propter, on account of*. So Num. 27, 3. בַּחַטָּאוֹת, *he died because of his sins*. See Matth. 6, 7. and the note. Lampe thinks the phrase *emphatical*, and refers to some particular sin. Thus Beza and Doddridge render "*this your sin*." And certainly the article, especially when accompanied with a pronoun possessive, has this sense in the New Testament. See the note on ver. 16. Such, also, seems to have been the opinion of the ancient commentators. Euthymius thinks that by this is especially meant their putting Jesus to death. But I should rather, with Beza and Lampe, suppose it may denote *the* sin which they were then especially committing; namely, obstinate incredulity, which carried with it *many other sins* : so that in that view, it may denote sin in general, from which Jesus came to deliver them. The whole passage is thus paraphrased by Euthymius. "I came to deliver you from all your sins : but ye would not ; therefore I depart, and ye shall afterwards die in all your sins, inasmuch as ye would not be delivered from them." By this *death*, some ancient and modern commentators understand the destruction by the Romans. But Grotius and Lampe have well observed, that it denotes not only temporal, but eternal death. For the destruction of their city and country was only a presage of the universal judgment, especially as those who perished in it had, for the most part, neither space nor means for conversion. Lampe, too, thinks that by *die in this your sin* there is, 1st, a reference to persisting in sin unto death ; 2dly, the equity of the punishment ; 3dly, the infallible certainty of the judgment, &c. But these inferences are, to say the least, very precarious.

22. μήτι ἀποκτενεί ἑαυτὸν. Here again, as was first observed by Mosheim de Interp. Script. p. 66. the principal persons maliciously pervert the words of Jesus, saying this one to another, but in the hearing of the people. They were desirous, it seems, of

casting back an imputation of wrong on the head of Jesus. For although, as we find from Josephus's elegant oration against suicide, (Bell, 3, 14.) that some Jews had so imbibed Gentile opinions as to regard it lawful to thus withdraw themselves from tyranny and persecution, yet by the far greater part, and the better instructed, it was thought highly criminal. They therefore anxiously catch at what is dubious and uncertain in the expression of Christ, and, by perverting it, cast on him a suspicion of criminality. Josephus, in the above passage, tells us, that the ancients used to cut off the head of the person : παρ' ἐτέροις δὲ καὶ τὰς δεξίας τούτων τῶν νεκρῶν ἀποκόπτειν ἐκέλευσαν, αἷς ἐστρατεύσαντο καθ' ἑαυτῶν, ἡγούμενοι καθάπερ τὸ σῶμα τῆς ψυχῆς ἀλλότριον, οὕτω καὶ τὴν χεῖρα τοῦ σώματος. The Pharisees maintained that the darkest corner of Hades, or Orcus, was assigned to those who, as he elegantly phrases it, ὅσοις δὲ καθ' ἑαυτῶν ἐμάνησαν αἱ χεῖρες, τούτων μὲν ἄδη δέχεται τὰς ψυχὰς σκοτιώτερος, "had madly turned their hands against themselves." Wetstein cites Porphy. de Abstin. 2, 47. ψυχὴ φαύλη καὶ ἄλογος, ἣ τὸ σῶμα ἀπέλιπε βίᾳ συλληφθεῖσα, προσμένει τούτῳ, ὅπου γε καὶ ἀνθρώπων αἱ τῶν βίᾳ ἀποθανόντων, καὶ κατέχονται πρὸς τῷ σώματι. ὁ δὲ τοῦ μὴ βίᾳ ἑαυτὸν ἐξάγειν ἢ κωλυτικόν. Hom. II. ψ. 70. Virg. Æn. 6, 327.

23, 24. ὑμεῖς ἐκ τῶν κάτω ἐστὲ, ἐγὼ ἐκ τῶν ἄνω εἰμί. sub. μερῶν.\* A periphrasis for denoting what is earthly, as opposed to what is heavenly. The expression sometimes occurs with an exegetical adjunct; as in Acts 2, 19, ἐν τῷ οὐρανῷ ἄνω — καὶ ἐπὶ τῆς γῆς κάτω. See Exod. 20, 4. Deut. 4, 32. Ps. 50, 8. Here, however, τὰ ἄνω cannot possibly signify the elementary heaven, but the mystical one;

\* There is here an opposition between the *Jews* and *Jesus*. Some regard the clause as an *explanation* of the former: others as distinct from it. Yet it comes to the same thing, if we observe that, in reality, two distinct differences did exist between Jesus and the Jews: 1st, in respect of his *divine* excellence; 2dly, in that of his perfect holiness. Now the former may indicate *both*: but the latter can express no more than the latter. (Lampe.)

as in Col. 3, 1 and 2. See also Phil. 3, 14. Thus the phrase will properly designate the divine origin of Christ and his mission. It is parallel to the assertion of John the Baptist, 3, 31. ὁ ἄνωθεν ἐρχόμενος, ἐπάνω πάντων ἐστίν· ὁ ὧν ἐκ τῆς γῆς, ἐκ τῆς γῆς ἐστίν, καὶ ἐκ τῆς γῆς λαλεῖ· ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος, ἐπάνω πάντων ἐστίν. (Lampe.)

The preposition ἐκ denotes not only *origin from*, but close *connection with*, any thing; as in 44. and Rom. 2, 8. 4, 14. Now 'earthly' is equivalent to low, imperfect: *heavenly* to what is perfect and excellent. The passage may be thus paraphrased: "You, who are of earthly origin, have a taste only for what is low. Your manner of thinking is grovelling: you desire an earthly Messiah, seek after riches, honours, pleasures, &c. I, who am of heavenly origin, relish divine things only. I know the counsels of the deity," &c. Κόσμος is here, as often, taken for the *profanum vulgus*, the sensual, perverse, disobedient, such as the bulk of the human race has ever been. The sense of the other word is obvious. (Kuinoel.) So also the passage had been interpreted by L. Brug., Grotius, and Rosenm. I am inclined, however, to agree with Lampe: for the *divine origin*, and excellence of our Lord necessarily *involves his perfect holiness*, &c. \*

24. ἐὰν μὴ πιστεύσητε ὅτι ἐγώ εἰμι. Augustin, Bede, Maldonati, and L. Brug. tell us, that the verb εἰμι here designates *to be*, κατ' ἐξοχήν, and it especially denotes the existence of what was predicted and expected of the Messiah. See Is. 18, 12. Deut. 32, 35. Is. 43, 11, 13. 47, 10. and is used of the august

\* Lampe well observes, also, that in this two-fold difference consisted the true cause why the Jews could not attain to the *place* whither Jesus was going. For He, as a 'perfect High Priest,' aspired after Heaven: but such a glory no one was fitted to obtain, except he who was endued with divine power, and immaculate holiness. Empty, therefore, were all the vain presumptions of the Jews on their own righteousness. How *could* they, by their *own* proper strength, reach the exalted place whither Jesus tended, who could not even follow his footsteps on earth, and tread in the path opened out by him. So long as there existed such a contrariety between Jesus and them, this could never be expected.

name **JEHOVAH**. To this opinion Lampe inclines. I rather accede to that of Euthymius, Beza, Hammond, Grotius, Rosenm., Markland, Kuinoel, and others, that this is an elliptical expression, in which we must supply "*who I am*," i. e. he whom I profess to be, the person of whom we were speaking, namely, the *Messiah*. So Deut. 31, 39. **אני הויה**, where there is a similar ellipsis. Lampe, also, tells us that the ellipsis is by no means unfrequent, especially in the writers of the New Testament. We may observe, too, that the use of it in this passage, is one among the frequent instances of our Lord's exquisite modesty and delicacy. By the elliptical word *ἐκεῖνος* Lampe explains *He*, the personage long expected by the Patriarchs and Prophets. The ellipsis of *ἐκεῖνος* is very frequent, and is especially used in the New Testament on the subject of the *Messiah*; as in Mark 13. "Many shall come in my name, saying, *ὁτι ἐγὼ εἰμι*, *I am* (He). So also Acts 13, 25. *οὐκ εἰμι* *I am not* (He). Lampe observes, that in the remaining part of this discourse from ver. 25 to 59, the scope and intent of Jesus is, that the souls of his hearers may be preserved from this severe and imminent judgment of God. It consists (says he) of three members, each intended for a different class of his hearers, and, 1st, we have the instruction of the ignorant, from ver. 25. to 30." Perhaps, however, this distinction is too artificial, and originated (like many other errors of this learned commentator) in his abuse of the analytical method, which induced him to seek for, or fancy, a regular plan, where none exists in the inartificial and *popular* style of the New Testament.

25. **σὺ τίς εἶ**. The best commentators, ancient and modern, agree that these words carry with them *derision* and contempt: q. d. "Who are you that speak so loftily of yourself, and reprehend us so sharply, and threaten us so severely if we neglect thee?" So Euthymius, Cyril, Leont., Nonnus, Chrysander, Kuinoel, and Koecher, the last of whom

well observes that these words were pronounced in such a tone of voice as plainly showed that they were not spoken simply by way of interrogation, but were expressive of indignation. Wetstein compares Philémon, *σύ γὰρ τίς ἔσσις*; Aristoph. Av. 961. *σύ δ' εἰ τίς*; Liban. p. 798. C. *τίς γὰρ εἰ σὺ, τουτοὶ παραιτούμενος*. Ter. Andr. 4, 1, 10. *impudentissima eorum oratio est: quis tu es? quis mihi es?* Cic. Ep. ad Attic. 7, 17. *Quæ ille amentissimus fuerit nisi acceperit, cum impudentissimè postulaverit: quis enim tu es, qui dicas, &c.* Flor. 4, 12, 14. *qui vos inquit, estis?* Plaut. Amphitr. 4, 2, 8. *quis es tu homo?* A formula (says Wetstein) with which people frequently address those whom they despise. Lampe sees nothing but simple ignorance in the words. But this arose from that abuse of analysis just adverted to.

25. *τὴν ἀρχὴν ὅτι καὶ λαλῶ ὑμῖν*. On the connexion and sense of these words the commentators are not agreed. See the long and learned annotation of Beza. Many interpret, "I am he whom I told you I was at the beginning of my office:" or, as others explain, of my *present address*. At *ἀρχὴν* they supply *κατὰ*, and take *κατὰ τὴν ἀρχὴν* for *ἀπ' ἀρχῆς*, *from the beginning*, as in Gen. 43, 15. Dan. 8, 1. Æschyl. Socrat. 2, 19. *Καὶ* they interpret *now*, or, by a sort of pleonasm, *even*. *Ὅτι* they take for *ὄντινα*, and *ὄντινα* for *ὄν*; as in 53. *ὅστις* for *ὄν*. They cite 1 Joh. 3, 2. *οὐπω ἐφανερώθη τι ἐσόμεθα*. So Curt. 7, 8, 26. *homo es id quod es, semper esse cogita*. Cic. de Dio. 5, 12. Ovid Trist. 4, 1, 99. Ælian V. H. 4, 8. The neuter is here put for the masculine. Finally, they take *λαλῶ* for *ἐλάλησα* or *λελαλήκα*. This interpretation is supported by Nonnus, Flacius, Beza, Glass, Lightfoot, Heumann, and others, cited in Wolf's *Curæ* and Koecher's *Analecta*. Others render *τὴν ἀρχὴν omnino*, altogether, certainly, truly. A sense not unfrequent in the best writers; though often unperceived by the commentators. See Sturz. Lex. Xen., Hemst. on Lucian Tim. § 26, Reimar on

Dio Cass. 13, 28, and also Raphel, Elsner, and Loesner. This interpretation has been adopted by many commentators.\* The construction is thus laid down by Kuinoel; τὴν ἀρχὴν (εἰμι ἐκείνος) ὃν καὶ λαλῶ ὑμῖν, *I am altogether He whom I tell you I am, namely, the Messiah.* This interpretation is also adopted by Rosenmuller, Schleusner, and Schoettgen, who refer to Possini Spicil. Evang. § 59. and Floder's Dissertation on this passage. And, indeed, this sense of τὴν ἀρχὴν is frequent in the best Classical writers.†

26, 27. πολλὰ ἔχω π. ὁ. λ. κ. κ., I have many things

\* Raphel (followed by Doddridge) takes the *ὃν καὶ λαλῶ ὑμῖν* as parenthetical, and joins πολλὰ ἔχω with the preceding. Doddridge thus translates, 'Truly, because I am still speaking to you, I have many things to say and judge concerning you. But this interpretation is, with reason, objected to by Campbell, who observes that there is no meaning or coherence in it. First (says he) we have no answer given to the question put; 2dly, we have things introduced as cause and effect, which seem but ill fitted to stand together in that relation. How could his speaking to them be the cause of his having many things to judge concerning them?' Kuinoel, too, remarks that the words would thus contain no apt reply to the interrogation of the Pharisees.

† Anomalous as it may seem, it may, perhaps, be thus accounted for. Τὴν ἀρχὴν, properly denotes *at the first*, and then it may denote *imprints, especially, certainly*; or as τὴν ἀρχὴν, especially with a negative, sometimes signifies *at all* (as in Herodot. cited by Rosenm. to which I add Thucyd. 6, 56. λέγοντες οὐδὲ ἐπαγγεῖλαι τὴν ἀρχὴν διὰ τὸ μὴ ἀξίαν εἶναι. See Herman on Viger. 718. and Facius on Pausanias), there may easily arise the sense *omnino*, and then *certainly*. But as this sense is without any authority from the New Testament, I should prefer rendering (as λαλῶ would seem to require) *at the beginning* (of this discourse): or, as Lampe interprets, *etiamnum*. So it is evidently taken by Wetstein, who compares Plaut. Captiv. 3, 4, 91. Eho dic mihi, quis igitur ille est? Quem dudum dixi a principio tibi. This, however, may seem equally destitute of proof. What increases the difficulty is, that in so anomalous a style as St. John's, it is difficult to determine what sense he may have intended. Vater, also, interprets it *dudum* or *etiamnum*, by which he understands ever since the time when Jesus had occasion to mention this. As to the signification *prorsus* (says he) there is no example of it to be found even in the Sept., whereas there is of the sense *dudum*. Thus Gen. 43, 18. Neither is this transposition inconsistent with the style of St. John. It must be observed, too, that λαλῶ includes λελάληκα. Compare ver. 42.

to say of you, and to reproach you for, i. e. *I can*, &c. On *ἔχω λαλεῖν* see the note on Luke 7, 40. *Περὶ* is here to be taken in a *bad* sense; as in 6, 14. For as Jesus *could* say many things of the Jews, so were there few things that *did* not merit reprehension. This sense is clear from *κρίνειν*, which is added by way of explication. For as it is the part of a magistrate not only to judge and determine, but to reprove and rebuke, so *κρίνειν* may well have that sense here, as in Matt. 7, 1 & 2. Rom. 2, 1. 14, 22. The connection of these words with the preceding is variously determined by the commentators, for whose details I must refer the reader to Kuinoel. The most probable opinion is that of Schott and Kuinoel, who think that the words do not so much denote what Jesus *might* say, if he chose, as what he *had* already *said* in ver. 21, 23, 24. q. d. "I have (yet) many things to reproach you for."

26. Ἄλλ' ὁ πέμψας με. Here again the extreme brevity of the sentence (though suited to the indignation of the speaker) renders it difficult to determine the connection, which can only be done by supplying some words. Beza would understand '(But you will not believe) *yet* ἀλλὰ,' &c. L. Brug., Grotius, Rosenm., and Doddridge, supply, But I (content myself with reminding you). Perhaps, however there may be no reference to *threatening*, and the clause ὁ πέμψας — ἐστὶ may be closely united with the following *κἀγω*, &c. Ἀλλὰ may have the sense of *but* (*be that as it may*); as in the exactly similar passage of 7, 28. ἀπ' ἑμαυτοῦ οὐκ ἐληλυθα, ἀλλ' ἐστὶν ἀληθινὸς ὁ πέμψας με.

26. Λέγω εἰς τὸν κόσμον, i. e. *unto* the world. See Schleusner's 'Lexicon. Ὅτι τὸν πατέρα α, ε., they knew that he spake unto them of *the Father* (i. e. in heaven), namely, *God*. The *ἔλεγεν* must here be interpreted *meant*. See the note on 6, 71, and examine examples of Whitby and Kypke. In Cod. Cant. is added τὸν Θεόν; and so in the MS. or MSS., from

which the Vulgate was formed. But this reading seems a marginal gloss, and, as such, it is found in the margin of the Cod. Cant. 38.

— 28. ὅταν ὑψώσητε τ. ἀ. τ. ἀ. when ye shall have raised him up (namely on the cross). There is an ambiguity in the word ὑ. from whence arises some obscurity. For ὑψοῦν may both signify to *raise to honour*, (as the Jews took it,) or to *crucify*. On the force of the word see the note on 3, 14.

28. τότε γνωσέσθε ὅτι ἐγὼ εἰμι, (ἐκεῖνος,) namely, *He* whom I have said, the *Messiah*. See the note on ver. 24.

29, 30. Jesus now adduces the *reason* why the prediction contained in the words of ver. 28. will, he trusts, have its fulfilment. μετ' ἐμοῦ ἐστιν, "*co-operates with me, assists me.*" On this phrase see the note on Matt. 18, 20. and John 3, 2.\*

29, Οὐκ ἀφῆκε, has not left, does not leave me. An enallage of tense frequent in St. John. Ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε, *I do what is pleasing to him*, and especially with reference to my mission on earth. So ποιεῖν τὸ ἔργον τοῦ πατρὸς in 4, 54. 17, 4. Wets. compares similar expressions in Euphrates ap. Stob. 46. οὐ γὰρ ἄλλα μὲν ἀρετὰ ποιεῖ τὰ ἀρεστὰ τῷ θεῷ, μιμέται δ' αὐτὸν ἑτέρα. Plut. p. 413. E. λόγος οὐκ ἀρεστὸς ἐμοί· and 182. ἀρεστὸν τῷ δήμῳ. Philo. T. 2. p. 260, 2. οἱ τὸ ἀρεστόν τῇ φύσει δρώντες καὶ τὸ καλόν, υἱοὶ εἰσι τοῦ θεοῦ. Porphy. de Abstin. 1, 25. εἴπερ ἀρεστὸν θεοῖς φαίνεται τὸ θυεῖν.

30. ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτὸν, "*believed him to be the Messiah.*" Though, as it should seem, their faith was but weak; and, therefore, though their hearts had been strongly impressed (perhaps most of all by the heavenly tem-

\* Lampe is of opinion that the sense is compounded of the following parts: 1. Unity of essence with the Father. (Joh. 14, 10.) 2. Communion with the spirit of the Father. 3. An internal sense of the Father's favour. 4. The assistance of and present help of the Father, by which it appeared that *Jehovah was at his right hand*. Ps. 16, 11.



per and holy composure of Christ, unruffled by the taunts and insults of his enemies); yet there was need that such impressions should be strengthened, which the wisdom of Christ effected by turning his discourse especially to them, and addressing them as already of the number of his disciples.

31, 32. *ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ*, "If ye show yourselves constant in retaining my doctrine in your breasts, and imitating it in your lives." So Luke 8, 15. *τὸν λόγον κατέχειν καὶ καρποφορεῖν* &c. 51. *τηρεῖν τὸν λόγον*. So also Cebes 56. *ἐνδιατρίβετε τοῖς λεγομένοις*. The word *ἐμμένειν* properly signifies to continue in a *place*; but, metaphorically, to persevere in a design or measure. So Thucyd. 3, 20. *ἐν τῇ ἐξόδῳ ἐμμένειν*, and often elsewhere. Frequently too it is used of constancy and perseverance in fulfilling orders. (See Acts 14, 22. Gal. 3, 10.) In the Classical writers it is often used of abiding by a contract or agreement, and fulfilling a treaty. *Ἔστέ* is put for *ἔσεσθε*, as in 15, 14. (Kuin.)

32. *Γνώσσετε τὴν ἀλήθειαν*, you shall experimentally find the truth of my doctrine, and the divinity of my origin. Compare 28. and 7, 16.

32. *ἡ ἀλήθεια ἐλευθεράσει ὑμᾶς*. By *ἀλήθεια* the ancient commentators, and many modern ones, explain *Christ himself*, which, in a certain sense, may be admitted; but it seems more rational to understand, with most recent commentators, "the true religion," i. e. the Christian. *Ἐλευθεράσει ὑμᾶς*, shall liberate you from bondage to evil lusts and the dominion of vice.' The word properly signifies to *manumit*, make free, as opposed to a state of slavery. It is observed by Lampe, that servitude not spontaneous, but compulsory, is a general symbol of sin. See Rom. 6, 17. 17, 20. 2 Pet. 11, 19. Of this Lampe details the component parts, and observes that of this truth even the heathen philosophers had a glimpse. In illustration of this, many passages are cited by Elsner, Wetstein, and Lampe. Thus Cic. Paradox. 5. *ὅτι μόνος ὁ σοφὸς ἐλεύθερος, καὶ πᾶς ἄφρων*

δούλος, soluti sapientem esse liberum et omnem stultum servum. Arrian Epict. 4, 7. p. 402. εἰς ἐμὲ οὐδεὶς ἐξουσίαν ἔχει ἡλευθέραιμαι ὑπὸ τοῦ Θεοῦ, ἔγνωκα αὐτοῦ τὰς ἐντολάς, οὐκέτι οὐδεὶς δουλαγωγῆσαί με δύναται. Pythagoras ap. Stob. Οὐδεὶς ἐλεύθερος ἑαυτοῦ μὴ κρατῶν. See Plutarch 1, 792. c. Phil. Jud. 2, 44. Diog. Laert. 7, 32. Plato Phæd. τῶν ταῖς αἰσχροῖς ἐπιθυρίαις ἐπιχειρόντων ἐλεύθερον μὴδενα νόμιζε· τῶν γὰρ τοὺς τῇ τύχῃ δούλους κεκτημένῳ πολὺ βαρύτερον οὗτοι δεσπόταις τοῖς καταναγκάζουσι ταῦτα, δουλεύουσιν. I add Max. Tyr. D. 12, 5. τοῦτου τοῦ νόμου (i. e. τοῦ θείου,) ἔργον ἐλευθερία καὶ ἀρετὴ καὶ βίος ἄλυπος. Rom. 8, 21. εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ Θεοῦ. Artemid. 4, 30. p. 198. οὐδὲν γὰρ ἐλευθεριώτερον ὕγιους γνῶμης οὐδὲ βασιλικώτερον ὑπολαμβάνομεν εἶναι.

38. ἀπεκρίθησαν, answered, i. e. replied, objected. For it is not the οἱ πεπιστευκότες, of whom we read in ver. 30 & 31, who are here meant, but some of the principal persons present, Pharisees, who, probably,\* having felt jealous of the strong effect of Jesus's words, in order to diminish that effect, and draw censure on him, interpreted of temporal liberty what he says of spiritual freedom.

38. Σπέρμα Ἀβραάμ ἐσμεν, καὶ οὐδενὶ δεδουλεύκαμεν ποῖποτε, "We are the posterity of Abraham, not of Ishmael and bondage." Since, however, the Hebrews had not only been brought under the yoke of the Egyptians and the Babylonians, but even at the time these words were spoken, lived in subjection to the Romans; many ancient interpreters take it for granted that the Pharisees had proceeded to such a degree of impudence in the heat of disputation, as to deny what was manifestly and undeniably true. See Esdr. 9, 7. Neh. 9, 36. Jos. Ant. 14, 8. τὴν ἐλευθερίαν ἀποβάλλομεν, καὶ ὑπηκτοὶ Ῥωμαίων κατέστημεν. Since, however, this seems little probable, others

\* Thus Markland renders *some of the Jews*; and observes that in our Evangelist the sense is sometimes more to be regarded than the construction.

maintain that they meant the harsher kind of subjection, such as that of slaves, who have no civil rights, and are sold to servile labour. See the authors cited by Lampe, who observes that in Egypt the Hebrews had their judges and arbitrators, dwelt in a region separate from the Egyptians, and enjoyed their own possessions. (See Exod. 8, 22. 9, 26. 10. 23.) They were indulged with greater liberty under the Babylonians, since, after the destruction of the city of Jerusalem, Nebuchadnezzar not only gave Gedaliah in Canaan to the reliques of the Jews, but even in Babylonia indulged them with separate places of residence, and permitted them to have governors of their own (Esdr. 8, 14, 20); insomuch that they increased their wealth so as to be able to exercise their liberality in rebuilding the temple. But, surely, in Egypt their servitude was, to say the least, harsh; nor does it seem to have been *much* bettered in Babylonia. The situation of the Jews under the Roman empire was, indeed, far more tolerable than it had been under the Egyptian or Babylonian. They had their own kings of the family of Herod, and enjoyed not only religious but even political liberty. (See the notes on Matt. 17, 24 & 27. 15, 26 & 66.); and, since the subject of their words is the recovery of their liberty at *that* time, I therefore assent to those interpreters who maintain that they spoke of *themselves* only, and of *their own age*. (Kuin.)

34, 35. Jesus now proceeds to show that he does not hold out to them *political*, but *moral* and internal liberty, freedom from the servitude to *sin*, which is here represented as a tyrant. (Compare Rom. 6, 17.) An image not unknown to the Gentile Philosophers, from whom many passages are quoted by Elsner, Wetstein, Lampe, and Gatak. on Ant. p. 38. and Barth. Adv. L. 16, 20. (Kuin.) See the examples cited in the note on ver. 32.

35. ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα, the slave does not perpetually dwell in the same family. It must be observed that Jesus employs a *general*

*sentiment*, and speaks of what is usual in common life: q. d. "Slaves have no claim to remain in the same family; but may, at the pleasure of their owner, be sold into another. Far otherwise is it with the Son, who cannot be alienated from the family." The *application* (in which something must be supplied from ver. 34.) is this: "Ye live in sin; therefore ye are the slaves of sin, and have need of the restoration to liberty, which I am both able and willing to afford you. Ye are not children, but slaves in the family of God. The slave hath not the right of remaining perpetually in a family. He is in the power, and at the disposal of his master, who may, when he pleases, sell him to another, or expel him from his house. So ye, though ye profess that ye acknowledge and worship God, yet since ye do it *servilely*, and with a scrupulous observance of ceremonies, and will not believe in the Son of God, ye will be cast out." On the contrary, the sons of God, worthy of that name, will be treated as such, will not be expelled, but have happiness conferred on them. Further than this, the comparison must not be extended. (Wets. Rosenm. and Kuin.)

36, 37. *ἐὰν οὖν ὁ υἱὸς ἐλευθερώσῃ—ἔσεσθε*, but if the Son of God, namely Christ, liberate you, ye will be free indeed. So Cic. in Pisonem. 16. *Lege Cæsaris justissimâ atque optimâ populi liberi planè ac verè erant liberi*. The passage may be thus paraphrased. "Sons generally wish to be the only heirs; but so great is my love towards you, that I wish you to enjoy the heritage equally with myself. You will have conferred on you the noblest liberty,\* and be

\* Christ makes us free, by withdrawing us from vice, and causing us to worship God, and study to approve ourselves to him by a voluntary and spontaneous obedience. This he effects by his doctrine (see ver. 32), when embraced and observed. He, therefore, that is thus freed by the Son of God is truly free, and enjoys the felicity of the children of God. (Rosenm.) Some commentators think there is an allusion to a custom of certain Grecian republics, in which the son and heir was permitted to adopt brothers, and communicate to them the same rights which he himself enjoyed. (Kuin.) It

delivered from the bondage of evil passions, and (what you do not yet understand,) from the yoke of ceremonies." Compare Rom. 8, 2. 8, 15. 8, 17. 8, 21. Gal. 4, 5. 4, 6. 4, 7. 4, 22. 5, 1. (Wets.)

37. ζητεῖτε με ἀποκτείνει, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν, because my doctrine does not penetrate into your minds. There has been some difference of opinion on the sense of χωρεῖ, which some ancient commentators, and the Syriac Translator, as also Whitby, Le Clerc, and others, interpret "non capitur a vobis." But (as Lampe observes,) there is no occasion for this harsh *hypallage*; since there are other modes of interpretation more agreeable to the genius of the language. Thus Euthymius,\* Origen, Beza, Schleusner, and others, explain "has place." But this seems scarcely *significant* enough. Heuman, Elsner, and Kypke, interpret "makes no proficiency, or increase." But (as Kuinoel remarks,) this signification of χωρεῖν, followed by ἐν, cannot be *proved*. The safest mode of interpretation seems to be that of Nonnus, Grotius, De Dieu, Camerarius, Lampe, Rosenm. and Kuinoel, "does not penetrate into your mind." Ἐν is here put for εἰς, as perpetually after verbs of motion. Χωρεῖν properly signifies *to go*, but it has often united the sense of some preposition, as *to go (forward,) to go (over,) to go INTO*. So Matth. 15, 17. εἰς τὴν κοιλίαν χωρεῖ. Cocceius and Lampe *unite* the significations *penetrate into* and *make progress in*. This, however, tends to confuse our notion of the metaphor, which is thus neatly expressed by Nonnus: Οὐ γὰρ ἐμὸς πότε μῦθος ἐς ὑμετέραν φρένα δύνει.

38. In order to anticipate their objection to the expression ὁ λόγος ὁ ἐμὸς, *my word*, and withal to

seems, however, little probable that such a custom, obtaining only in a *small* part of a *foreign* and *distant* region, should be so well known in Judæa as to supply matter for familiar allusion.

\* Euthymius thus paraphrases: Ὁ λόγος μου, ὁ διδάσκαλός, ὑψηλὸς ὢν, οὐ χωρεῖ ἐν ὑμῖν, τοῖς ἔχουσι νοῦν ἐστενωμένον ὑπὸ φαυλότητος.

shew *why* his doctrine could not find its way into their hearts, Jesus affirms that he delivers to them a doctrine which *ought* not to be rejected, as being derived from His Father and their God. *Ὁρᾶτε* has not only the physical sense, *to see*, but the moral sense, *to see mentally*, to perceive, understand, know, and learn; as in Sir. 31, 11. 42, 15. John 3, 11, and 32. Nor is it unusual for verbs of sense to be interchanged in signification, by a sort of catachresis. They all indeed have a cognate sense, because they imply a general idea of *perception*. Kuinoel interprets *hear, learn*. Many MSS. for *ἐπακούετε*, have *ἠκούσατε*, which reading has been followed by Origen, Cyril, the Ethiopic, Coptic, Gothic, and later Syriac Versions, and is adopted by Campbell, and Bp. Pearce. It is, however, a manifest gloss.

38. καὶ ὑμεῖς οὖν ὃ ἐπακούετε — ποιεῖτε. "As you and I are dissimilar, so are my Father and your Father. Your thoughts and actions\* are modelled after those of your Father, the *prince of demons*. Hence, it is no wonder that you should reject my doctrine, and study to destroy me. (Kuinoel.) The account Josephus gives of the wickedness of the Jews about this time, abundantly vindicates this assertion of our Lord from any appearance of undue severity. See Joseph. Bell. Jud. 5, 10. (Doddridge.)

39—40. Since Jesus had not expressly said *what* Father he meant, these perverse persons pretend not to understand his meaning, and, in order to parry the sarcasm, peremptorily rejoin, "Abraham is alone our Father." To which Jesus replies, "If ye were the true children of Abraham, ye would do the works of Abraham." By *children* we are here to understand children *emphatically*, who bear a strong resemblance to their Father, and show themselves to

\* "Here our Lord has an especial reference to their murderous designs. And as the dissimilarity of their works to those of Abraham refutes their claim to be the children of Abraham, so the similarity of their works to those of the Devil declares them to be the children of the Devil." (Euthymius.)

be peculiarly his : and in a moral sense, those who follow the example of their Father. (Kuin.) This image is not unfrequent either in the Classical, or Rabbinical writers. Wetstein cites the following examples. Senec. Ep. 44. Omnes hi majores tui sunt, si te illis dignum gesseris. Aristid. 2, p. 160. Liban. Or. p. 367. B. Ezech. 16, 3. Susann. 56. Schemoth, R. 46. "If they do my will, they are my sons ; if not, I disown them." Kidduschin, f. 36. on Deut. 14, 2. "As long as you act as becomes sons, you shall be called sons ; but when you pursue a contrary conduct, you will forfeit that title."

39—40. The passage is thus paraphrased by Wetstein. "Abraham fulfilled his duty towards God and towards men." \* He believed in God, by whose command he not only left his country, but was willing also to sacrifice his son. He did honour to Melchisedec the Priest of God : rejoiced with pure and holy joy, in the hope of the Messiah that should be born : released his captives ; relinquished his right, for the sake of preserving peace ; was a Father to his nephew ; entreated God for the impious inhabitants of Sodom. But you have no belief in me, whose miracles you behold ; you hate him who has not only done you no injury, but conferred on you benefits many and great. You refuse to receive a heavenly Teacher, that you alone (such is your pride) may be accounted *Doctors*. Thus have ye *degenerated* from the virtue of your ancestors. See Is. 1, 4. (Wets.)

40. Νῦν δὲ ζητεῖτε με ἀποκτεῖναι, ἄνθρωπον, &c. Lampe observes that the νῦν is used assumptively, i. e. when an assumption takes the place of an argument ; as in 9, 41. 18, 36. Acts 15, 10. 1 Cor. 5, 20. So

\* Abraham's fame for piety was not unknown to the Gentiles. Thus Beros. (cited by Jos. A. 1, 8.) Μετὰ τὸν κατακλυσμὸν δεκάτῃ γενεᾷ παρὰ Χαλδαίοις τις ἦν δίκαιος ἀνὴρ, καὶ τὰ οὐράνια ἐμπειρος, and Eupolemus ap. Euseb. præp. Evang. 9, 17. ἐγγενεία καὶ σοφία πάντας ὑπερβεβηκότα, ὃν δὴ καὶ τὴν Ἀστρολογίαν καὶ Χαλδαϊκὴν εὐρεῖν, ἐπὶ τε τὴν εὐσέβειαν ὁρμήσαντα εὐαρεστῆσαι τῷ Θεῷ.

Thucyd. 3, 43. It is well observed by Markland, that their wickedness is enhanced by *three* steps, in their endeavouring to kill, first, a *man* : and not only a man, but, secondly, *one who had told them the truth* : and not only the *truth*, but, thirdly, *the truth which he received from God*.

41. When Jesus had now expressly said that *they* are indeed descended from Abraham, but do not imitate his *works*, whereas *he* delivers what he has received from God ; thus clearly showing that he spoke of their natural Father, they reply, "We are not begotten in adultery, we are no bastards, we have God for our Father." \*

The Jews called the worship of idols *πορνεία*, † *adultery*, *whoredom*, and the worshippers of idols, בנין זנות, children of adultery. So Hos. 2, 2, 3. Is. 1, 21. Sap. 14, 12. *Idolatry* is metaphorically termed *πορνεία*, *adultery*, because the people of Israel, on account of the close bond in which it was united with God by His Religion, and the many and great benefits which He conferred on it, is usually compared with a *wife* beloved of God ; and thus the faith

\* This title of the Deity, namely *Father*, was not unknown to the Gentile philosophers. So Hierocles in carmina Pythagoræ, p. 281. Ἐστὶ ὁ Θεὸς δημιουργὸς μὲν πάντων, τῶν δὲ ἀγαθῶν καὶ Πατὴρ ὁ γούν τὴν λύσιν τῶν κακῶν συνιέει καὶ τῶν αὐθαιρέτων ἐλευθερούμενος, καὶ τὴν λυγρὰν ἔριν περικόπτων ἐν ἐκουσίῳ φυγῇ οὗτος πρὸς τὴν ἐκ Θεοῦ καθήκουσαν βοήθειαν ἐπιστρεφόμενος ἀναβοᾷ τὸ, Ζεῦ πάτερ, τῷ ἤδη προειργάσθαι τὰ παιδὸς ἅξια, τὸν Θεὸν πατέρα καλῶν. So also Senec. de Provid. cap. 1. speaking of a good man : discipulum Dei, æmulatoremque et veram progeniem : quem parens ille magnificus, virtutum non lenis exactor, sicuti severi patres, durius educat.

† *Πορνεία* properly denotes *fornication*, *whoredom*, prostitution of the body for hire, since *πόρνη*, its root, is derived from *πέπορνα* and *πόρνημι*, to *sell*. Thus our word *whore* (or, as it was formerly written, *hore*.) is derived from the Ang. Sax. *pyrðen*, to *hire*. And so the Latin *meretrix* from *mereor*. The derivation of *πορνεία* from *πόρνημι* is illustrated by the following passage of Aristid. ap. Athen. 585. Γινάσθαιαν δύο ἐμισθώσαντο. But, 2dly, the word denotes *any* prostitution of the body for *lust* ; and as this *πορνεία*, whenever it is practised by a married woman, is *adultery* ; so *πορνεία* came to have frequently that signification ; as in Matth. 5, 32. 15, 19. 29, 19.



pledged to God by the people was frustrated and broken by idolatry, or spiritual infidelity, in the same way as conjugal faith is violated by adultery. Compare Jud. 2, 17. 1 Paral. 5, 25. Is. 1, 21. Hos. 1, 2, 4, 12, &c.

Their meaning therefore was this. "If you are not speaking of our *natural* Father, know that we recognise no other Father than God.\* To him we are dear and beloved, like children: Him only do we worship." The passage is thus paraphrased by Wetstein. "We are the genuine posterity of Abraham, not by Ishmael and Esau, but by Isaac, Jacob, and the Patriarchs. We are the covenanted people of God; nor are we idolators, but worship the one God.† So Phil. Jud. de Confus. ling. p. 426, 21. οἱ πολλοὺς ἐπιγραφόμενοι τῶν ὄντων αἰτεῖ πατέρας, καὶ τὸ πολυθεῖον εἰσηγούμενοι στίφος — τῶν ἐν πόρει ἀποκυθέντων οὐδὲν ὡς γ' οἶμαι διαφέροντες.

42. εἰ ὁ Θεὸς πατὴρ ὑμῶν ἦν, ἡγαπᾶτε ἂν ἐμέ, if God had been your Father, i. e. if ye had worshipped Him as your Father, done His will, and been studious of virtue and piety, you would have loved me, and received my doctrine. So Hierocl. in Carm. 288. cited by Lampe.

42. Ἐξῆλθον καὶ ἦκαν, *am come*. An idiom common both to the Hellenistic and the Attic style.

43. διατί τὴν λαλίαν τὴν ἐμὴν, &c. if ye know God, why do ye not acknowledge my voice? See Gen. 37, 4. Joh. 10, 3. 10, 4 & 5. (Beza and Wetstein.) Kuinoel refers λαλία and λόγος to what Jesus had already said of *the* Father of the Jews, whom they should imitate: q. d. "Why will ye not understand my words (though not obscure) which I spoke to

\* Now that our Lord had, by an undeniable argument, shewn that they were unworthy of the paternity of *Abraham*, on which they so much prided themselves, they foolishly have recourse to that of *God*; because it is said in Scripture, "Israel is my first born." (Euthymius.)

† They speak of *one* Father, in opposition to the Gentiles, who held that there were *many* Gods to whom they were accustomed to apply the name of Father. (Lampe.)

you of your Father? namely, because ye cannot (bear to) hear my words, since they are to you intolerable." Thus ἀκούειν is used in the sense of *bear to hear*, in 6, 60.

Γινώσκειν, *understand*; as in Matth. 13, 16. and supra ver. 27. Λαλία, which sometimes means *dialect* (as in Matth. 28, 73.) here, and at 4, 42. (where see the note,) signifies *sermo*.<sup>\*</sup> Campbell renders οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμόν, cannot *bear my doctrine*." But it may be more literally and accurately translated, "cannot bear to hear, will lend no ear." The δύνασθε must not be taken of *physical*, but *moral* inability, resulting from obstinate and perverse indisposition to hear. So Euthymius, Chrysostom, De Dieu, Grotius, L. Brug, and others, explain it by βούλεσθε. A sense not unfrequent in Scripture, and not unknown to the popular phraseology of modern languages. Thus it here denotes *more* than mere *inability*, and is often used in Scripture, of that inability which arises from loathing and aversion. So Gen. 37, 4. speaking of Joseph's brethren: οὐκ ἠδύναντο, *could not (bring themselves) to speak kindly to him*. And so in 1 John, 3, 9. it is said of the regenerate, that he *cannot* sin. So also

\* L. Brug, and Grotius interpret λαλία by ιδίωμα, and the latter explains the passage thus: "If God is your Father, why then do you not acknowledge in me His peculiar character of speech." Thus, also, Lampe thinks that λαλία denotes the speech of Christ, which had many things peculiar to itself, being not only distinct from the *loquela mundi*, (since it treated of the mysteries of the kingdom of God; the most momentous and salutary truths pertaining to the instruction, conviction, and consolation of men,) but even from that of the Prophets and divinely commissioned persons. (Lampe.)

The sense detailed by Grotius is harsh and frigid: and as to Lampe's observation, though true, it is no more applicable to λαλία than to λόγος, or the other terms by which the discourses of Christ are designated. What, however, that excellent commentator says on the subject of our Lord's *phraseology* is very just, and may serve to illustrate the cause of the *joint inability and indisposition* of these perverse persons here spoken of to receive his words. Our Lord's discourse (observes Lampe) was not easy of comprehension, not only in respect of the *things*, but the *words*; especially since the "*key of knowledge*" was hidden, and the Prophets were a *sealed book*."

John 7, 7. "the world *cannot* hate you." Again, in Jer. 6, 16. where the ears of the Jews are said to be dull of hearing, and *cannot* hear. Thus, here is described the same *hatred of truth* as in 3, 19. Nothing was more irksome to them than the discourses of Christ, inasmuch as they contained doctrines so contrary to their prejudices. 'This *perverse will*, in sinners, *holds captive the intellect*. (1 Cor. 2, 14.) which was the case not only among the Gentiles, (Rom. 1, 21, and 28.) but also among the Jews. (Matth. 23, 37.) Hence, they *merited* the strong rebuke with which Christ followed up these words. (Lampe.) In which (as Euthymius observes,) *παρρησιάζεται, καὶ ἐπάγει τοῦτοις, ὡς ἀνιάτοις, φανερωτέραν πληγὴν, ἀντίρροπον τῆς ἀναισχυντίας αὐτῶν, καταστέλλων τὸ φύσημα καὶ τὴν κόμπον τῶν ἀλαζόνων.*

44. *ὕμεις ἐκ πατρὸς τοῦ διαβόλου*, i. e. "ye are, as it were, his children by similarity of sentiment and action, and close imitation." On the force of the word *διάβολος* (*Satan*), Lampe has here a long and learned annotation, or rather Dissertation, which deserves attention. *Τὰς ἐπιθυμίας θέλετε ποιεῖν.* The word *ἐπιθυμία*, is properly a word of *middle* signification, and designates any appetite of the mind, either good or evil, according to the diversity of objects. Yet, in the New Testament, and often in the Greek writers, it denotes *evil* concupiscence, like the Heb. *תַּהוֹמָה*. (Lampe.) It may also be paralleled by the word *lust*, which in our old authors, and even in our authorised Translation of the Scriptures, is sometimes used in a *good* sense.

44. *Θέλετε ποιεῖν.* The word *θέλετε*, contains a strong emphasis, denoting (says Wetstein,) "*Vultis toto animo, cupitis facere, et cum voluptate et gaudio facitis.*" I should however prefer, *ye are determined to do*. See Rom. 7, 19 and 21. The word *διάβολος* admirably depicts the disposition and course of action pursued by Satan, and two leading traits are especially instanced, *man-slaying* and *falsehood*.

44. *ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς*, "he was a man-

slayer." Commentators are not quite agreed on the sense in which the Devil is said to be a *slayer of men*. Some (as Euthymius,) think that the term adverts to the murder of Abel, committed by Cain, at the *instigation* of the Devil. Others (as Rosenm. and Schleusner,) take the word in a more extensive sense, and think it is to be understood, not precisely of him who is the cause, or occasion of *physical* death, but of one who *seeks the hurt of men*.\* So 1 John, 3, 15. ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ ἀνθρωποκτόνος ἐστὶ. So Soph. CEd. Tyr. 534. where φονεὺς is, by many commentators, taken in a metaphorical sense; as in Cic. pro Cœl. 18. ne effundat patrimonium ne fœnore trucidetur. But (as Kuinoel observes,) Christ is here comparing the manner of thinking and acting of the Jews to that of the Devil, and especially adverts to the murderous designs conceived against him by those enemies to true religion, whom vice and error will not permit to receive his doctrine; and, therefore, ἀνθρωποκτόνος must be taken in its proper sense. There is plainly (says Lampe,) a reference to the seduction of our first parents, which action is emphatically called ἀνθρωποκτονία, as entailing on the human race death corporeal and spiritual, temporal and eternal. Schoettgen cites a very similar passage from Sohar Chedesch, fol. 27, 3. where the wicked are said to be children of the old Serpent, who killed Adam and all his posterity. So Sap. Sal 2, 24. φθόνῳ δὲ διαβόλου θάνατος εἰσῆλθεν εἰς τὸν κόσμον· πειράζουσι δὲ αὐτὸν οἱ τῆς ἐκείνου μερίδος ὄντες. With this, we may compare the Miltonic line, "And brought death into the world, and all our woe." For (observes Euthymius,) though he was not the direct, yet he was the indirect cause of death

\* This deadly *hatred* of the Devil towards the human race was not unknown to the Gentiles. Thus Orpheus, in his Hymn to the Titans: Δαίμονες, ἀνθρώπων δηλήμονες ἀγριόθυμοι. Ψυχᾶς ἡμετέραις διεραῖς κακὰ πορσύνοντες Ὅφρ' αἰεὶ κατὰ λαΐτμα βαρυσμαρψάν βίοτοιο σώματος ὀτλείουσιν ὑπὸ ζυγὸδεσμά παθοῦσαι Ὑψιτενοῦς δὲ κάθονται πατρὸς πολυφέγγεος αὐλῆς. (Lampe.)

to the human race, and brought it about by his vile machinations.

44. Ἀπ' ἀρχῆς is by the best commentators explained, "from the beginning of the world and the creation of man." See John 1, 1. So Nonnus; ἐξότε κόσμου Ἐξ ἀρχῆς τετέλεστο θεμελίον. Thus Lampe observes that this is the constant sense of the phrase in the New Testament, three passages excepted, in which circumstances shew that it is to be taken of the beginning of the Gospel or ministry of Christ. The expression also suggests the idea of perverse *continuance* in sin, and a wilful *perseverance* in the act of sinning: since men are, by the same evil agent, still instigated to war, murder, and contempt of the truth. See Matt. 13, 25 & 39. We may also observe (with Rosenm.) that though these *two* vices only are mentioned, yet the other external causes of error and vice are not excluded. These two are *instanced* as strong points of similarity to those of the devil.

44. καὶ ἐν τῇ ἀληθείᾳ οὐχ ἔστηκεν. Here (says Grotius) we have an affirmation by a negative of the contrary. The sense is, "He has (perpetually) deviated from the truth, acted fraudulently, and deceived men." (Grot. and Kuin.) To *stand* in any place is equivalent to *continue* constant in any intention, whether *good* (as in Rom. 5, 2. 1 Cor. 16, 13. Gal. 5, 1.) or *evil*, as in John 1, 1. Eccl. 8, 3: and, therefore, *not to stand* is the same as to *fall away, fail*, and to *change*. So Matt. 12, 25. Mark 8, 24. Jer. 46, 21. Ez. 13, 5. 31, 14. So the Heb. נָצַח in 2 Kings 23, 3, and the Latin *stare*. See a fine passage of Philo on this subject, p. 324. and Clem. Alex. 2, 2. 1, 451. where see Potter. (Lampe.)

44. Ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. So 1 John 1, 8. ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν. 2 Macc. 7, 18. οὐκ ἔστιν ἐν αὐτοῖς ἀλήθεια. Schoettgen has illustrated this by several Rabbinical citations. The ὅτι is rendered by Lampe *quapropter*; by Kuinoel *enim*. The sense of such minute particles, in the diction of our Evangelist, must not be too anxiously sifted.

44. ὅταν λαλῇ τὸ ψεύδος, ἐκ τῶν ἰδίων λαλεῖ. Τὰ ἴδια is equivalent to ἰδίωμα, *the natural disposition*, as for instance, that of trees and soil, which is said to be their ἰδίωμα. Here we may render *pro suo ingenio*. (Beza, Grot., and Rosenm.) Lampe compares a very similar sentiment of Porphyry. de Abstin. 2, 42. where, speaking of evil demons, he says : πᾶσα γὰρ ἀκολασία καὶ πλούτων ἐλπίς καὶ δόξης διὰ τούτων, καὶ μάλιστα ἡ ἀπάτη· τὸ γὰρ ψεύδος τούτοις οἰκεῖον. βούλονται γὰρ εἶναι θεοί, καὶ ἡ προεστῶσα αὐτῶν δύναμις δοκεῖν θεὸς εἶναι ὁ μέγιστος. The last words of which passage may be rendered, “And the power which presides over them (the prince of devils), wishes to be thought the supreme God.” A remarkable proof this (continues Lampe) may be seen in their support of the Pagan oracles, *if* they proceeded from the inspiration of the devil.

44. ὅτι ψεύστης ἐστὶ, καὶ ὁ πατὴρ αὐτοῦ, ‘since indeed he is a liar and the author of lies.’ By ψεύστης is meant an habitual liar.\* Πατὴρ here, and in Plat. Menex. 10, like the Heb. בִּן in Job 38, 28, and the Latin *parens*, in Cic. pro Red. ad Quir. C. 5. denotes *author of*. Beza observes that the Greek language, from its penury, has no word to denote *author*. At αὐτοῦ we must understand ψεύδους, which (as Kuinoel observes) *latet in præcedente ψεύστης*. For pronouns are, both in the Scriptures, and in the Classical writers, so put as to be referred to nouns which are contained in some words of the preceding context. Others, however, refer αὐτοῦ, not to the nearer antecedent ψεύστης, but to the more remote one, ψεύδος. See Lampe.

45. ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετε μοι, “You refuse to repose faith in me, and will not ad-

\* For ψεύστης and *mendax*, and such verbals, have the force of a participle present, which may be resolved into a relative with a third person present. Now the present tense, from its indefiniteness, is well adapted to denote what is done *at all times*, and *habitually*. So, a little before, ποιεῖ τὴν ἀλήθειαν.

mit me, because I profess true doctrine.”\* See ver. 40. This reprehension sets in a strong point of view the baseness of their incredulity. Thus Euthymius paraphrases: “If I should speak what is false, ye would believe me, as speaking what is peculiar to your father, the devil: but because I tell you the *truth*, ye will not believe me, since I teach what is contrary to the nature of *your father*.” As to the *ἐγὼ* at the beginning of the sentence, it is called a Hebraism, or, according to De Dieu, a Syriasm. It is, in fact, like the nominative absolute in Greek, which is resolved into “quod attinet ad,” *as far as regards me*. So Ps. 73, 28. The idiom is, however, chiefly found in the energetic and pathetic style, and displays the emotion of the speaker. Therefore Lampe, not without reason, recognises here an elegant *emphasis* meant to strengthen the opposition between Christ himself and the devil.

46. *τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας;* “which of you convicteth me of error?” † I cannot agree

\* It may, indeed, be thought an objection against the common reading, that there is something like exaggeration in the sentiment. How is it possible that a man's reason for not believing what is told him, should be that *it is true*? That this should be his known or acknowledged reason is certainly impossible. To think or perceive a thing to be true, and to believe it, are expressions entirely synonymous. In this way explained, it would, no doubt, be a contradiction in terms. The *truth* of the matter may, nevertheless, be the real, though, with regard to himself, the unknown cause of his unbelief. A man's mind may, by gross errors and inveterate prejudices, be so alienated from the simplicity of truth, that the silliest paradoxies, or wildest extravagancies in opinion, shall have a better chance of gaining his assent, than truths almost self-evident. And this is all that, in strictness, is implied in the reproach. (Campbell.)

† E. T. *Which of you convinceth me?* The word *convinceth* is not the proper term in this place. It relates only to the opinion of the person himself, about whom the question is. Our Lord here, in order to shew that the unbelief of his hearers had no reasonable excuse, challenges them openly to convict him, if they could, in any instance, of a deviation from truth. The import of this is, bring evidence of such a deviation,—evince it to the world. A man may be *convinced* that is not *convicted*. Nay, it is even possible that a man may be convicted, who is not convinced. (Campbell.)

with Kuinoel, that this is an interrogation addressed to some who had asserted Jesus to be in error. It rather seems to be an elegant figure of speech, which, by the use of an interrogation, involves a strong negative. Our Lord denies that he can be convicted of vice or error by any of them. Many commentators take the *ἁμαρτία* in the sense of *peccatum, sin*. Others, however, as Piscator, Calvin, Kypke, Bengel, Markland, Campbell, Rosenm., and Kuinoel, interpret it of *moral sin* as opposed to *ἀλήθεια*, since the context will not permit us to take it for sin properly so called. They, therefore, contend that we must here understand it of *error* or *falsehood* in doctrine. The force of the argument (they think) is this; that so far from convicting him of *falsehood*, they cannot even reproach him with the slightest *error*. Lampe, indeed, objects, that this sense of the word is unusual; but, in fact, it is not unfrequent in the best Greek authors, from whom Kypke cites some examples. Thus Polyb. Exc. Vales. p. 81. κρίναν καλὸν εἶναι, τὸ μὴ τὰς τῶν πέλας ἁμαρτίας ἴδια προτερήματα νομίζειν. Plutarch p. 875. ἁμαρτάνει οὖν ὁ Θαλῆς. His other citations are less to the purpose, since they contain only ἁμαρτάνειν τῆς ἀληθείας. There are several passages in Thucydides which would have been more apposite, of which I will instance the following. 1, 78. ἡμεῖς δὲ ἐν οὐδεμιά πω ἁμαρτία ὄντες, and 1, 92. δόξης μᾶλλον ἁμαρτία. So also Æschyl. Ag. 480. φρενῶν ἁμαρτία. Xenophon, too, uses *both* ἁμαρτία and ἁμαρτήματα in this very sense. See Sturzii Lex. Xen. A very similar passage is cited by Eckhard, from Aristoph. Plut 574. καὶ σύ γ' ἐλέγξυ μ' οὐπω δύνασαι περὶ τούτου. I am, however, inclined to accede to the opinion of Lampe, who unites *both* these senses, taking the word for moral defect generally, including vice both practical and moral, vice in actions, and error in words; as in Ps. 59, 13. "For the sin of their mouth, and the words of their lips, let them even be taken in their pride; and for cursing and lying



which they speak." Certainly the former is not to be *excluded*; which is, indeed, supported by the authority of Euthymius and Nonnus. By error or vice in actions, Christ seems to glance at the charge which they had so boldly advanced against him of being a *πλάνος*, or impostor. Schleusner, indeed, refers it *solely* to imposture, but this requires proof.

46. εἰ δὲ ἀλήθειαν λέγω, &c. "But if I say the truth, (and therefore deserve credit,) why do ye not yield assent to my assertions?" To this interrogation Jesus *himself* answers in the following words: ἃ ὦν ἐκ τοῦ Θεοῦ, &c. (Kuinoel.) Lampe, however, takes the words for a more *general argument*, deduced from a criterion of all the genuine sons of God, to prove their boasting themselves to be the sons of God false; in which words the criterion is first *proposed*, and then *applied*.

Ὁ ὦν ἐκ τοῦ Θεοῦ. These words, considered in themselves, have a full emphasis in the person of Christ himself, since both his person and doctrine were of God. Yet the connexion is clearer, if the words be taken, not for the natural, but the adopted sons of God. (Lampe.) Heuman, Lampe, Kypke, Rosenm., and others, agree that we are to interpret *ex Deo* (*genitus*). And so Euthymius. Compare 1 John 3, 10. 4, 4 & 6. 5, 19. Eph. 3. Hebr. 2. Numerous Classical examples are produced by Kypke. The force of the formula is "to imitate and worship God, to be studious of piety and virtue."

48, 49. Since the principal persons could not refute the arguments of Christ, and yet did not chuse to acknowledge their truth, they proceed to load him with all manner of abuse.

Οὐ καλῶς λέγομεν, &c. Here are two reproaches, 1st, "thou art a Samaritan,\* i. e. not in *nation*, but

\* Samaritan was a term of reproach, like *Heathen* with us, which vulgarly denotes both a brutal and irreligious person. Thus in Sota, C. 3. edit. Wagenseil, 502. *plebeius*, *bardus*, *Samaritanus*, *Magus*, are terms of reproach employed towards him who reads the

in sense; a term equivalent to *Heretic*, (or as we say *Heathen*;) because thou deniest the true religion to be with the Jews. (See John 4, 20.) Thou corruptest the law, contemnest traditions. (Grot., L. Brug. and Lightfoot.) By δαιμόνιον ἔχεις is meant thou art possessed with a devil, mad. (See Matt. 11. 18. 4, 24. John 10, 20. where see the notes.) To this reproach Jesus makes the following calm and dignified answer; "I am *not* possessed with a devil, but I honour (God) my Father, although ye insult me, and call me heretic and possessed." Jesus had, at ver. 29, affirmed that he was fulfilling the will of his Father, and professed that he is propounding a true doctrine, as from God, at ver. 40: as if he had said, "Since I teach you true doctrine, *therefore* ye wish to kill me." Τιμᾶν τὸν πατέρα signifies to promote the honour of God, execute his commands, and especially *deliver his doctrines*. See 7, 17 & 18. (Rosenm. and Kuin.) The learned commentators have, however, omitted to notice, that the words, "but I honour my Father," are meant as a *proof* that he is not possessed with a devil: since (as Lampe observes) the devil honours not God, but transfers all God's honour to himself, and incites others to trample under foot God's honour by sin.

50. ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου. The passage may be thus paraphrased: "Be it so, load me with reproaches and opprobrious appellations; *I* will not vindicate my honour.\* There is one who will hold diligent inquisition upon what has passed between you and me: will vindicate my honour, and punish you who despise it." The word κρίνειν has here a

Scriptures and the Mishna *only*, without yielding subservience to the interpretations of the learned. For it is added "as the Magus mutters, and knows not what he saith, so the Mishnaical student teaches, not knowing what he teaches."

\* Schoettgen compares Bammidbar rabba, fol. 191, 3. where David is introduced as speaking thus to Michael: "For thy family sought its own glory, and did not regard the glory of God: but not so do I: on the contrary, I waive my own glory, and seek the glory of God."

reference to the final result of God's judgment; namely, the justification of the injured, and the punishment of the injurers.

51. ἀμὴν λέγω ὑμῖν, ἐάν τις, &c. Jesus now illustrates by an example what he had said at ver. 50, and by these words teaches *how* God will vindicate the honour of his Son, namely, by bestowing the most exalted happiness on his faithful followers. The words, *If a man keep my saying, he shall never see death*, are an epitome (says Lampe) of the whole covenant of grace, both as respects the condition and the promise." On τηρεῖν, &c. see the note on Matt. 19. 17. The formula οὐ μὴ εἰς τὸν αἰῶνα answers to the Hebr. לֹא לְעוֹלָם never, as in 4, 14. 18, 8. 25.

Θεωρεῖν θάνατον, like ἰδεῖν θάνατον, in Luke 2, 25. signifies to experience death, to die. It is accounted a Hebraism: but it occurs in Eurip. Heracl. 515. (Kuin.) By *death* is here meant, not the *first*, or temporal, but the *second*, or *spiritual* death, namely, misery and punishment. A doctrine not unknown to the Jews, as has been proved by Lampe, in a learned note. Thus, Kimchi, on Is. 22, 14. and 65, 15. explains the term "*second death*," by מוֹת הַבֶּשֶׁת בְּעוֹלָם הַבָּא, *the death of the soul in a future world*.

52, 53. The Pharisees, under the exasperation of envy and hatred, here again *pervert* the sense of Christ's words. "Now (say they,) it is plain by a new argument, derived from thy own words, that we have *truly* charged thee with diabolism and madness. For Abraham and the Prophets especially beloved by God for their righteousness and piety, are dead," &c. On the phrase γεύεσθαι θάνατον, *taste of death, experience death, die*, see the note on Matt. 16, 28.

53. μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ, Ἰσοῦς ἀπέθανε; καὶ, &c. i. e. art thou greater than those who could not preserve *themselves* from death much less their *followers*. "Whom dost thou pre-

tend to be?" Wetstein paraphrases thus: "Those who kept the commandments of God himself, were not exempt from death:" and compares Hom. II. φ. 107. *κάτθανε καὶ Πάτροκλος, ὅσπερ σεο πολλὸν ἀμείνων.* Lucret. 3, 1055. "Ipse Epicurus obit decursu limine vitæ, Qui genus humanum ingenio superavit, et omnes Præstrinxit stellas, exortus ut æthereus sol." Lampe observes that these artful reasonings are of no avail, since there was nothing absurd or irrational in these pretensions, if Jesus were really the person whom he professed himself to be, namely, the Messiah. Nay, the Jews themselves acknowledged that the Messiah was to be far superior to Abraham, Moses, or all the Prophets, or even angels. See the Rabbinical citations in Lampe's note on this passage, and in his third Exercit. on the 45th. Psalm, § 125. seq. Jesus (observes Kuinoel,) tacitly admits that he is superior to Abraham and the rest of the Prophets; but removes from himself the charge of seeking vain glory, since he does not even seek his own.

54. *Οὐδὲν ἐστίν, is nought.* An expression used by the sacred, and also profane writers, to denote a worthless thing. So 1 Cor. 8, 4. Prov. 13, 4. Eccl. 3, 19. Polyb. 4, 34. Plaut. Mil. Gl. 1. 1. Many more examples are produced by Lampe. *Δοξάζω ἑμαυτὸν.* A word familiar to the Evangelist, signifying (says Schleusner,) *to judge, think, appreciate, pronounce opinion*; as in Thucyd. 3, 45. (cited by Wets.) *καὶ μετὰ πάντων ἕκαστος ἀλογίστως ἐπὶ πλεόν τι ἑαυτὸν ἐδόξασεν.* But *δοξάζειν*, though a frequent term with the Evangelist, is never used by him in *this* sense, but always in that of "*to glorify, to raise to honour.*" It is equivalent to the expression of ver. 50. "*to seek his own glory.*" Here, therefore, it must be rendered, (with the generality of commentators,) "*to take glory or honour to oneself.*"

54. *Ἔστιν ὁ πατὴρ μου, ὁ δοξάζων με,* it is my Father who ascribes to me the glory (of Messiah.) He τῇ δόξαν μου ζητεῖ καὶ κρίνει.

54. 'Ον ὑμεῖς λέγετε ὅτι Θεὸς ὁ εἰ. This is put for Θεὸν ὑμῶν εἶναι, of which idiom examples are given by Raphel and Kypke. Thus, Tab. Ceb. p. 48. καὶ ἄρτι ὑμῶν εἶπον, ὅτι τύχη καλεῖται, and p. 49. καὶ πρότερον εἶπον, ὅτι ἀκρασία καὶ ἡδυνάθεια καλοῦνται. The sense may be thus expressed; "whose worshippers ye profess yourselves to be."

55. καὶ οὐκ ἐγνώκατε αὐτὸν, "and (yet) ye do not know him, i. e. not *thoroughly* and truly know him, and understand his counsels concerning the salvation of men by me; nor do ye wish to be taught them. Ye refuse to recognise my dignity, and ye reject my doctrine. But I know his will, understand thoroughly his counsels, (1, 18.) and execute his commands." (Kuin.) Thus we may learn (says Euthymius,) that the keeping of God's commandments, is a sign and proof that we truly know him.

56. Ἀβραὰμ — ἐχάρη, i. e. "Abraham, the ancestor of whom ye boast, was far differently disposed to what we are, who so far from rejoicing at seeing my advent, reject me, and seek to slay me." (See ver. 39.) By these words, Jesus meant to excite the Jews to think more justly of his person and dignity, he teaches them that he is far greater than, and superior to Abraham, as being the *Messiah*. When he said that Abraham ἡγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν, they might then collect that at ver. 51. he had spoken of his *natural* death. Ἀγαλλιάω, to rejoice, exult, which is usually construed with ὅτι (as in Matth. 5, 12. Luke 1, 47 and 48. Ap. 19, 7.) as here ἵνα,\* a particle

\* ἵνα seems to be the accusative (with the subaudition of κατὰ) of ἵς, a shoot, fibre, whatever issues from a root, and generally, issue. Thus it may well denote the issue, end, or purpose of action. When it denotes where, it signifies the issue or end of motion, the place where it ceases. From the word ἵς came the Latin vis: for as ἵς signifies a fibre, so it might well denote a nerve (an animal fibre), and therefore strength, (namely, what stringeth the nerves, for that is the origin of the word, and the nature of the metaphor). From this same ἵς (or ἵνς) ἵνος may be deduced the Ang. Sax. and Old English inp, imp, a shoot, and metaphorically a son. A term formerly applied in honour and affection, of which H. Tooke has given numerous examples.

indicating the issue, or end of action or thought; which proves that in ἀγαλλιάω some other verb is comprehended; of which kind of verbs (called *verba pręgnantia*,) a great number is collected by Glass. Phil. Sacr. 185. seq. Dath, and by Gatak. Adv. Misc. posth. C. 31. See also Elsner on this passage; Ἡγαλλιάσατο must therefore be explained *lętabundus optavit, greatly longed, or exulted at the hope of seeing my day, or the time of my advent as Messiah*. Ἡμέρα is often used for *time*. So Matth. 24, 37. Hebr. 5, 7. Ἰδεῖν τὴν ἡμέραν signifies to live long enough to attain any thing which we hope or desire; of this sense, the following examples are produced by Elsner and Kypke. Luke 17, 22. ἐπιθυμᾶτε μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν. Hom. Od. 2. 311. ἵνα νόστιμον ἡμᾶρ ἴδῃαι. and Od. 6. 466. Eurip. Cycl. 436. εἰ γὰρ τήνδ' ἴδομεν ἡμέραν, Κύκλωσιν πὸς ἐκφυγόντες ἀνόσιον κᾶρα. Cic. ad Div. 15, 12. utinam pręsens illum diem mihi optatissimum videre potuissem. Wetstein compares Aristoph. Pac. 345. εἰ γὰρ μοι γένοιτ' ἰδεῖν ταύτην τὴν ἡμέραν πότε. Aristid. 1. p. 399. ἥν μὲν ἐκ πολλοῦ πάντες ἡμέραν ἰδεῖν ἐπεθυμοῦμεν, ἥδ' ἐστίν. Polyb. 10, 4. de P. Scipione. εἰ γὰρ ἐμοὶ ταύτην ἰδεῖν γένοιτο τὴν ἡμέραν. So the Latin *gestio* signifies to be moved with desire, to desire; for (as Priscian tells us,) it signifies properly *gestu et motu corporis significo gaudium*. Schleusner compares Cic. de Off. 1, 29. appetitus ejus *tanquam exultabat* cupiendo. When Abraham is here said to have *longed* to be a spectator of the Messiah's advent, there is a view to the promises made to Abraham, which the Jews referred to the Messiah. (See Gen. 18, 18. Gal. 3, 16.) What Jesus here says of Abraham, is, at another time, affirmed of the Prophets and saints. See Matth. 13, 17. Luke 10, 24.

56. καὶ εἶδε, καὶ ἐχάρη, i. e. in the seats of the blessed, in Orcus, not in Heaven. See Luke 16, 23. and Matth. 22, 32. and the notes. Εἶδε, *has seen*, i. e. mentally, has *known* my advent, and has felt joy at it.\* The verb ἰδεῖν, which just before was

\* Christ here seems to indicate that Abraham saw some saint

used in its physical and proper sense, has here a tropical signification : and indeed our Evangelist not unfrequently thus employs words in a two-fold signification ; as in 1, 33. It was a common opinion of the antients, (and amongst them the Hebrews,) that men, after death, and in Orcus (apud inferos), pursue mentally the same designs, and feel interested in the same objects as they had done on earth. They thought (in the words of Virgil,) *eandem curam eadem studia, quæ vivis fuissent, tellure repostos sequi*. Thus also in Is. 29, 24 and 23. Jacob is described as, even in the shades below, feeling solicitous about the fate of his posterity. So Philo 2, 10. See also Pott. Exc. 3. on 2 Pet. and Mitscherlich on Hor. 2, 13, and 21. Others thus interpret, " Abraham foresaw only my times, and rejoiced ; ye, who are witnesses, reject me : " taking *ἴνα* for *ὅτι*, and *ἰδεῖν* for *περιδεῖν* ; as in John 18. 4. Acts 20, 22. or *πρόφωθεν ἰδεῖν*, in Heb. 11, 13. And so also Gen. 37, 18. They cite Cic. ad Div. 4, 9. Virg. *Æn.* 2, 125. Plin. Pan. 21. *Itaque soli omnium contigit tibi, ut pater patriæ esses, antequam fieres. Eras enim in animis, in judiciis nostris. Ovid Met. 15, 62. Isque licet cœli regiones remotos Mente deos adiit, et quæ natura negabat, Visibus humanis, oculis ea pectoris hausit. Cic. pro Milone 29. Cogitationes nostræ, quæ volunt, sic intuentur, ut ea cernimus, quæ videmus ; and Ep. Fam. 6, 3. Many other interpretations have been proposed, which may be seen in Koecher's *Analecta*. Another has recently been proposed by Zeigler, who renders : *Abrahamus videre desideravit majestatem Dei et meam, immortalitate et felicitate summa apud Deum frui optavit, et hujus desiderii post mortem particeps factus est.* APPLICATION. Abrahamus post mortem felix evasit, et hæc quoque sors erit ejus, qui meam doctrinam tenet.*

vestiges and lineaments of what should take place in the time of the Messiah. That Abraham was not favoured with this extraordinary faculty *all at once*, or on one occasion only, we know from the sacred writings : for the Son of God sometimes revealed himself to him in an assumed form. (Schoettgen.)

Eckerman and others cited by Wolf, explain: *Abrahamus gentis vestræ auctor, vehementer gavisus fuisset, si his meis temporibus ipsi vivere contigisset, etenim jam de iis, quæ videbat, de me cognoverat, lætatus est.*

But all these interpretations are too far-fetched, and are indeed at variance with the *usus loquendi*, and the context. The common interpretation is therefore to be retained, which is recommended by its simplicity, is confirmed by the sacred usage, is agreeable to the Jewish modes of thinking, and the scope of the passage. The Jews asked: "Art thou greater than our father Abraham, who is dead?" To which Jesus replied, "I *am* greater. He desired to see my time, and (after death,) he *has* seen my advent." (Kuinoel.)

57. πενήκοντα ἔτη οὐπω ἔχεις — ἑώρακας. Here again the Pharisees perversely misinterpret the sense of Christ's words. "What (say they) hast thou been contemporary with, and conversed with Abraham?" Now Jesus had passed his thirtieth year (see Luke 8, 1, and 29. and the note,) but why should they talk of his not having yet *attained* his *fiftieth* year? Some ancient commentators (as Irenæus,) thought that Jesus was now more than forty years old. (See Lampe.) And, on the other hand, Chrysostom would have read for πενήκοντα, τεσσαράκοντα. An unauthorised conjecture. Grotius and Heinsius think that the Jews had reference to the period which intervened between one Jubilee and another: q. d. "Thou hast never seen a Jubilee." But nothing can be more harsh or frigid than this interpretation. Euthymius, Erasmus, Lampe, Heuman, Whitby, and others, have supposed that Jesus, from his life of labour and care, looked older than he was. This, however, seems extremely far-fetched, and wholly a gratuitous supposition. I entirely assent to Beza, Rosenm. and Kuinoel, that the Pharisees, here, as is not unusual towards opponents in argument, concede more than they would venture to ask.



Kuinoel, indeed, notices that this principle does not yet enable us to see why the number *fifty* should have been mentioned. He thinks, with Lightfoot, that they alluded to the age at which the Levites were superannuated,\* and discharged from Temple service: q. d. "Thou hast not yet exceeded the age of maturity," &c. But perhaps it might be more rational to consider the expression *to have passed fifty years* as a proverbial form, equivalent *to be past the vigour of one's age*; up to which period the ancients used to call any one *ἀνὴρ*, beyond that, *πρεσβύτης*, and after that, *γέρον*: q. d. "thou art not even *πρεσβύτης*, much less *γέρον*." So Phil. Jud. 24. D. and E. *ἀνὴρ δ' ἄχρις ἐνδὲς δεύτης πενήκοντα*. As to the discharge of the Levites at that age, it was probably founded on that opinion. Grotius accounts for this from the custom of all nations, when there is no occasion to restrict oneself to any particular number, to mention some *round number*: q. d. "Thou hast not yet lived half a century."

58. *ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι, ἐγὼ εἰμι*. The words *πρὶν Ἀβραὰμ γενέσθαι*, signify *before Abraham was born*; as in Arrian Epict. 2, 17. *πρὶν Ἰπποκράτη γένεσθαι*. Herodot. 2, 11. "This (says Kuinoel,) seems purposely introduced, since many of the Jews believed in the pre-existence of souls." See the note on 9, 2. He observes, too, that Jesus alludes to the received opinions among the Jews, that the Messiah was in existence before the creation of the world. See his Proleg. § 7.

58. *Εγὼ εἰμι*. In the interpretation of *εἰμι*, the commentators are not agreed. The ancient ones, almost universally take it to denote the divinity and eternal existence of Jesus, as being similar to the well-known "I am that I am." Euthymius observes that Jesus does not say *I was*, but *I am*; as being the *eternally existent being*. This is the opinion of most modern commentators, and is strenuously defended by Whit-

\* It appears from Lysurg. 152, 43. that that, too, was the age at which soldiers, in Athens, were discharged from active duty.

by, Glass, Phil. Sacr. and especially Lampe, who offers the following reasons why this interpretation should be preferred.

“ There is no reason why we should, without any just cause, detract aught from the dignity of words, conceived with brevity, and pronounced with peculiar emphasis: especially as, 2dly, The solemn affirmation *verily, verily*, which our Lord prefixes to his words, indicates the high import of that which he was about to assert of himself. Add to this, 3dly, That it was the Evangelist’s intention to confute the opinion of those Jews who denied the glory of Jesus to consist in his pre-existence and eternal duration, as is, in fact, expressed by the word εἰμι. 4thly, It may be urged, that this sense is perfectly consistent with the assertion in ver. 56. 5thly, that so the expression was understood by the multitude, who were exasperated at it to such a degree, that they took up stones to stone Jesus. 6thly, This was calculated to remove any ambiguity in the words of our Lord; since otherwise it might have been thought that he spoke of existence not eternal and continuous, but interrupted. 7thly, It may be urged, that if the present εἰμι were put for the preterit γένεσθαι, we must admit a very harsh *enallage*, which would rather deserve the name of a solecism: and this would, moreover, be at variance with the scope of the passage, which is pregnant with meaning. Again, the verb εἰμι, put absolutely, never denotes any thing else but actual existence. 2dly, The pronoun ἐγὼ serves to restrict our Lord’s expression to the existence of his own person. 3dly, Nothing occurs in what proceeds or follows, that will authorise any *limitation* of this absolute assertion of our Lord. 4thly, The Jews had asked concerning the pre-existence of our Lord’s person, *whether he had seen Abraham?* To which question it is plain our Lord answered, not ironically, but gravely and seriously, and with a solemn asseveration. 5thly, It was our Lord’s intent, to prove himself greater than Abra-

ham; which does *not follow* from the sense assigned by those who merely understand by this term, *one destined by Divine decree*. (Lampé.) But Grotius, and since his time, many commentators have maintained that the present is here (as often) used for the imperfect. So Drusius, Heinsius, Simon, Le Clerc, Wolf, Beausobre, Wetstein, and Rosenm. and especially Kuinoel, whose arguments I shall detail.

The present is often so put as to have the force of the imperfect, especially when the thing which is said some time to have been, still *continues to be*. So Jer. 1, 5. *πρὸ τοῦ μέ πλᾶσαι σε ἐν κοιλίᾳ, ἐπισταμαί σε*. Luke, 15, 31. *σὺ πάντοτε μετ' ἐμοῦ εἶ*. This enallage is frequent in the writings of St. John. So 1, 9. *αὕτη ἐστίν (ἦν) ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν οἱ Ἰουδαῖοι — καὶ ὁμολόγησε. & 14, 9. τοσούτων χρόνων μεθ' ἡμῶν εἰμι*. So also 15. 27. 9, 3 & 25. 1 Joh. 3, 8. and elsewhere. Even in the Hebrew formula, *וְהָיָה*, there is expressed as well the present as the imperfect. See Is. 43, 13. The verb *εἶναι* here denotes *to exist*; as in 1, 1 & 13. 12, 26. Matt. 2, 18. For, in the objection of the Jews, the subject was *existence in the time of Abraham*: therefore that existence must form the subject of the answer. The objection of the Jews was: "Thou art not yet fifty years old, therefore thou canst not have seen Abraham." Now from this answer of the Jews (however absurd), Jesus takes the occasion of bringing forward a *new argument* of his superiority over Abraham, and of declaring to the Jews that he is of such supreme dignity, that although, *as a MAN*, he be much junior to Abraham, yet, considered in another respect, [namely, as participating in the Divine nature. Edit.] he had existed before Abraham. This answer was *adapted to the objection*; and, since the Jews maintained the pre-existence of the Messiah, and of the Messiah's spirit, they held that the celestial nature which should undertake the office of Messiah, had existed before the beginning of the world. (See Proleg. § 7. and the note on 1, 1 & 15.)

From these words they might easily understand that Jesus professed himself to be *the Messiah*. And that our Evangelist also so understood the words of Christ, and meant them to be so understood by his readers, is plain from the proöeme to his Gospel (*ἐν ἀρχῇ ἦν ὁ λόγος*,) and from the intention with which he wrote it. (Kuinoel.)

The Socinians are, in the interpretation of this passage, driven to great streights, and, in order to evade the plain sense of the words, are compelled to do violence to every principle of sound criticism and legitimate interpretation. Their misrepresentations, however, have been copiously and satisfactorily refuted by Whitby and others, but especially by the learned and indefatigable Lampe, whose principal arguments have been detailed in the note *supra*. I must not omit the brief and pithy refutation of Kuinoel.

“The Socinians assign this as the sense. Before Abraham was Abraham, i. e. the father of many nations (in a mystical sense) I already am (i. e. was) the Messiah.’ Answer: *Γένεσθαι* is indeed used of future time (see John 14, 29), but here it *must* be understood of *past* time, since the Jews had sought of Jesus whether he had seen Abraham.’ Now it was necessarily understood that Jesus must sustain the character of Messiah before Abraham could, by the propagation of Christ’s religion, become the *spiritual* father of many nations. Altogether absurd, therefore, would have been this answer.” Wetstein, Loeffler, and Paulus, suppose an ellipsis of *ὁ Χριστὸς ὁ ἐρχόμενος* after *εἰμι*; as in Mark 14, 6. Luke 22, 70. John 15, 19. 18, 5 and 6; and the sense, they say, is this, “I am the Messiah destined, marked out by the divine desire, promised to Adam, Enoch, and Noah, and the Patriarchs, and expected by them long before Abraham was born.” But the passages cited are by no means apposite; and it has been well answered by Kuinoel, that thus the words would have been *enigmatical*, and spoken with blame-

able obscurity ; and, secondly, the reply would have been utterly unsuitable ; for the Jews had expressly spoken of Christ's age, and had with wonder exclaimed, " Hast thou seen Abraham ?" 3rdly, *εἰμι* cannot of itself signify destined or marked out, nor can an ellipsis of *ὁ ἐρχόμενος Χριστὸς* be admitted, since neither the word Messiah, nor any equivalent expression (as in John 4, 26.) had preceded. 4thly, As to those who render, " I was the Messiah promised to, and expected by, the Patriarchs before Abraham," it cannot (as Rosenm. observes) be proved that any such promise was ever made, nor that the Jews believed it to have been made. For further refutation of this mode of interpretation, see Dr. Storr, Opusc. T. 3, p. 251, Flatt, and Cætelius referred to by Kuinoel.

After all, there seems something extraordinary in this use of *εἰμι*, which does appear to express *uninterrupted and eternal* duration ; and when we consider the comparison with Ps. 90, 2. *πρὶν τὰ ὄρη γενεθῆναι, σὺ εἶ*, and Jer. 1, 6. it seems safer to retain the *present* in any version, as Campbell has prudently done. It may be remarked, too, that this use of *εἰμι*, as being peculiarly applicable to the Almighty, so much the more exasperated the people, since in that they recognized the blasphemy. Finally, I must think, with Doddridge, that if our Lord had been a *mere creature*, he would not have ventured to express himself in a manner so nearly bordering on blasphemy, nor have permitted his beloved disciple so dangerously to disguise his meaning.

59. *ἦσαν οὖν λίθους*. This solemn assertion of his *pre-existence* being expressed in such terms as to involve not only pretension to the Messiahship, but also participation in the divine nature and attributes, among which we may especially instance *eternity*,\* the Pharisees pretend to feel horror at this *blasphemy*.

\* So Euthymius: Ἠγρίαναν γὰρ, γνόντες, ὅτι αἰδιότητα θεοῦ περιίθηναι ἐαυτοῖς.

ney, and take up stones to stone him, which (as Lightfoot conjectures) might be supplied from some materials laid there for the alterations and repairs which were continually making in the temple. That the populace are (to use the expression of Euthymius) ταχεῖς εἰς φόνον, is well known; and may be exemplified by an attempt at similar violence mentioned in Jos. Ant. 17, 9, 3. This is but too usual with the vulgar of every nation. Thus Lampe quotes Virg. *Æn.* 1, 154. *Ac veluti populo in magno cùm sæpe coorta est Seditio, sævitque animis ignobile vulgus, Jamque faces et saxa volant, furor arma ministrat.* Quintilian. *Declam.* 12. c. 12. Petronius C. 90. That stoning for blasphemy or impiety was in use among the Greeks, appears from several passages cited by Lampe, to which I add Pind. *Olym.* 13, 73. Μὴ βαλέτω με λίθω τραχεῖ φθόνος, which may be rendered in English, "May never envy me with stones rough pelt." The passage seems to have been imitated by Nonnus, who thus renders: Ααλέοντα κατακρύψαι μενεαίνων Τρηχάλεη-γλωχῖνι λιθοβλήτῳ νιφετοῖο.

59. Ἰησοῦς δὲ ἐκρύβη, καὶ ἐξῆλθεν. This is a *trajectio*, or rather *hendiadis*, which is thought by many to be a Hebraism. In the interpretation of ἐκρύβη commentators are not quite agreed. The ancient ones, as Euthymius and Theophylact, and of the modern ones, Wolf and Lampe, take it of *miraculous disappearance*, or vanishing. That the heathens attributed this to their gods, appears from Virg. *Æn.* 1, 439. (cited by Wetstein) "Infert se septus nebulâ, mirabile dictu, Per medios, miscetque viris, neque cernitur ulli." Wetstein also refers to Ps. 111, 1. 2 Sam. 16, 16. 2 Kings 6, 18 and 19. Joh. 10, 31, Jer. 36, 26. Ps. 31, 21. 2 Chron. 24, 21. Here, however, there seems no necessity to resort to this principle (and we must bear in mind the Horation; "Nec deus intersit, nisi dignus vindice nodus inciderit.") I, therefore, agree with De Dieu, Rosenm., and Schleusner, that the Evangelist simply

means to say, "he *withdrew* himself from the sight, and screened himself from the fury of the assembled multitude." So Job 19, 8. and John 19, 38. Schleusner compares Herodian 3, 4, 14. 5, 4, 21. 8, 2, 10. Whether he was hidden by that part of the multitude which favoured him (as Lightfoot and Kuinoel conjecture), is uncertain; at least that does not *appear* from the words of the passage. As to the clause *διελθὼν*, it is with reason suspected to have been introduced from the parallel passage of Luke 4, 30; yet, (I must add,) at so early a period, that it is acknowledged by the metrical version of Nonnus.

## CHAP. IX.

Lampe introduces this chapter with observing, that here is contained our Lord's fifth refutation of the objections brought forward by the Pharisees.

1, 2. *παράγων ε. ἄ. τ.* The word *παράγειν* signifies properly to *go past or by* a place, or to *go further*; and, sometimes, like the Hebr. עָבַר (*to pass*) signifies to pass or go away from, *depart*; as in Ps. 129, 8. So עָבַר is rendered by the Sept. *παράγειν* in 1 Sam. 16, 9 and 10. or ἀπέρχεσθαι; as in Josh. 10, 29, 31. This is the sense given it by Kuinoel, and which has been laboriously established by Lampe. Most other commentators render, "when he had passed by," or "was passing by." Schleusner takes it for *προάγειν* *pass forward*; but I prefer the interpretation of Lampe.

1. Ἐκ γενετῆς, *from his birth*. Examples of this phrase, from the best Greek writers, are adduced by Raphel, Munthe, and Wetstein: ex. gr. Sext. Emp. ad Eth. 238. ὁ μὲν ἄτεχνος ἔοικε τῷ ἐκ γενετῆς τυφλῷ ἢ κωφῷ. Heraclid. de Polit. τυφλὸς ἐκ γενετῆς ποιητῆς. I add Sext. Emp. 11. p. 733. ἐκ γενετῆς κωφὸν. This blindness from the birth is poetically and beautifully expressed by Nonnus; Τὸν ἐκ κόλποιο τεκούσσης.

Τυφλὸν ἔτι σπαίροντα λεχωίδες ἔδρακον ὥραι· "Ὅστις ἔην  
 περίφοιτος, ἀφωτίστοιο προσώπου Συμφερτὴν ἀμέριστον  
 ἔχων ἀχάρακτον ὀπωπὴν, Ἦν φύσις οὐκ ἐτύπωσε· λιπο-  
 βλεφάροιο δὲ κύκλου Οἰδαλέον ξένον ὄμμα γενεθλιάς  
 εἶχεν ὁμίχλη. which seems to have been in the mind  
 of our great poet in his pathetic description of blind-  
 ness, to which it is in beauty little inferior. We  
 may observe that this circumstance is mentioned to  
 shew the magnitude of the miracle, since natural  
 blindness is well known to be incurable. Kuinoel  
 thinks that the man was not unknown to Christ's  
 disciples (see ver. 8.), and that hence they put the  
 question. That the Jews referred all violent disorders  
 to some sin on the part of the sufferer, has been  
 before remarked in the note on Matt 9, 1. Luke  
 13, 2. See also Sir. 18, 21. 38, 10 and 15. Thus  
 Schoettgen observes, that the disciples were imbued  
 with the doctrines of the Pharisees, who judged of  
 sins by external afflictions. Of this he gives an ex-  
 ample from Sohar on Gen. fol. 19, 75. They  
 thought, too, that punishments primarily merited by  
 the parents, and not suffered by them, might be  
 transferred to, and visited upon the children. So  
 Eccles. 11, 28. "Judge none blessed before his  
 death; for a man shall be known in his children."  
 So also Job 3, 3 and 4. 3 Esdr. 8, 77. Hence we  
 may account for the question of the disciples, "Had  
 this man's parents sinned, (i. e. contracted blame  
 and liability to punishment) that he should be born  
 blind?" This sense of ἀμαρτία, namely, *liability to  
 punishment*, is similar to that of the Heb. נִשְׁחַת in  
 Gen. 43, 9. They ask, too, the question, whether  
 the *cæcigenus* (to express it by a Lucilian word)  
 had brought this on by sin. Some, as Beza, Gro-  
 tius, Hammond, Le Clerc, Heumann, and Dod-  
 dridge, refer this to the doctrine of μετεμψύχωσις,  
 or *migration of souls to other bodies*.\* But that the

\* Many held the doctrine of προὔπαρξις (*pre-existence of souls*):  
 nay also of גִּבּוּר בְּפֶשֶׁת, μετενσωμάτωσις, (*transmigration of bodies*),  
 as appears from Philo, Josephus, the Rabbinical writers, and some



Jews in the age of Christ admitted the doctrine of Metempsychosis cannot be established by certain proofs.\*

passages of Scripture. (Grot.) Or of *μετεμψύχωσις*, which was a dogma of Pythagoras, derived from the Egyptians, and afterwards communicated to the Druids. (Beza & Drusius.)

\* That these dogmas were in great repute with the Gentiles we grant. The former was espoused by the Platonists, the latter by the Pythagoreans. But that they should have come to the knowledge, and been brought under the observation of the common people, so as to form the subject of a scruple in the minds of the disciples, is not probable. As to the dogma of the pre-existence of souls, it is, indeed, ascribed to the Essæi by Jos. Bell. 2, 8; but who can persuade himself that certain opinions of a sect, and one removed too from all intercourse with men, nay, without participation in the sacred rites of the Jews, lurking in caves and deserts, would originate such a doubt? Hence others think the doctrine was held and taught by the Pharisees. So Drusius, Beza, Gomarus, Piscator, Le Clerc, Hammond, Whitby, Nifanius, and Glass. The principal authority from which they support this opinion is Josephus. But if it can be proved that, in the passages to which they appeal, this historian does *not* ascribe the dogma to the Pharisees, they will be deprived of all support from that quarter. The passages in question are, Ant. 18, 2. and Bell. 2, 12. But since those passages may quite as well be understood of the *adaptation* of a new body by *resurrection*, as of the Pythagorean *Metempsychosis*, it is plain that no argument can be deduced from thence. Besides, it is more than probable that Josephus meant no more than a resurrection of the dead. [In proof of which Lampe assigns five reasons, which, however, I must omit.] But were we even to admit that Josephus ascribed to the Pharisees the dogma of *transmigration*, that would have no pertinency to the present passage. For since the Pharisees manifestly applied it solely to the *good*, this could have no reference to a *sinner*, such as the person here mentioned is supposed to have been. As to the passage of Sap. 8, 19, 20. we may observe that the author of that book was either Philo, or one who drew, from the same impure source, this and various other absurd fancies. (See Whitby.) But what have these *philosophical subtleties* to do in the present case. The above commentators also applied to Matth. 14, 2 "This is John the Baptist, he is risen from the dead, and therefore mighty works do shew forth themselves in him." But Herod could not have thought of the Metempsychosis, since he could not have supposed that, in a few months, the soul of John could have passed into another, grown up in it, and become celebrated. He either thought the *spirit of John had passed into him* (as that of Elijah into Elisha), or that John was risen from the dead. This *foundation* being destroyed, we need not trouble ourselves with the foolish fancies of the more modern Jews. For though it cannot be denied that many of them have leaned to the opinion in question,

Lampe thinks that the proximate foundation of doubt with the disciples, was the hypothesis that dangerous disorders, or grievous afflictions, must have been produced by the intervention of heinous sins. The ancients, thought that misfortunes and calamities were proofs of divine vengeance for some sin committed. Thus Virgil exclaims "quo numine læso." And in Herodot. 6, 12. the Ionian sailors groaning under the labours imposed upon them by their commander Dionysius, exclaim: *Τίνα δαιμονίον παραβάντες, τάδε ἀναπίμπλαμεν;* and so Thucyd. 7, 77. *καὶ εἰ τῷ Θεῷ ἐπίφθονοι ἐστρατεύσαμεν, ἀποχρώντως ἤδη τετρωμένεθα.* "This (says Lampe) though not

yet not *all*, nor has it been yet proved that such an opinion was *commonly* entertained before the destruction of the temple. (Lampe.)

This opinion had been before refuted at large by Lightfoot, whose most important observations I shall select and abridge.

"That children were sometimes born crooked, mutilated, or defective in body, on account of the *sin of their parents*, was an opinion infused into the Jewish people by the Priests, to prevent negligence in the ceremonial observances of the Law. But that this could happen to an infant for its *own sin*, seems enigmatical. Nor can the solution of this difficulty be found in the doctrine of *Metempsychosis*, since the Pharisees only held it of the *good*, nor in that of the *pre-existence of souls*. But there may be enough adduced to prove that this was a received opinion. Yet what place it can have here, I know not, unless a *Metempsychosis also* be supposed, or the opinion that certain souls came from the hands of God sinful and impure. We must therefore seek our solution in some *other* quarter. Now in Vajikra, Rabb. fol. 134, 3. on Eccles. 13, 3. "And the days approach, in which thou shalt say, *I have no pleasure in them.*" Where the Gloss is: "These are the days of the Messiah, in which there shall neither be merit nor demerit, i. e. no merit of the parents imputed for good, nor demerit imputed for evil." This, it seems, was the common opinion. But, if so, may we not be allowed to express the question of the disciples by some such paraphrase as the following. "Master, we know that thou art the Messiah, and that these are the days of the Messiah; and we have learned from our Schools, that there is now to be no imputation of merit or demerit from the parents: whence, therefore, has the man been born blind, so as to carry in these times the mark of imputation of blame? Is it from his parents? This is inconsistent with the common opinion. It seems, therefore, that he bears the guilt of his own blame. Is it so or not? (Lightfoot.) See Sartorius *de Metempsychosi Pythagorica à discipulis Christi et gente Judaica ante excludium Hierosolymitanum secundum non recepta*. Lubbenæ, 1760. and Knapp. Opusc. 351.

universally true, was likely enough to occur to those who lived under the Mosaic dispensation, which dealt much in external and temporal punishments, *even blindness not excepted.*" The learned commentator then employs much subtile discussion in endeavouring to show (but I think unsuccessfully) that the disciples had in view the *orthodox doctrine of original sin!* which, he thinks, may well be maintained from this passage. "*Sed non tali auxilio nec defensoribus istis!*" It may be thought sufficient if the doctrine be not *disproved* from this passage, which it assuredly *cannot*, notwithstanding the attempts of the Socinian champions, as Schletingius, Wolzogen, and others.

"Others (says Kuinoel) think that the question is to be explained from the Jewish opinion of the *pre-existence of souls.* (See the note on Proleg. § 7. D. 2. c. and Lightfoot. See also Sap. 8, 19 and 20.) So that the disciples may be thought to have believed that the man had been a sinner in a preceding state of existence, and was now bearing the punishment of the offences then committed. It was also an opinion of the Rabbins that infants could sin in their mother's womb; and this (as Lightfoot tells us) might be done either by excessive kicking or other irregularity (especially when there were twins). "Hence (says he) the Rabbins absolve Jacob from blame for seizing his brother Esau by the heel, but they will hardly excuse Esau for making an attack upon Jacob." So Berischith, R. 34, 12. "Antoninus enquired of R. Judah at what time evil affections begin to prevail in the minds of men; whether *before* he has issued from his mother's womb; or while he is yet *in it.* And R. Judah said, while he is yet in the womb. Then said Antoninus, he will kick in his mother's womb, and break forth. Then said R. Judah, I have learnt this from Antoninus, and the Scripture agreeth thereto." (Gen. 4, 7.)

I am, therefore, of opinion that the disciples had in view the notion of the Jewish doctors on the pre-

existence of souls, and the sin of infants in their mother's womb; and meant to inquire whether the man had sinned before his birth. (Kuinoel.)

Lightfoot would confine the purpose of the enquiry solely to the *latter* argument. He ends a long, acute, and learned disquisition with the following words: "It is hence clear the original opinion was, that an infant from its first animation was capable of sin. It seems, too, to have been a deeply rooted opinion, that an infant in the womb not only was *capable* of sin, but sometimes *did sin*, and act criminally. To this the words of the disciples seem to have reference." The question is difficult of decision, and, indeed, not very important; yet I am inclined to agree with Kuinoel, that the disciples had reference, not to the doctrine of *Metempsychosis*, or *Metensomatosis*, but to the *pre-existence of souls*, and to the question of sin in the womb. Be that, however, as it may, our Lord, in his wisdom, was pleased to check the discussion of such curious subtilities and useless speculations, and, without vouchsafing any direct reply to the indirect question concealed under their words, endeavoured to fix their attention on matters of far higher moment.

3. οὐτε οὗτος ἥμαρτεν, οὐτε οἱ γονεῖς αὐτοῦ. Our Lord here so far encounters their erroneous opinion, as to show that the blindness of the man was not occasioned by sin committed either by him or by his parents. At ἥμαρτεν, must be supplied ἵνα τυφλὸς γεννηθῇ, so that *he should have been born blind*. For the disciples had not simply asked whether the blind man or his parents had sinned, but whether they had *so* sinned as to suffer this punishment. Jesus, therefore, suitably to the interrogation, does not simply deny that they had sinned, but that they have sinned so heinously as to have deserved this punishment. See the note on Luke 13, 1, and Glass. 636. After ἀλλὰ must be repeated τυφλὸς ἐγεννήθη. Ἴνα here and at ver. 39. signifies *event*: q. d. "But his being born blind had this *event*, that," &c. The passage

may be thus paraphrased : " Do not inquire whether this man's blindness was the punishment of sin, but rather learn from it (which what I am now going to effect will suggest to you) how God may, by his help, cheer and support this and other sufferers, and that the afflicted are not necessarily to be accounted impious.\* (Kuinoel.)

4. ἐπεὶ δεῖ ἐργάζεσθαι, τὰ ἔ. τ. κ. μ. The connexion is thus traced by Hammond and Whitby. " And having received such power, I must work." But that of Doddridge seems more suitable to the scope of the passage, and to the particular intention of Christ. " For, however the malice of the Jews may be irritated by it, I must, &c. Kuinoel supposes that the words are an answer to something urged by his disciples, in order to dissuade him from healing the man (especially as it was the Sabbath day,) lest he should provoke the persecution of the Pharisees. But this supposition of a *sentence omitted*, is too arbitrary and precarious; and is, moreover, unnecessary; since our Lord may be supposed here (as often) to reply to the objections of his disciples even while yet in thought, and thus defending the propriety of *then* working the miracle. The disciples probably were thinking (as Lampe suggests,) that the Jews little *merited* that Jesus should perform such a work for the purpose of convincing them; that it would either be in vain, or that it was unreasonable at that time to exhibit a new specimen of his power. They doubtless remembered the envy and malice so recently excited by a cure on

\* The contrary is shewn both by Scripture (see Luke 13, 1—5.) Ps. 73. Eccles. 8, 11. 4, 1. 7, 16.) and experience. Of this, examples have not been wanting in every age, even in common life, and the truth may be confirmed by many instances recorded of *blind persons*. Thus the blindness of Elymas was a *punishment*, that of Paul was an *instruction*, and that of Tobias put his piety, holy trust, and patience to the proof. It is needless to enumerate the long list of blind persons of extraordinary natural endowments. I need only refer to the *Catalogus cæcorum videndum*, exhibited by Heumann, Pœcil. P. 1. Diss. 15. & P. 2. Diss. 2.

the Sabbath, and thought that any miracle worked on *this* Sabbath, would be equally ineffectual with *that*, though, at the same time, equally productive of malice and persecution. To remove their prejudices respecting the *seasonableness* of the miracle he was going to work, Jesus shows the *necessity* for working it by a mention of the *obligation* by which he was bound to do it. It may indeed seem harsh to suppose so much meaning omitted: but be it remembered that in the preceding words *ἵνα φανερωθῇ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ*, there must be understood an ellipsis of *δι' ἐμὲ*, which Jesus, with his characteristic modesty, *omits*. The sense of the passage may be thus expressed. "By me (I say) it is necessary that these works should be (now) performed (notwithstanding the objections on the score of prudence); *now* (I repeat,) while there is yet time and opportunity," &c. The *ἔργα* Euthymius explains *those works which show me to be the son of the Father*. i. e. of God. "By these (says Lampe,) must be understood not only what required Divine virtue, but which had a relation to God the Father, had a reference to his mission, and which the Son sent into the world should effect in the name of the Father which sent him." Yet it must be observed, that there seems an especial reference to the works of *power, combined with beneficence*, which especially characterised the works of the Son of God, i. e. healing the sick, and comforting the afflicted.

4. *ἔρχεται νύξ, ὅτε οὐδεὶς δύναται ἐργάζεσθαι*. This is an universal *gnome*, and I am surprised that the commentators should not have perceived that it is an adage. The Germans have a similar proverb, *Die nacht ist niemand's freund*. For the day, as being alone fit for business, is the *τὸ ἐνεργόν*, the night the *tempus inopportunum*. Rosenm. conjectures that the allusion was suggested by the time of day at which the words were spoken, namely towards evening. But, since it was probably a frequent proverb, it would readily occur without any such

circumstance. The same commentator has more judiciously observed, that Jesus thus obscurely signifies that his continuance with men would be short, and that he should not long either convince them by his miracles, or instruct them by his doctrine. This is all, strictly speaking, that our Lord meant: and, though we may suppose he intended that the *motive* which influenced him in his own case, should be applied *mutatis mutandis* to that of all Christians, yet one can little approve the injudicious manner in which many ancient, and some modern commentators, either *solely* advert to this *application*, or *confound* together the primary and the secondary sense.\*

5. *φῶς εἰμι τοῦ κόσμου*, enlightener of the world. See the note on 1, 5. and Matth. 17, 2. The word is usually explained *teacher*: but by Kuinoel it is interpreted *author of felicity*. I prefer, with Schleusner, to understand *both* teacher and restorer of happiness to the human race; as it is a common metaphor of knowledge, so is it also of happiness (see Esth. 8, 16. Ps. 97, 11. "light is sown for the righteous." Ps. 112, 4. "unto the righteous there is set up light in the darkness.") especially when considered as flowing from that religious knowledge which Christ came especially to impart.

\* The shortness and uncertainty of life, as a strong motive for active diligence in business, and enjoyment of allowable recreation, was a theme not untouched on by the Heathen Philosophers. Thus Lampe cites Antiphilus, ap. Stob. Tom. 1, 96. *Τὸ δὲν τοῖς φρονεῖ ἐφημέριον τὸ τε μήκος τοῦ βίου ἡμέραν μίαν.* M. Anton. de rebus suis L. 4. § 35. *Πᾶν ἐφήμερον, καὶ τὸ μνημονεύον, καὶ τὸ μνημονευόμενον.* Seneca de brevitate vitæ C. 2. *Maximum vivendi impedimentum est expectatio, qua pendet e crastino.—Perdis hodiernum, quod in manu fortunæ positum est, disponis: quod in tuâ, dimittis.—Quo spectas? quo te extendis? omnia, quæ ventura sunt, in incerto jacent: protinus vive. Clamat ecce maximus vatis, et velut divino ore instinctus, salutare carmen canit: "Optima quæque dies miseris mortalibus ævi prima fugit." Quid cunctaris, inquit, quid cessas? Hoc quoque pulcherrimè ad exprobandum infinitam cogitationem, quod non optimam quamque ætatem, sed diem dicit. Quod securus et in tantâ temporum fugâ lentus menses tibi et annos et longam seriem, utcumque aviditati tuæ visum est, exporrigis? de die tecum loquitur, et de hoc ipso fugiente.*

6. One may now suppose that Jesus ordered the blind man to be brought to him, or himself went to him, and conversed with him. Circumstances of such little moment, the Evangelists not unfrequently pass over. (Kuin.) Ἐπευσε, &c. *Why* Jesus chose this mode of working the miracle has been much discussed. One thing is plain: that the *action* could contribute nothing to the *effect*. Why then should it have been adopted? Is there any difference between the circumstances of this case, as compared with others? Lampe observes, that on this occasion Jesus restores sight to the blind *unasked*; in other cases, only at their earnest supplication, (see Matth. 9, 28. 20, 30.); and here he employs spittle with earth, to heal the person. Therefore (continues Lampe,) since it must be acknowledged that Jesus in his wisdom did nothing in vain, and it is not likely that he would wish the reason to be concealed, hence, as *physical* reasons stand us in no stead, many have recourse to *moral* ones; and since clay is not beneficial, but hurtful to the eyes, they think that our Lord here (as often) employs means the most unfit, nay contrary to the end proposed, in order that nothing may be ascribed to the *means*, but all praise and honour redound to the glory of the worker of the miracle. (See 2 Kings, 2, 21. Is. 38, 11.) Yet this view of the subject, though not to be rejected, can scarce be entirely acquiesced in, not only because it is too general, and the same might be said of any other *media* whatever; but because Divine power can abundantly be made known *without* such circumstances. Nor is it easy to understand *how* the efficacy of any operation of God could become more manifest by this circuitous application, than by the simple words, or order with which our Lord, on other occasions, immediately produced the effect. For this reason, many have recourse to a *mystical*, as well as *moral* cause. (Lampe.)

These, and other such subtleties, we shall do well to leave to be employed by the devisers of them.



Ursinus Anal. Sacr. and Wetstein bring forward numerous Classical citations, and Drusius and Lightfoot, many Rabbinical ones. Most of the former are little apposite; nor is there, (as Grotius and Ursinus pretend,) any allusion to the heathen superstition of spitting saliva in the bosom to keep off fascination, nor to any expiation supposed to be made by mud. One thing is clear, that the Jews thought *fasting spittle* had a medicinal effect on diseased eyes, which, it seems, was not unfrequently employed with a sort of incantatory form of words, whether invoking the name of God, or that of demons. Thus Bemidbar, R. 9, "the woman uttering incantations spat seven times in his eyes, to take away the pain." Vajikra, R. fol. 175, 2. "R. Mir said unto them, Is there any woman amongst you who can mutter incantations over my eye (for he pretended to have a complaint in his eyes). And she said "Rabbi, I have no skill in such matters." Well, then (said he), do but spit seven times in my eye and it will be cured. And she did so." Since, however, this spitting was *thought* medicinal, so it fell under the same injunction which forbade all medical aid to be administered, except in cases of imminent peril, on the Sabbath. So Maim. Schab. c. 21. "On the Sabbath day one must not put wine into the eye, though one may over the eye-brows. But it is not lawful to put *fasting spittle* even over the eye-brows."\* But this, however

\* Nor was this fancy confined to the Jews. It appears that the Greeks, and Romans too, had a notion of some salutary efficacy for sore eyes, in spittle, especially fasting spittle. So Plin. H. N. 28, 7. credamus ergo (salivæ) jejunæ illitu assidue—arceri—lippitudines, matutina quotidie velut in—unctione. Marcell. de Medicam. Varrullis remedium tale facies: annulos digitis eximes, et digitis tribus oculum circumtenebis, et ter despues. So also Xiphil. p. 205. where it is said that Vespasian cured a blind man by spitting into his eyes. Pers. 2, 27. Infami digito et lustralibus ante salivis expiat, urentes oculos inhibere perita. Propert, 4, 7, 45. aut Nomus arcanas tollat versuta salivas. Similar miracles were said to have been worked at the well of Æsculapius, as we learn from Aristides, and, among other things, he says (in reference to this well): πολλοὶ μὲν γὰρ τοῦτῃ λουσάμενοι ὀφθαλμοὺς ἐκομίσαντο. That emperors, arto-

true, does not here apply, since Jesus used, not *spittle*, but *clay* compounded of *earth and spittle*. Now, although it has been objected that clay is calculated to hurt rather than benefit the eye, yet it appears that *some* kinds of clay were by the ancients thought beneficial. So Serenus Sammonicus 18, 225. "Si tumor insolitus tippo se tollat inani jurgentes oculos vili circumline cæno." What then was Christ's intention? It seems to me that in compassion to the weakness of human nature, and to confirm the faith of the blind person and the bystanders, he was pleased to use, as often, a *symbolical action*; thus, when in Mark 8, 23, he laid his hands on a blind man *and spit in his eyes*: and in 7, 32, when, in curing a deaf person and dumb person, he used *two symbolical actions*, accommodated to the two different ailments of the person, putting his fingers into his ears, and spitting and touching his tongue; on which passage see the note. Now in the present case there were *two* symbolical actions that *might* have been employed, namely, spitting in the eye, as in Mark 8, 23, or anointing the eye with mud, in imitation of *collyrium*, or eye salve.\* The former our Lord passed by, lest (as Euthymius thinks) any

gating to themselves divine power, sometimes pretended to perform similar cures, we learn from Suetonius, C. 7. where a blind man supplicating a cure of Vespasian, declares *Restitutum oculos si inspisset*, that he should recover his sight if the Emperor would spit into his eyes. The efficacy of fasting spittle has also been maintained by the learned Physicians Bartholin, 493, and Goetz. Obs. Med.

\* "For (as Euthymius observes) earth would not be fit for anointing, but would require some liquor." So Hor. 1. S. 3, 25. Cum tua pervideas oculis male lippus inunctis. Many seek a mystical reason for Christ's using his spittle. The simple truth seems to have been, what Grotius suggests, "he employed it because there was no water at hand." The mode in which our Lord made the clay, though not mentioned by the Evangelist, is thus positively expressed by Nonnus, who has, as usual, supplied this circumstance: *Κεῖλεσι γὰρ σοφὸν ἀφρόν ἀνήρυγεν ἐν δαπέδῳ δὲ Ἀκροτάτοις ὀνύχεσσι πολύστροφον ἱμάδα πάλλων, Πύσματι πηλὸν ἔτευξεν.* The same circumstance is more elegantly phrased by Petronius, 131. Mox turbatum sputo pulverem medio sustulit digito, frontemque repugnantis signavit hoc peracto carmine.

virtue might be ascribed to the spittle; and was pleased to chuse the latter. Now in either of these cases he must have broken the Sabbatical law. Whether, as all the commentators suppose, he did this purposely (in order to try the faith of the man, and set at nought the popular superstition) may, I think, be doubted: and, therefore, all the observations founded on this must be precarious. That the ancient doctors of the church, in imitation of this *symbolical action* of our Lord, anointed the eyes of the catechumens with clay, we learn from Bingham in his Ecclesiastical Antiquities, L. 10. C. 2. § 14.

7. νίψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ. Νίψαι has here the force of the middle verb *bathe* (*thyself*), i. e. the part of the body in question, namely, the *eyes*. Markland and Campbell have pointed thus out the distinction between λούω and νίπτω or νίπτομαι. The former is equivalent to *wash* or *bathe a PART of the body*, the latter to *bathe the WHOLE BODY*. This distinction is expressly marked and well preserved in John 13, 10. ὁ λελουμένος οὐ χρειαν ἔχει ἢ τοὺς πόδας νίψεσθαι, ἀλλ' ἔστι καθαρός ὅλος· καὶ ὑμεῖς καθαροί ἐστε, ἀλλ' ὡχὶ πάντες. So νίπτειν in Matt. 6. 17. 15, 2. Mark 7, 3 and 4. John 13, 5. 13, 6. 13, 8. 13, 10. 13, 12 and 14. 1 Tim. 5, 10. Deut. 21, 6. Jud. 19, 21. Λούειν is almost always used in the manner above mentioned. See Acts 9, 37. Heb. 10. 22. 2 Pet. 2, 22. Rev. 1, 5. where we are to understand the complete cleansing of the body. As to Acts 16, 33. ἔλουσεν ἀπὸ τῶν πληγῶν, there is an ellipsis of σώματα, and in this passage λούειν implies *bathing their WHOLE body*, for the purpose of cleansing their wounds and refreshing their persons. (Markland and Campbell.) This distinction, as far as concerns νίπτειν is, I think, true; but it will scarcely hold good of λούω, which seems to have been used with the same latitude as our verb *to bathe*, which may be understood either of the whole of the body, or a part. As to the passage of Acts, the mode of interpretation and construction adopted

by Campbell is quite inadmissible. See the note on that passage. On *κολυμβήθρα* see the note on John 5, 2.

7. *Σιλωάμ*. From the fountain Siloam there were two canals conveyed into two pools, the *upper* situated at the extreme boundary of Jerusalem, and formed by Solomon, and the *lower* (appropriated to the use of those who inhabited the lower city) which was constructed after the time of Solomon. See the note on Luke 13, 3. Rosenm. on Is. 7, 3. and Hezel on 2 Chron. 32, 3. *Which* of these pools is to be here understood, cannot be determined. *Σιλωάμ*, the Hebrew for which is שִׁלּוֹחַ (the ח being changed for euphony into μ\* signifies (*something*) sent, and *emission* (of water)). So Catovic. Itin. Hieros. p. 292. cited by Lampe: "Duas hic fons efficit piscinas, quarum muros Sellum filias Cholhoza restaurasse ligitur, erantque olim inclusæ Horto Salomonis. Prior autem, quæ in via est, juxta pontem, altera capacior, formam etiamnum refert quadratum oblongam, versus fontem paululum in rotunditatem desinentem, quam (cum nos fontem viserimus) siccatum invenimus: altera fonti contigua, quadrata formâ aquis abundabat. Inde per gradus aliquot sub rupis concavo ad fontem discinditur, qui instar canalîs, latitudinis pedum quatuor aut quinque, sub ipsâ rupe protenditur." Quinimo Turcæ Maurique omnes ejus aquas magni faciunt, atque oculorum vitiis prodesse aiunt. That the Jews acknowledged the salubrity of this pool, appears from a curious passage of Aboth. R. Nathan, c. 34. (cited by Schoettgen) showing the systematical gluttony of the Priests, who, when they had eaten too much of the *sacred flesh*, drank of its water in order to *promote digestion*! "Nunquam se Sacerdotes in templo polluerant: Si vero contigit, ut multam *carnem sanctam* comederent, aquis ex Siloa biberunt, quæ *concotionem vehementer promoverunt*."

\* Thus from מִיָּח comes *Μαριάμ*, Luke 1, 34.

The words  $\delta$  ἐρμηνεύεται, ἀπεσταλμένος, are, with reason, thought to be a gloss. They are, indeed, found in all the MSS. and ancient Versions; but there are also other interpolations supported by all the copies; as, for instance, that in Mark 15, 25. See Fisch. on Theophr. Ch. 8, 4. Xen. Cyr. 2, 4, 2. As to the reason why our Lord sent the blind man thither, Chrysostom and others think it was to try his faith, and that thereby a greater number of persons might witness the miraculous healing. (See Doddridge.) For, as Chrysostom observes, εἰκὸς ἦν ἀπαντας ὁρᾶν αὐτὸν ἀπιόντα, τὸν πηλὸν ἔχοντα ἐπὶ τοὺς ὀφθαλμοὺς κεχρισμένον κ. τ. λ. (Kuini.) Accordingly the miracle was afterwards spoken of with particular admiration. (See John 11, 37.) Euthymius remarks on the prompt obedience and implicit faith of the blind man, who, when he departed, had doubtless not yet recovered his sight. He went immediately, without hesitation or doubt; and yet it were not improbable that he should have said, "What means this? Cannot he at once cure me? Does he deceive me, and send me on a vain errand? Have I not often washed my eyes there, and gained no benefit?" Or thus, "If the clay will heal me, what need of bathing in the pool; or, if that will cure me, what need was there of the clay?" But no such thing did he either say or think: but, reposing implicit faith, he did as he was directed, and his faith failed not of its reward. (Euthym.) The ἦλθε must be rendered *returned*; since ἐρχομαι, like the Heb. שָׁב has often the sense of the compound; especially that of *to come (back)*, as in Matt. 2, 21. 12, 44. Mark 9, 14. Luke 12, 37. John 4, 15 & 16. 14, 18.

8. καὶ οἱ θεωροῦντες α. τ. π. δ. τ. ἦ. For τυφλὸς many MSS. of different recensions, and most of the versions read προσαίτης, which is received by Grotius, Mill, Griesbach, and Vater, but, I think, without reason; for surely τυφλὸς is more suitable to the context. It is justly observed by Lampe, that they would have sooner known him from his *blindness*

than from his *mendicity*. "Besides (adds he) it is not likely that he had acted the beggar among them, since they observe that he had sat and begged *in the temple*. Be that as it may, it is futile to reject the received reading, when the sense, so far from being *assisted*, is even *injured*, and to disturb the text, from mere cacoethes emendandi, even when there are more MSS. for than against any received reading." Kuinoel observes, that the word *προσαίτης* might easily be marked in the margin, or between the lines, since *προσαπαῖν* occurs at the end of the verse. I should rather suspect that the word was a marginal various reading, meant for *προσαπαῖν*, at which some Greek critics would stumble. The *πρωχός* of some editions is a mere gloss on *προσαίτης*. Martial 4, 30, 13, has *crecus rogator*, a blind beggar. *Θεωρῶντες*, *those who HAD seen*, for *τεθεωρήκοτες*.

11. *ἀνέβλεψα*. "I received sight." So John 15, 18. The word, indeed, almost always (from *ἀνακε*) signifies *to see AGAIN, to recover one's sight*. But *ἀνα* also signifies *up*: therefore *ἀναβλέπω* may, and often does, signify *to look up, or at (a person) or thing*. So Matt. 14, 19. Mark 6, 41. 7, 34. Now from this sense may well be derived the one in question, since he who recovers the faculty of sight may, *κατ' ἐξοχήν*, be said to look at and survey objects. The same applies in the case of the blind man mentioned in Mark 8, 24. *ἀναβλέψας*, *looking*.

13. *ἀγρῶσιν α. π. τοὺς Φαρισαίους*. By the Pharisees must here be understood the Synedri, since in what follows the subject is *interrogation*; and those who are here called *Φαρισαῖοι*, are at ver. 18. named *Ἰουδαῖοι*, i. e. Synedrii. (Compare ver. 22. and 5, 9.) The Pharisees are mentioned in the place of the *Synedrii assessores*, since they composed the greater and more powerful party in that sect. (Kuinoel.) The Pharisees in *this* Evangelist are generally the Synedri: and, indeed, in this gospel there is no mention whatsoever of the Sadducees. (Lightfoot.)

16, 17. *οὐκ ἔστι παρὰ τοῦ Θεοῦ*, scil. *ἀπεστάλμε-*

vos. A periphrasis for an immediate Legate, or prophet.

16. Τὸ σάββατον οὐ τηρεῖ, *keepeth not the Sabbath-day*: which, indeed, in two cures he had violated. For, in both these cases, as there was no danger of death, the cure might, and according to the Mosaic law, ought to have been deferred till the morrow. See Hardt's Exeg. p. 550. cited by Koecher, and the note on Matt. 12, 9. They still (observes Lampe) advance the same charge that Jesus had before refuted (see C, 5 and 7), since they had no other handle of accusation. But on this occasion especially does their malice shine through the flimsy robe of hypocrisy, with which they vainly seek to veil it under the guise of religion. (Lampe and Kuin.)

16. ἄνθρωπος ἁμαρτωλὸς. This expression was, κατ' ἐξοχὴν, applied to those who were grievous sinners and a public scandal. So the Heb. עֲוֹנוֹתָא. These Pharisees allude to breaches of the Sabbath, and (as Grotius thinks) *imposture*; for such were expressly called homines peccatores. So 2 Thess. 2, 3. ὁ ἄνθρωπος τῆς ἁμαρτίας. Ἀμαρτωλὸς seems simply to signify an *habitual* sinner. Lampe is, however, mistaken in assigning an *emphasis* to ἄνθρωπος; for in the passage of Luke 24, 7. to which he appeals, the ἄνθρωπος has none. One may rather compare Matt. 11, 19. ἄνθρωπος φάγος καὶ οἰνοπότης. The followers of Jesus (observes Kuinoel) urged that an impostor could work no such miracles as he exhibited; and as to breaking the Sabbath by healing the eyes, the Jewish doctors themselves admitted that a divine legate could dispense with the observance of, or altogether abrogate, ritual observances. (See the note on John 5, 11. Matt. 12, 11.) Not to say that some Rabbins were of opinion that anointing the eyes did not constitute a breach of the Sabbath. So Aboda Sara, fol. 28. 2. (cited by Wets.) Licet Sabbato inungere oculum inflammatum stibio. Those who were inimical to the claims of Jesus objected

that the whole affair was a mere juggle and imposture, and contrived by collusion; that the beggar had pretended to be blind, &c. Yet it seems there was at first a division among them; but (as Euthymius observes) it did not continue, since they were again, at the instance of the Pharisees, brought to concord; for they agreed that the man should be rigidly interrogated on the affair.

17. σὺ τι λέγεις περὶ αὐτοῦ, ὅτι — οφθαλμούς. The τῷ τυφλῷ is for τῷ πότε τυφλῷ. So just after we have τὸν πότε τυφλόν. See the note on Matth. 26, 6. But to advert to something of more importance, there has been always a difference of opinion as to the construction and sense of these words. Many ancient commentators, as Theodor. Mops., Apollinarius, Cyril, Chrysostom, Theophylact, Euthymius; and, of the modern ones, Grotius, Rosenm., Campbell, Kuin., &c. assign the following sense: "What sayest thou of him, because he hath opened thine eyes, i. e. on the Sabbath?" Others, as Lampe, break the sentence up into two questions, which were meant to deter the person from the confession that he had received his sight from Jesus: q. d. "What sayest thou of this person that he," &c. Lampe acknowledges that the former interpretation seems favoured by the answer, which supposes the question to have been put of a *person*, not of a *thing*. But the latter, he thinks, is supported by the connexion with what follows, from which it is manifest (says he) that the purpose of the Pharisees was to stifle the knowledge of the transaction. Hence, even after the examination, they venture to deny the miracle; and the examination seems so contrived as to be meant to extort confession, not so much of a *person* as of a *thing*." I am inclined, however, to adopt the former interpretation, though I cannot see that there is any reference to a breach of the Sabbath. I would simply translate: "What sayest (i. e. thinkest) thou of him,\* *in that* he hath

\* So Nonnus: Σὺ δὲ φρεσὶν εἵνεκα κείνου Ποίην μῆτιν ἔχεις; τίνα μοι τίνα μῆτιν ἐνίψεις;



given thee sight? So Beza renders, "Tu quid dicis de illo, quòd aperuerit oculos tuos?" The vulgate version comes to the same thing, "*qui aperuerit,*" &c. See Euthymius. "Ὅτι προφήτης ἐστίν, (*I think*) *that he is a prophet or a divine person*: not the *Messiah* (as Wolf and others suppose): for the absence of the article will scarcely permit this interpretation, especially when coupled with the circumstances of the present case. Thus Euthymius explains θεῖος ἀνὴρ. This interpretation is adopted too by Lampe.

18—21. The Synedri now pretend that their suspicions of unfair dealing are confirmed, and can only be removed by the testimony of his parents, whom they order to be summoned. They then propose the question, οὗτος ἐστίν ὁ υἱός, &c. an interrogation which (as Kuinoel observes) was so worded as to confuse and terrify simple and plebeian persons, in order thereby to elicit something which should render suspected the narration of the blind man; and, by this very mode of interrogation, they show what kind of answer they required, namely, that their son was either not blind, or not *blind from his birth*; and thus they hoped that the miracle would either be destroyed or its fame diminished. The expression, *whom ye say was born blind* seems (as Euthymius suggests) to hint at some fraud on the part of his parents, with the view of promoting the glory of Jesus. Markland resolves the ὅν into καὶ αὐτὸν, because they had not *yet* said this; as in Acts 13, 31. John 8, 54: and he thinks the Pharisees proposed two questions; 1, *Is this your son?* 2, *Do ye say he was born blind?* But, at this rate, there were, in fact, *three* questions: for they ask, "How then doth he now see?" Lampe observes on this accumulation of questions, and digests the words into three interrogations, which certainly would be the more regular mode; but the one adopted by the Evangelist is more agreeable to the simple and popular style. Besides, I know

not that we are compelled to take the sentence interrogatively: and, perhaps, it may be thus expressed: "So, then, this is your son whom ye pretend to say was born blind. How then has he recovered his sight?" (sarcastically.) And so the Vulgate, *Ἠρώτησαν* should be rendered *examined*.

21. To *two* of *these* questions the parents answer in the order that they were proposed: but to the *third*, (*by what means has he recovered his sight*,) they do not distinctly answer. They pretend ignorance, and refer the Synedri for full information to their son now present, on whom they thrust the *onus responsionis*. *Ἠλικίαν ἔχει*. Examples of this phrase have been produced from the best Classical writers, by Heinsius, Raphel, Alberti, Kypke, Loesner, and Wetstein. I add Xen. Cyr. 1, 6, 31. *ἐπεὶ δὲ ἔχομεν ἡλικίαν* κ. τ. λ. Isæus. p. 16. *ἐκδίδομεν ἀδελφῆν, ἐπειδὴ εἶχεν ὄραν* and a little after, *ἡλικίαν εἶχεν ἀνδρὶ συνοικεῖν*, and 69, 27.

22. *ἀποσυνάγωγος γενήται*. There were three sorts of excommunication, the *נָרִי*, the *סָחָה*, and the *תַּמְשׁ*. The slightest was the *נָרִי*, which continued only thirty days, and excluded the person from all approach nearer than four cubits, even from his wife and children, but not from the synagogue, if he only kept at the specified distance. The *סָחָה*, was a severer kind of excommunication, involving exclusion from all sacred meetings, was accompanied with curses and maledictions, and forbade every kind of intercourse with the person. The third and heaviest was the *שַׁמְתָּה*, which was a perpetual exclusion from all sacred meetings, and implied expulsion from the Jewish people. See Buxtorf Lex. Talm., Vitringa Syn. Vet., Wits. Miscell. Sacr. T. 2, 47. and Lampe. That the *second* sort of excommunication is here meant, seems probable. The Sanhedrim had denounced excommunication against the *followers* of Jesus, but not against *himself*, (lest they should too much irritate the people.) This, it seems, some well wishers of Jesus in the

Sanhedrim, had prevented. It was also fear of the people that inclined them to word the decree somewhat mildly, and, strictly speaking, they denounced it, not against those who accounted Jesus an illustrious teacher, but only those who acknowledged him to be the Messiah. (Lampe and Kuin.)

24, 25. When the Sanhedrim could elicit nothing from the parents of the blind person that might throw suspicion on the transaction in question, they again summoned him before them, and addressed him thus, Δὸς δόξαν τῷ Θεῷ, &c. This expression does not signify what it might, at first view, seem to import, and what some antient and modern Interpreters assign as the sense, namely, "Give the praise of thy cure to God, and not to Jesus." The best commentators, as Beza, L. Brug., Lampe, Rosenm., Campbell, Kuinoel, and Doddridge, unite in regarding it as a Hebrew formula, employed in order to excite any one to speak the whole truth. So Josh. 7, 9. 1 Sam. 6, 5. Jer. 18, 6. and many other passages of the Old Testament, as also 3 Esdr. 9, 8.; from which places it appears that, though it cannot perhaps be strictly regarded as a form of abjuration (as Maldonati and some others think), it may be understood as a serious and earnest admonition to any one, to confess the whole truth. And this may be accounted for, on the principle (as Lampe suggests) that a lie is a denial of the omniscience, holiness, truth, and Justice of God; and he who wilfully conceals the truth, or declares a falsehood, insults all those attributes of the Deity. The passages above cited, will shew that this formula was used when a confession of sins was to be wrung out of any one. The Sanhedrim, therefore, pretend to be animated with a zeal for the glory of God; and accordingly, they excite the person to appease, by humble confession, that Being whom, by dissembling the truth, he had offended, and thus emphatically glorify God. "This expression (says Campbell,) shews that they believed, or affected to believe, that

he had told them lies, and that they wanted to extort a confession from him. It was adopted frequently by the Judges, for adjuring those accused, or suspected of crimes, to acknowledge the truth as in the sight of God. What follows, entirely suits this sense. Their speech is to this effect: "You cannot impose upon us by this incredible story. We know that the man you speak of, who openly profanes the Sabbath, is a transgressor, and therefore can have no authority, or commission from God: it will, therefore, be the wisest thing you can do, to confess the truth honestly, as thereby you will give glory to God." It would appear from their tampering so much with this man, that they hoped by his means, to detect some fraud or collusion, by the use of which our Lord had procured so extraordinary a fame for working miracles. But, being disappointed in their expectations from him, they were so incensed, that they resolved immediately to excommunicate him. (Campb.) The sense may be thus expressed. "Confess the truth, dissemble nothing: hast thou been really blind from thy birth, and been healed by him?" And, in order the sooner to elicit such a confession as they desired, they pledge their faith, and solemnly affirm, that Jesus is a false teacher, and therefore *could* not possibly have wrought any such miracle. The ἁμαρτωλὸς here refers, not so much to his breaking the Sabbath, as to his being an *impostor*. (Kuīn.) The man, however, does not chuse to take their word against his own mental conviction, but, indignant at the false imputation which they had fastened on a person whom he justly accounted as a true prophet, he answers, εἰ ἁμαρτωλὸς οὐκ οἶδα, ἐν οἶδα, &c. The commentators are not quite agreed on the import of this reply, or the motive which dictated it. Many ancient ones, as Chrysostom and Theophylact, and some modern ones, as Roloccus, recognise *dissimulation*, which, indeed, under the present circumstances, would not be without excuse. But Euthymius, and, of the modern commentators,

Calvin, think that the words are not meant to express *doubt*, but convey a *sarcasm*. He does not so much say that *he* knows, as that he wonders *they* do not know. "What follows (says Kuinoel,) plainly shows that there is an *irony* concealed under the words, and that the man, under the guise of modesty and simplicity, was deriding the Sanhedrim." Lampe too, agrees with those who think that the words afford no ground for suspicion against the man. "The shortness of the reply (continues Lampe,) plainly shows him aware of the artifices of the Pharisees; and (as far as respect towards them permitted,) expresses indignation at their base arts." Lampe also unites with Whitby in assigning to  $\epsilon\iota$  the sense of  $\delta\tau\iota$ , *quod*; as in Acts 26, 8, and 23. 1 Cor. 1, 16. 1 Tim. 5, 10. 1 Joh. 3, 13. &c.: and therefore (continues he,) it involves rather *censure* than *doubt*. Thus the man eluded the force of the argument brought forward by the Pharisees. In answer to their declaration, that Jesus is an impostor and false prophet, he emphatically declares that he knows *this*, and as to the *other*, he cannot accede to their opinion. Moreover, as to the *confession* to which they urge him, he means to say that he knows, and can declare, no more than *this one thing*, that whereas he was blind, now he has sight. This manner of speaking does not imply *knowledge of nothing besides*, but keeping especially to *one point*, on which the whole question hinges. So *one* is put for *principal*; as in Mark 10, 21. Acts 28, 25. Similar to this is the Germ. *Einmahl diss weiss ich*. (Lampe.) And in this light the passage seems to have been viewed by L. Brug., Camerarius, and Grotius, who render, "Quod vos vobis constare dicitis, de eo mihi non constat. Nec de eo quæstio est, cum de facto constet. Hoc unum certò mihi constat. There is no material difference between the two last mentioned opinions. I am inclined, however, to prefer that of Euthymius, Calvin, and Kuinoel. The sense assigned by Whitby and Lampe to  $\epsilon\iota$ , is not established by the passages which they cite. Those of the Old Testament are not of

the same nature, and those of the New Testament are preceded by words or phrases expressive of *wonder*; which is not the case here. It must simply be rendered *now, whether*; as in Luke 6, 7. Acts 1, 6. 25, 20. The phrase *ἐν οἶδα*, always implies *certain*, or *especial knowledge*. Wetstein has aptly cited a very similar one (which I had myself noted) from Aristoph. Av. 1176. *τίς τῶν θεῶν; ἀγ. οὐκ ἴσμεν· ὅτι δ' εἶχε πτερὰ, τοῦτ' ἴσμεν*. And another from Achilles, Tat. 7. p. 433. *πλὴν ἐν τοῦτ' οἶδα μόνον*. Kuinoel compares Ter. Phorm, 1, 2, 81. *Nescio hercle; unum scio, quod sors feret feremus æquo animo*. I add Eurip. El. 752. *οὐκ οἶδα, πλὴν ἐν* — *φόνιον οἰμαγὴν κλέω*. Soph. Œd. Col. 1161. *τί προσχρῆζοντα τῷ θακῆματι; Οὐκ οἶδα, πλὴν ἐν, σοῦ γὰρ κ. τ. λ.* Eurip. Iph. Taur. ποδαποί; Ἕλληνες ἐν τοῦτ' οἶδα, κού παραιτέρω. Eurip. Her. Fur. 1115. *οὐκ οἶδα πλὴν ἐν* — *πάντα δυστυχῇ τὰ σά*. Thus he *really gave glory to God*, since he remained constant in bearing testimony to the truth, and would by no threats be induced to dissemble the benefit which he had received.

26, 27. The Sanhedrim now repeat the same question before proposed. A crafty device by which they hoped to detect some discrepancy in his testimony, which might stamp falsehood on the whole; or they hoped that some additional circumstances would transpire, from which they might plausibly reason that the blindness was not real, or not from his birth. The man, however, distinctly perceives their aim, and, no longer able to suppress his indignation, impatiently exclaims, *εἶπον, &c. I have already told you, &c. why do ye wish to again hear, (τι being put for κατὰ τι,) why are ye disposed to change your minds? Are ye wavering? Will ye also (as well as me\* and others) become his disciples?* Heumann and Campbell would take *οὐκ ἠκούσατε*

\* So Chrysostom: Ἐπὼν, ὅτι μὴ καὶ ὑμεῖς, ἔδειξεν ὅτι αὐτὸς τέως ἐστὶ, καὶ θαρράλως ὡμολόγησε, μὴ δειλιάσας τὴν μανίαν αὐτῶν. οὕτως ἰσχυρὸν ἡ ἀλήθεια, παρρησίας ἐμπιπλῶσα τοὺς ἐλομένους αὐτὴν, καὶ εἰ τῶν ἀπερρίμμένων εἶεν· τὸ δὲ ψεύδος τοῦναντίον ἀσθενές, δειλοὺς ἀπεργαζόμενον καὶ τοὺς ἰσχυροὺς.

interrogatively. But this is unnecessary: nor is it, as Campbell thinks, harsh to suppose ἀκούειν to be taken in two senses in the same sentence; since many such examples occur in the writings of this Evangelist (See the note on 1, 34.) Besides, the two senses are closely connected (as in the expression "Faith cometh by hearing"): and moreover, the καὶ forbids us to take the sentence interrogatively. The student must observe (what it were well if commentators would bear in mind,) that declarative sentences cannot be made interrogative ad libitum, just when the sense might seem to admit; for in most of such cases some particle will, as it were, protest against the violence done to the sentence. It is plain that the words of the man are ironical. And so they are expressed by Nonnus, who thus elegantly paraphrases: Ἀλλοτε μῦθον ἔλεξα, καὶ οὐκ ἤκούσατε φωνῆς, Τίπτε παλιμπετέες μενεαίνετε τοῦτον ἀκοῦσαι; Μὴ θεὸς ὑμείων δονέει νόον; ὅφρα καὶ αὐτοὶ Χριστοῦ θεσπεσίῳ νόβῳ γίγνησθε μαθηταί.

28, 29. Provoked by this ironical taunt, the Sanhedrim ἐλοιδόρησαν\* αὐτὸν, break out into abuse, and objurgation. Now, among other reproaches, they

\* This sense of λοιδορεῖν is frequent in the best Greek writers. (See Schl. Lex.) The origin of the word has hitherto defied all the attempts of Etymologists. It is, if I am not mistaken, cognate with another word which has been equally the opprobrium of Etymologists (and perhaps one may be found to explain the other), namely *leather* (from the Germ. *leder*) which properly signifies *tanned hide*, and which is used in Scotland and the North of England, and, indeed, by the vulgar every where, as a verb in the sense of *thrash*, *beat*; just as, by a similar metaphor, *to strap*, *to hide*, (Russ. *knout*) and many other words. Now, by a frequent *catathresis*, the word might easily be used for the laying on the stripes of the tongue and heaping reproaches. The words are strikingly similar, (οι being well represented by *ea*, and δ and *th* are perpetually interchanged :) and they are, in fact, the same. If it be asked which is the *root*, I answer, the Greek word, since it suggests in itself the cause of the appellation. For it is derived, I think, from *λοι*, *dry*, and *δορά*, *skin*, *dried hide*, *tanned hide*, LEATHER. That *λοι* formerly meant *dried*, *withered*, *dry*, is plain from the old word *λοιῶς* preserved by Hesychius, and by him explained ὁ ξηρὸς χόρτος, *hay*. The same form may be preserved in *λοικάρ*, which he explains κέγχρος, *millet*, and perhaps in *λοιμός*, which properly denotes a *shrinking up*, *wasting*, and answers to *λοιγός*, and other words, as also *λυμός*.

especially cast at him his being a disciple of Jesus, and here Heinsius appositely cites a profound remark of Basil; "Ὅτι πᾶν ῥῆμα ἐκ διαθέσεως τοῦ ἀτιμάσαι λεγόμενον λοιδορία ἐστὶ καὶ αὐτὸ τὸ ῥῆμα δόξη εἶναι ὑβριστικόν, *whatever is uttered with a view to reproach, is a reproach, although it may not of itself contain one.*

29. τοῦτον δὲ οὐκ οἶδαμεν πόθεν ἐστίν. These words do not refer to the origin of Christ's *person*, but of his *office*. It is a *popular* form of expression importing, "We know not his divine mission, whether his doctrine and miracles proceed from Divine impulse or demoniacal agency. (Chrysostom, L. Brug, Beza, Camerarius, Grotius, and Kuinoel.)

30—3. ἐν γὰρ τούτῳ θαυμασπὸν ἐστίν, scil. μέρει. Γαρ, like the Heb. ׀, has here (as often) the affirmative force, *sane*. Ὑμεῖς is emphatic: q. d. "You, who pretend to be able to distinguish true and false prophets. (See the note on John 1, 19.) The word θαυμασπὸν is often elegantly used of any thing which is so wonderful, or paradoxical, as to be *incredible*. So Schleusner compares the Germ. *das ist doch sonderbar*; i. e. ineptum est: and refers to Longin. de sublim. 4, 1. Lampe gives examples of this force of θαυμάζω, and of θαυμασιος, from Ælian. V. H. 3, 18. τὸ δὲ ἔτι θαυμασιώτερον προσετίθει, and Palaphat. de Incredib. hist. præf. Γεγόμενα δὲ τινα οἱ ποιηταὶ καὶ λογογράφοι παρέτρεψαν εἰς τὸ ἀπιστότερον καὶ θαυμασιώτερον. Καὶ here signifies *and* (*yet*.)

31. οἶδαμεν δὲ ὅτι ἁμαρτωλῶν ὁ Θεὸς οὐκ ἀκούει. I would not, with some commentators, seek an emphasis in οἶδαμεν: q. d. "we poor ignorant wretches know as well as you, &c. but rather, *It is well known*. Ἀκούει does not grant their requests." This is a general and most proverbial sentiment expressed elsewhere in Scripture: as in Ps. 66, 18. Is. 1, 13, &c. See Lampe and Wetstein, the latter of whom cites Hom. Il. α. 218. ὅσκε θεοῖς ἐπιπείθεται, μάλα ἔκλυον αὐτοῦ. Here the context requires it to be restricted to the case of false prophets asking assistance and confirmation from God. Thus Schoettgen pa-



raphrases: "To such false prophets God does not hearken so as to work miracles through their medium,\* but only hearken unto the pious." "So (observes Schoettgen,) the Jews at that time believed, but experience afterwards led them to fancy that even false miracles were sometimes performed with the permission of God." The man, therefore, means to infer from the miracle worked by Jesus, that he is a true prophet. The sentiment in the following verse is also a general and proverbial *gnome*, but to be specially applied to the present case. (Lampe, Rosenm. and Kuin.)

32. ἐκ τοῦ αἰῶνος οὐκ, i. e. *never*.† See the note on Luke 1, 70. This signification is not confined to the Scriptures, or Hellenistic writers, but is found in the Classical authors. Wetstein adduces examples from Dionys. Hal. Libanius, Aristides, Polybius, Ælian, Dio Chrys., Sext. Emp., Diod. Sic., and Galen. "In popular language (says Campbell,) ἐκ τοῦ αἰῶνος, often denotes no more than from the beginning of the world, or even from very early times; and εἰς τὸν αἰῶνα, does not always mean *to eternity*, in the strict sense of the word. That the use is nearly the same in Pagan writers, has been very well shewn by Wetstein."

33. Οὐκ ἠδύνατο παρῆν οὐδέν. A popular expression equivalent to "he could do nothing miraculous, could show no sign."

34. The Sanhedrim now enraged at the man's freedom of reply, exclaim: ἐν ἀμαρτίαις σὺ ἐγεννήθης

\* So Euthymius explains: ἀμαρτωλῶν δὲ ὁ θεὸς οὐκ ἀκούει, ἐπὶ τοῖς τοῖς θαύμασι.

† Rosenmuller and Michaelis observe, that restoration of sight to those born blind, has been recently effected by the famous surgeon Cheselden. But the former adds that therefore what Christ did, in his time, was a miracle. This, however, is not applicable to the true nature of a miracle. Restoring sight to the blind is, as it now appears, in certain cases possible, and therefore not miraculous (i. e. not involving any thing contrary to the laws of nature. Yet this requires the most exquisite human skill and labour, and it would be equally a miracle to restore sight *without these human means*.

δλος, in the interpretation of which words the commentators are not quite agreed. Some ancient ones, as Chrysostom and Theophylact, and, of the moderns, Grotius, L. Brug., Hackspan, Raphel, Wolf, Glass, Rosenm., and others, take it for an *hyperbolic phrase*, equivalent to "thou art a sinner from thy earliest infancy, scates peccatis, homo es pessimus;" as in Ps. 51, 7. 58, 4. Is. 48, 8. Ps. 22, 10. 71, 6. Job 31, 18. This interpretation is also adopted by Wetstein, who compares Quintilian de Oratorib. 29. Jam vero propria et peculiaria hujus urbis vitia pœne in utero matris concipi mihi videntur, histrionalis favor, et gladiatorum equorumque studia. Lucian D. Apol. et Vulc. de Mercurio 7, 2. οὕτως ὀξύχειρ ἐστὶ καθάπερ ἐν τῇ γαστρὶ ἐκμελετήσας τὴν κλεπτικὴν. This interpretation is, however, too limited. On the contrary, Lampe seems inclined to think that they had reference to the doctrine of original sin, which the Pharisees held. Lightfoot supposes that they alluded to the sin in the womb, explained supra ver. 2; to neither of which principles need we, I think, resort. I assent to Calvin, Chemnitz, Bucer, Beza, Flacius, Glass, and Kuinoel, that they mean to say, that even before his birth his mind was infected with vice, and, therefore, he was marked with blindness by the Almighty; or, as Flacius phrases it, cum ipsa mater natura cæcitate signaverit." Such, too, seems to have been the opinion of Euthymius, who details *both* these interpretations, though he seems to prefer the latter, which he expresses in the following words: ὑπελάμβανον γὰρ αὐτὸν ἀνοήτως, δι' ἁμαρτίας τινὰς τυφλὸν γεννηθῆναι, εἰς ἀπόδειξιν τοῦ εἶναι αὐτὸν ἁμαρτωλόν. Yet even in this interpretation there is a sort of *hyperbole*: the phrase seems as opprobrious as any that can well be imagined. Ἐξέβαλον αὐτὸν ἔξω. Chrysostom, Theophylact, Theodorus, Grotius, L. Brug., and Schleusner, limit the sense to *cast him out of the council chamber*. But the word includes all measures which accompanied excommunication. It may, therefore,

be rendered, with Lampe and Vitringa, "They pronounced and put in force sentence of excommunication against him." This sense, too, seems confirmed by the ἐξω. So John 6, 37. οὐ μὴ ἐκβαλῶ ἐξω ὁν, &c. *I will by no means reject, repudiate him, &c.* See the note of Lampe on this passage, in which he proves that the word denotes segregation from any religious communion. Here it, of course, includes violent ejection from the assembly; of which opinion are Maldonati, Bucer, Calvin, Cocceius, and Kuinoel. The σὺ and ἡμᾶς are emphatical: q. d. "Dost thou, a *terræ filius*, teach us who sit in Moses's seat?"

35—38. σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ Θεοῦ; Jesus, intending to confirm his religious faith, and bring him to acknowledge his Messiahship and embrace his Religion, commences by asking him if he nourished a belief in the promised Messiah, as did all pious persons, Πιστεύεις, &c. which Kuinoel wrongly renders visne ei, &c. The man's answer shews that he knew Jesus to have been the person from whom he had received his sight; and with respectful promptitude he answers, τίς ἐστὶ, κυρίε, ἵνα πιστεύσω εἰς αὐτόν. The answer seems to comprehend two things: 1st, "Yea, Sir, I *have* that belief;" and 2dly, "Canst thou tell me where, or who that personage is, that I may believe in him, and commit myself to his teaching." The words seem to express a sort of expectation that the extraordinary and Divine person whom he was addressing, could tell him who and where the Messiah was, or perhaps might himself be that person. This pious confidence, therefore, merited that extraordinary freedom of communication which Jesus used towards him: though I assent to Doddridge, that we may suppose the communication to have been made *privately* and *apart*.

37. καὶ εἶπακαὶ αὐτόν, &c. thou hast (already) seen him: nay (καὶ) he who is addressing thee is he. It is, therefore, not necessary, with Whitby, Glass,

Rosenm., and Kuinoel, to take the *ἐώρακας* in the sense of the present tense. The passage is thus judiciously paraphrased by Doddridge: "Thou hast no need of going far to seek him; for thou hast both already seen him and had experience of his power and goodness; it was he that miraculously opened thine eyes, and, indeed, it is even he that is now talking with thee, who is that very person."

39. *εἶπεν*. Rosenm. is of opinion that the words were spoken at some other time; but I assent to Doddridge that this took place at the *same time*, and that Jesus said these words for the sake of several people (some of them Pharisees), who had begun to gather around himself and the blind man whom he had restored.

39. In the interpretation of *κρίμα* there has been much difference of opinion. Some take the word to denote *sentence of condemnation, punishment*. But this signification can scarcely be admitted, since what follows has a reference to the *oculati, those who have the advantage of sight*; and, moreover, the passages of John 3, 17. 12, 47. 5, 45, by no means favour this interpretation. *Κρίνειν* has also the sense of *statuere, sententiam ferre*, to give one's opinion of a thing or person (see Luke 7, 43. John 7, 24); and *κρίμα* often signifies *judicium*, the opinion which is given of a thing or person. The passage may, therefore, be thus explained: "I came into this world for the purpose of judging concerning men, of pronouncing on their condition, and what they ought to do; and the event of my coming is, that some receive instruction, reform their lives, and admit my doctrine; others prove obdurate, and will not leave the error of their ways, nor admit my doctrine." So that here *ἵνα* indicates the *event* which, though not *directly*, yet *indirectly* followed from Christ's coming. The particle *εἰς*, like *ἵνα*, denotes *event* in Luke 2, 34. Or as *κρίνειν* signifies properly *to distinguish*, and *κρίμα* denotes *distinction*, the sense may be this: "My coming into this world

affords an occasion for discriminating between men ; I came to distinguish by my doctrine, the difference between the pious and the wicked ; so that those who were destitute of divine knowledge, and followed evil courses, might no longer continue in that state of ignorance and vice, but learn and reform ; while, on the other hand, those who *prided* themselves on their own righteousness and knowledge of divine truths, might fully expose their ignorance and corruption." This mode of interpretation I prefer. As to the τυφλοί, it is certain that in Scripture the term is tropically used, to designate those who are in a state of ignorance, error, and vice ; while, on the other hand, the βλέποντες, *oculati*, are those who have the advantage of a superior and more accurate knowledge of divine truths, and who shun error and follow after righteousness. See the note on Matt. 15, 14. Luke 4, 18.

Here, however, the context (see ver. 41. λέγετε ὅτι βλέπομεν) requires us to interpret οἱ μὴ βλέποντες in much the same manner as the πτωχοὶ τῷ πνεύματι in Matt. 5, 3 : q. d. "Those who acknowledge and are fully sensible how ignorant they are of divine truths, and who do not arrogate to themselves divine knowledge, (see βλέπωσι,) receive instruction, obtain a more accurate knowledge of divine truths, and are brought to amendment of life." To these are opposed the οἱ βλέποντες, i. e. those who fancy that they alone see, and, therefore, reject the divine doctrine of Christ ; such as were the Sanhedrim and Pharisees. These, our Lord declares, become blind (τυφλοὶ γίνονται), expose their blindness, ignorance, and wickedness, and, therefore, *appear blind*. (Kuinoel.)

Some commentators, as Chrysostom, Theophylact, and Theodoret, take the word τυφλοί in a *literal* sense. But it seems preferable, with Euthymius, Cyril, Lampe, Kuinoel, Tittman, and, indeed, most recent commentators, to understand it *metaphorically*.

40, 41. καὶ ἤκουσαν ἐκ τῶν Φαρισαίων, &c. ; and

some of the Pharisees, who, in the mean time, had come up, apprehending that Jesus glanced at them, indignantly asked him whether he meant to include *them* in the number of the blind? To whom Jesus answered: Εἰ τυφλοὶ ἦτε, "if ye were blind (i. e. if ye both acknowledged and were convinced of your ignorance of divine truths, and how far ye are from being righteous,) οὐκ ἂν εἶχετε ἁμαρτίαν, i. e. the weight of guilt would not press so heavily on you; ye would be exempt from the charge of sin, and not incur the punishment consequent upon it; ye would believe in me, and admit my doctrine." (Kuinoel.) Euthymius explains thus: "Your unbelief would not have been criminal, since ye might allege that ye had not seen the signs." The whole passage is thus paraphrased by Cyril: "Si cæci essetis, hoc est inscii Scripturarum de meo adventu et operibus apertè loquentium, nequaquam tam grave vobis peccatum incumberet, tanquam ignorantia peccantibus: et hanc ob causam quicquam excusationis habentibus. Nunc vero, quia prudentes vos atque Legis peritos asseritis, per vos ipsos condemnabilis estis, quia nulla vobis prætendi potest per ignorantiam excusatio." "To their proud and arrogant question (says Tittman) our Lord answers, so as not only to declare that they were *blind*, but to show that they laboured under a more dangerous and *incurable blindness* than any of the people. "If ye were blind (says our Lord) ye might be excused; but since ye fancy that ye see, ye are inexcusable." For if they had been persons ignorant of divine truths, if they never read the Scriptures, nor known any thing about the Messiah; if they had neither heard Jesus's doctrine nor beheld his deeds, they might have been excused, and not have incurred the guilt of sin; at least they might have been pardoned by Jesus for having refused him, if only they had learnt, though late, to leave the error of their ways. But since they were men possessed of learning, well versed in divine knowledge, doctors, and rulers of

the people ; since they had the advantage of, and could read and explain the Holy Scriptures, which treat of the Messiah ; since they had heard Jesus and beheld with their own eyes his stupendous works, and yet would not believe in him, they were utterly inexcusable ; the punishment of their ἀπιστία, (unbelief,) rested with themselves, because they perceived in this ἀπιστία, *unbelief*, (for that is the sense of ἀμαρτία in this passage,) and would let nothing bring conviction to them. (Tittman.)

41. νῦν λέγετε ὅτι, κ. τ. λ. but now ye boast that ye see, i.e. in this your perversity ye fancy yourselves possessed of superior knowledge and wisdom, and ye reject all moral medicine ; therefore your guilt abideth upon you, and ye will suffer punishment, ἀποθανεῖσθε ἐν ταῖς ἀμαρτίαις ὑμῶν, John 8, 24. (Kuin.) Euthymius thus explains : “Ye say that ye see, but *I* say that ye do not see ; for *if* ye saw, ye would believe in the miracles which I work before your eyes. Ye *seem* to see, though, in fact, ye do not see, being *mentally blind*.” For, according to the proverb, νοῦς ὁρᾷ καὶ νοῦς ἀκούει· τὰ δ’ ἄλλα πάντα τυφλὰ καὶ κωφά. (Euthym.)

#### CHAP. X.

This next discourse of our Lord (extremely beautiful, and admirably adapted to illustrate his divine majesty,) has an intimate connexion with the preceding chapter,\* and the events therein recorded. This is apparent, 1st, since there is no preface prefixed to it (which is usual to St. John), but it commences solely with the formula ἀμὴν ἀμὴν λέγω ὑμῖν, which would scarcely be used at the *beginning* of any discourse. 2. It is probable from ver. 21, where a reference is supposed by some to the healing of the blind man, of which St. John has just now made mention. 3. This is evident from

\* It is supposed that the distinction of Chapters, as it now occurs, was not known till the thirteenth century, and was then first introduced by Cardinal Hugo. (Lanipe.)

the scope and purpose of the discourse; for the Sanhedrim had proceeded to such a degree of audacity as to pronounce Jesus an ἀμαρτωλός, i. e. an impostor and false prophet. (See 9, 24.) As Jesus could not be ignorant of this, when some one of the Chief Rulers and the Sanhedrim were present, he, for their sakes, and that of the people, proved himself to be by no means such, and showed that he sought nothing but the benefit of the people, inasmuch that he would not hesitate to lay down his life for their salvation; and, therefore, so far from being their seducer to perdition, was their guide to happiness. This he proceeded to illustrate by a similitude. Upon the whole, it deserves attention that our Lord in describing his majesty, the nature of his work, and the excellence of the benefits he came to impart, used expressions rather metaphorical than direct; and this, since he wished to shew the nature of his person, not so much by words as by things. But especially in the Gospel of St. John is this *figurative* phraseology employed, as when Christ sometimes calls himself the "living water," at other times, "the celestial food," "the light of the world," and here "*the good shepherd*." By all which comparisons he meant to designate himself as the author of, and guide to true felicity. At first hearing, indeed, his auditors did not quite comprehend his meaning; as was the case on the present occasion; for when our Lord had done speaking, some are said to have disagreed in opinion (see ver. 19), and others to have required of him that he would tell them plainly, unambiguously, and without circumlocution, who he was. (See ver. 24.) Yet meanwhile (as appears from what follows), *they* were eagerly desirous of learning and investigating the truth; and Christians of succeeding ages might understand the sense of such like discourses *from the event*, as *all* may now do. But it appears that on other accounts our Lord used metaphorical diction; as when he wished to adumbrate the nature of his kingdom, and its



future, and yet unknown fortunes and destinies ; of the gradual progress of his doctrine, and, on the other hand, of the countless multitude of his followers ; for on these subjects he could not speak in natural and direct expressions, either because of the ignorance, or the rude imbecility of his hearers, who were not equal to the comprehension of such subjects, and would have heard the plain and open truth either with no advantage, or even to their detriment. That they might not, however, continue quite ignorant, Jesus spoke by the involvement of parables, which being hereafter recalled to the memory, those of his hearers who should afterwards believe on him, would understand more clearly, and believe more firmly, what he had first brought forward somewhat obscurely. (Tittman.)

Some, as Schulz and Bartholin, have thought that what is contained in the first twenty-two verses of this chapter, was spoken by our Lord at another time. But that the passage connects with what had just preceded (though the *subject* of our Lord's discourse is not the *same*), is plain from the formula ἀμὴν ἀμὴν λέγω ὑμῖν, which is, indeed, frequently used in answers, and employed by way of introducing a further explication of what has been already propounded (as in John 5, 24 and 25. 6, 26 and 32. 8, 34, &c.), but is never found at the *beginning* of a discourse. (Compare also ver. 19 seqq.) In this *continuation* of his discourse (at which the disciples were present) our Lord, as before, glances at the Pharisees, and, borrowing an image from Pastoral life, shows that those teachers alone were worthy of the name of *shepherds* who, having previously learnt of him, preached his doctrine ; that, on the other hand, the Pharisees, who, so far from acknowledging him as the Messiah, or at least a divine legate, called him a false teacher and a deceiver of the people, (see Joh. 9, 28.) who disseminated error, and endeavoured to hinder those that were desirous of the knowledge of divine truths from attaining to it, (see Luke 11, 52. and John 9,

22,) were utterly unworthy the name of *teachers*, and rather to be compared with thieves and robbers. (See ver. 1—11.) He then affirms, in the presence of many, that he is the Messiah, and the true and really effectual teacher of the blind, i. e. men who, though almost destitute of divine knowledge, yet love the truth.

Here it is observed by Bengel, (to whom Paulus and Bertholdt assent,) that Jesus probably brought forward these parables in a certain rural spot, towards evening, when the flocks were driving to the fold, and Jesus, perhaps, on his way to Bethany. For our Lord frequently illustrated his precepts from objects immediately under observation. (Kuin.)

Whether occasion for this parable was offered by any thing external, (such as the passing by a sheep-fold, as Sarranius and Sir Isaac Newton suppose,) must be considered, at least, *doubtful*, and cannot be determined. It were otherwise not improbable that such a similitude should be used even without any such handle being offered, since illustrations of religious subjects from agricultural and pastoral comparisons were frequent with our Lord.

Of this discourse Schoettgen offers the following scheme.

The *occasion* of this discourse may be observed from ver. 17 of the preceding chapter, where the Pharisees are indignant at not being able to convict the blind man and his parents of imposture and false testimony. Our Lord, therefore, suggests the reason for this conduct, by bringing forward something exactly parallel to the circumstance of the case. This may be divided into two parts, viz. the *Preposition*, (ver. 1—5.) and a *further explanation of it*. (ver. 7. 18.)

In the first part, the *sheep-fold* is the Church of the New Testament, or the kingdom of the Messiah; by the *door* and *porter* is meant *Christ*; by the expression *another entrance*, is meant that of the Pharisees; by *thief* and *a robber* are meant those that corrupt the souls of men; by the *shepherd* a

spiritual pastor; by the *sheep* the pious, and by *voice* is meant the *Gospel*.

The purport, therefore, of our Lord's discourse is this: "The reason why the people follow me rather than you is, because they know my voice, because my words lead to eternal life: but ye only seek after worldly advantages and honours, and ye neglect the only means by which ye can be made partakers of the glories of the Messiah's kingdom. In the next part some things are further explained, and others are added by way of drawing inferences from the preceding premises; as, for instance, 1, that he who teacheth without having been previously appointed by Christ, is not a good shepherd (see ver. 8.); 2, that Christ lays down his life for the sake of the sheep (see ver. 11); 3, that other sheep, i. e. Gentiles, are to be admitted. (See ver. 16.)

Christ, therefore, means to show that the divine knowledge of the unregenerate is, in that respect, of no avail, since they can convince but few, and have in view their own advantage, not the salvation of the flock intrusted to their care. (Lampe.)

1. ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος, κ. τ. λ., verily, verily I say unto you, he that entereth not by the *door* into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. Αὐλή signifies an open fold, such as those in use among the Bethlemitish shepherds, who abode in the field, and watched over their flocks by night. (See the note on Luke 2, 8.) Phavorinus explains αὐλή, ὁ περιτετεῖχ- μένος καὶ ὑπαίρδος τόπος. The αὐλή τῶν προβάτων (casting aside the imagery) designates the Jewish people, who needed, and were desirous of, better instruction. Thus also in the books of the Old Testament (as Ezek. 34, 11. Jer. 23, 4 & 5, &c.) the people of God is frequently compared to a flock of sheep, and their teachers to the shepherds. Since our Lord, in ver. 7 & 9. calls himself the θύρα which affords entrance into the fold, and in ver. 2. calls him who enters the shepherd, it is plain that by τὸν εἰσερχόμενον διὰ τῆς θύρας εἰς τὴν αὐλήν must be understood

a teacher in the Church appointed by Christ ; and consequently by *him that climbeth up another way*, is meant a teacher not appointed by him, and therefore false and unauthorised, who endeavours to gain authority by unjustifiable and fraudulent methods. The ἀλλαχόθεν is equivalent to ἀλλόθεν (see Thomas Magister, Mæris, and Hesychius), *by some other way*, not by the door. (Kuin.) This being an example derived from common life, it is not necessary to search for a *mystical* sense, which it has not, nor to debate what is to be understood by the *fold*, the *flock*, the *robbers* and *thieves*, and the *door-keeper*. These have all a reference solely to the *story*, and are to be understood *literally*. It may be sufficient for us to know, that by the αὐλή is to be understood, not a hovel or sheep-fold, such as are in use with us, surrounded with walls, and roofed, but rather formed of wattled hurdles, or wicker work, called by the Germans *schaflhorden*. The θυρωρός (*door-keeper*) is the servant of the ποιμήν, or *owner of the flock*. The phrase ‘calls the sheep each by their names,’ is meant to express a most accurate knowledge and singular care of them, ‘he knoweth what things they have need of, and how their welfare is to be promoted.’ The words *hear the voice of the shepherd*, denote no more than *obey him*. Finally, *to precede the flock* signifies *leads, governs, defends, takes care* of its welfare. This is all that is contained in the example. To enquire the purport of the other parts would be frivolous, since we have here an *example only*. (Fittman.) Dr. Campbell says that the comparison is made not to the folds used by the common people in remote parts of the country, but to those belonging to the rich in the neighbourhood of a populous city, where the walls and other fences need to be stronger, and the entrance was more carefully kept, on account of the great danger from thieves. But there is no proof that the folds were *walled*. They were, it seems, of wattled work, of sufficient height and strength to secure the flock from the numerous wild beasts which infested that country. But besides

this, it seems to have been usual for the grazier to have a *shepherd* in charge of the flock against robbers. Into these αὐλαί, too, the ewes were shut up, in order to be milked, as we find by Hom. Il. 4. (cited by Lightfoot) ὥστ' οἷες πολυπάμενος ἀνδρὸς ἐν αὐλῇ μυρίαὶ ἐστήκασιν ἀμελγόμεναι γάλα λευκόν. Wetstein cites Servius on Æn. 9. Græci aulas vocant animalium receptacula, ovile, pro avibus cortis, pro porcia hara. From a Rabbinical passage, cited by Lightfoot, it appears that these folds had two doors, one a *larger*, by which the shepherd, the door-keeper, and the *sheep* entered, and a smaller one, by which the lambs were put out.

1. ἐκεῖνος κλέπτης ἐστὶ καὶ ληστής. The passage may be thus paraphrased. "Such a teacher is to be compared to a thief and robber, is a wicked and corrupt person, quite unworthy the name of teacher, and who has solely in view his own secular interests, to the incalculable detriment of the people." Of this description, were especially the Pharisees, and the other rulers of the people. (Kuinoel.) The words κλέπτης and ληστής are *properly* discriminated, as our *thief*, or *pilferer*, and *robber*, or highwayman, the one referring to private stealing, the other to public and violent robbery. Here, however, they have little or no difference, but being *united*, have a force greater than either would bear separately. In this view, Wetstein cites Hom. Il. γ. 10. ὁμίχλην Παιμέσι οὔτι φίλην, κλέπτη δὲ τε νυκτὸς ἀμείνω.

2. ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας, ποιμὴν ἐστὶ τῶν προβάτων. Campbell here objects to our authorised version, and observes that this mode of speaking, with us, conveys the notion, that the shepherd is the *only* person who enters by the door; though the door-keeper, and the sheep themselves, also enter the same. He therefore translates, "The shepherd always entereth by the door." But this is an unjustifiable alteration, and the common translation is not only sufficiently intelligible, but supported by the other versions. One may paraphrase thus: "He

who is observed to enter by the door, is (especially) the shepherd." The expression suggests the peculiar use of the door by the shepherd, as distinguished from thieves and robbers, who, being excluded from a regular entrance, seek to affect it by climbing over, or breaking through the fence. *To enter in by the door*, appears to have been a proverbial expression for a legitimate, or regular ingress. So Arrian Epict. 2, 11. (cited by Bulkley.) Ἀρχὴ φιλοσοφίας, παρὰ γε τοῖς ὡς δεῖ καὶ κατὰ τὴν θύραν ἀπτομένοις αὐτῆς, συναίσθησις τῆς αὐτοῦ ἀσθενείας καὶ ἀδυναμίας περὶ τὰ ἀναγκαῖα. *The first thing in philosophy, if a man would enter upon it as he ought, and by the door, is, a consciousness and thorough apprehension of his own weakness and inability, in the most necessary and important matters.* Kuinoel explains the passage thus: "He who through me gains admission to the flock, is an authorised teacher." And so most of the ancient, and many modern commentators, as Rosenm. Tittman, however, thinks that this interpretation is not supported by the *usus loquendi*, and the context. It must be observed (says Kuinoel,) that Jesus does not here represent himself as the shepherd; for he had just before called himself the θύρα, *door*, comparing himself to the door which affords entrance to the flock; and, indeed, that would require ὁ ποιμὴν: but here we must understand the companions of the owner of the flock, servants who assist their master in feeding and taking care of the flocks, or occasionally supply his place. It is well observed, by Chris. Godofr. Mullerus in Animadv. on John 10. that though possibly a thief may sometimes force his way into a sheep-fold through the door, and the shepherd climb over the fence, yet in parables certain expressions must not be too much *pressed*, it being sufficient to state what is usually the case. Popular language does not deal in philosophic niceties, nor trouble itself with subtilities and exceptions. (Kuinoel.)

3. τούτῳ ὁ θυρωρὸς ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς

αὐτοῦ ἀκούει, "to him the porter openeth; and the sheep know his voice." The richer Jews usually kept a *porter*, who, in 2 Kings, 7, 10. and Ez. 44, 11. is called פֶּתַח. The Greeks and Romans too, had their door-keepers, who were usually freedmen. (See Pignor. de servis, p. 443. seqq.) Here, however, there is no reference to these domestics, and we must understand one of the shepherds who stays in the sheep-fold, and when one of his fellow shepherds knocks at the door, opens to him, and is, therefore, called θυρωρὸς. For there were also folds of a larger size, in which, not merely one or two, but many shepherds used to enter, and there inhabit and sleep. What is here said of the θυρωρὸς, *porter*, merely serves the purpose of parabolical ornament, (see the note on Matth. 13, 3. p. 355. Luke 15, 11.) and, therefore, we must not be too nice in sifting the expressions, nor enquire who is meant by the porter-shepherd, who opens the door; for the words τούτῳ ὁ θυρωρὸς — αὐτοῦ ἀκούει, are intended to express this sentiment: "Those teachers who have been appointed by me, are recognised as true ones, by those who are desirous of, and strive to attain divine knowledge." Τῆς φωνῆς ἀκούει, i. e. *obey him when he calls them*; since οἶδασιν τῆς φωνῆς αὐτοῦ, they know his voice. (See ver. 4.) The word φωνή (as has been well observed by Muller on this passage,) is, like the Heb. קוֹל, used of any sound whatsoever, and, therefore, when applied to a shepherd leading his flock, may signify any soft noise proceeding from the mouth, i. e. a *whistle*, or the sound of a pipe. See Long. 4. c. 11. p. 437. (Kuīn) By the φωνή, we are not to understand *words*. For, as it is observed by Plutarch (cited by Lampe,) "Pecora orationem hominis non intelligunt, sibilis autem atque palpationibus accuratis et fistulis aut conchis excitantur et sopiuntur a pastoribus." And Longus Pastor. 1. p. 27. says: ἐπειδὴ γοῦν ὀφθέντες καὶ ἐβόησαν τὸ σύνθημα, καὶ ἐσύρισαν, τὸ μὲν ἀναστάντα ἐνέμετο, αἱ δὲ αἴγες ἐσκίπτων φριμασσόμεναι. Yet that shepherds used, as we find from

ancient authors, *some determinate words*, serving to urge them forward, as σίττα, or φίττα.\* See Theocr. Id. H. v. 69. E. 100. and Eustath. So Eurip. Cycl. 49. ψύττα, οὐ τὰδ' οὖν οὐ τὰδε νέμῃ.

3. καὶ τὰ ἴδια πρόβατα καλεῖ κατ' ὄνομα. That it was a very ancient custom for names to be given to sheep, goats, cats, horses, &c. has been proved by Fabric. on Sext. Emp. p. 19. Spanheim on Callim. p. 434. and Salmas. on Solin. p. 895. (Wolf.) Ἰδια is simply put for αὐτοῦ. And indeed it often stands merely for the personal pronoun. See Acts 24, 23. Matth. 9, 1. (Rosenm.) In illustration of the above custom, Wetstein cites Aristot. H. A. 6, 19. ἐν ἐκάστῃ γὰρ ποιμνῇ κατασκευάζουσιν ἡγεμόνα τῶν ἀρρένων, ὃς ὅταν ὀνόματι κληθῇ ὑπὸ τοῦ ποιμένου, προσηγείται. Xenoph. de ovibus. χαίρουσι τὴν φωνὴν τοῦ δεσπότου γνωρίζουσαι. Corippus. "et in unum congreget agnos, nomina nota vocans." He also refers to Is. 40, 26. and Esth. 3, 14.

4. ὅταν — ἐκβάλῃ, and having put forth his sheep, viz. from the αὐλῇ, or fold. So that the terms ἐκβάλλειν and ἐξάγειν, have not (as Grotius, Rosenm. and Kuinoel tell us) the same sense. Ἐκβάλλειν does not necessarily imply violence. See Wakef. Silv. Crit. Sect. 71. And so Rosenm. and Kuinoel observe, that the Hebr. פלש and פלג, are by the Sept. sometimes rendered ἐξάγειν, at other times ἐκβάλλειν. Grotius also compares a similar use of ΠΠΓ. By ἐξάγειν, is meant ἐξάγειν ἐκ τῆς αὐλῆς ἐπὶ νομας. So Pollux 1, 250. (cited by Wets.) mentions, among other pastoral expressions, ποιμαίνειν — ἐπὶ νομας ἐξάγειν. Lampe too cites from Longus, βραδύτερον τὰ πρόβατα ἐξῆγε. This *leading forth*,

\* This σίττα (which seems to be an onomatop.) seems cognate with our hiss, or hist; as in Is. 6, 26. & 7, 18. Zach. 10, 8. I will hiss (or, as Bishop Lowth and Archbishop Newcome render, hist) for them, and gather them. Cyril, on this passage, observes that the metaphor is taken from the practice of those who keep bees; who draw them out of their hives into the fields, and lead them back again, συρίσμασι, by hisses, or a whistling. From the same root may probably be derived our hiss.



and the other pastoral duties, are thus elegantly touched on by Stat. Theb. L. 8. (cited by Lampe.) "Perspicuas sic luce fores et virgea pastor Claustra levat, dum terra recens rubet, ordine primos Ireduces; mediâ stipantur plebe maritæ, Ipse levat gravidas et humum tactura parentum Ubera, succiduasque apporreat matribus agnas."

4. ἔμπροσθεν αὐτῶν πορεύεται· καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ. It is remarkable that in Judæa, and indeed in other parts of the East, the shepherd did not *drive* his sheep and *follow* them, as with us, but *preceded* them, and led them, like dogs, wherever he would, by some peculiar sounds of his voice, or whistle.\* Dr. Hammond has much the same observation, and thus concludes. "For want of this art and usage of going before, and leading and calling their sheep after them (as in Ps. 23, 21. Ps. 80, 1. Ps. 77, 20. Thou leddest thy people like a flock by the hand of Moses and Aaron,") our shepherds now go *after*, and *drive* the sheep. But the change and diversity of customs in different countries is very usual. Schoettgen appositely compares Tanchuma, fol. 76, 1. on Ps. 76, 21. *Thou leddest thy people like a flock*. What does the flock do? It follows wherever the shepherd leads it. So also did the Israelites. Wherever Moses and Aaron led the way, they followed.† This is, indeed, still the custom in

\* Polybius, L. 12. C. 3, 4. thus describes the manner in which the shepherds collected their flocks in Corsica. 'Ἄλλ' ὅταν βούλωνται συναθροῖσαι, κατὰ τοὺς εὐκαίρους τόπους ἐπιστάμενοι τῇ σάλπιγγι συγκαλοῦσι τὰ ζῶα, καὶ πάντα πρὸς τὴν ἰδίαν ἀδιαπτῶτως συντρέχει σάλπιγγα. Λοιπὸν, ὅταν τινὲς, προσπλεύσαντες πρὸς τὴν νῆσον, αἴγας ἢ βοὺς θεάσωνται νεμομένας ἐρήμους, κἄπειτα βουλευθῶσι καταλαβεῖν οὐκ ἐπιτρέπεται τὰ ζῶα διὰ τὴν ἀσυνήθειαν, ἀλλὰ φεύγει. ὅταν δὲ καὶ συνιδῶν ὁ ποιμὴν τοὺς ἀποβαίνοντας σάλπισσιν, προτροπὰς δὲν ἄρα φέρεται καὶ συντρέχει πρὸς τὴν σάλπιγγα· καὶ γὰρ κατὰ τὴν Ἰταλίαν οἱ τὰς δεξιὰς τρέφοντες οὕτω χειράζουσιν τὰ κατὰ τὰς νομάς· οὐ γὰρ ἔκονται κατὰ ποδᾶς οἱ συσφορβοὶ τοῖς θρέμμασιν, ὥσπερ παρὰ τοῖς Ἕλλησιν, ἀλλὰ προηγούνται φωνοῦντες τῇ βυκάνῃ κατὰ δικάστηρα, τὰ δὲ θρέμματα κατόπιν ἀκολουθεῖ, καὶ συντρέχει πρὸς τὴν φωνήν.

† Not being aware, it seems, of the custom here alluded to, Euthymius endeavours to account for the circumstance of the shepherd

Spain (introduced, doubtless, by the Moors, and derived from the Arabs,) where the migratory Merino flocks always *follow* the shepherd. See an account of the Sheep-walks of Spain, in the Gentleman's Magazine, for May, 1764.

The Φωνή may *include* the *whistle*; for it is used of the note of birds, whether whistling, or crowing.

6. παροιμίαν εἶπεν α. δ. 'I. The word παροιμία is here, and often employed by St. John, in the same sense as the other Evangelists use παραβολή. The words are not unfrequently confounded by the Hellenists; though, in the Classical writers, a distinction is observed.\* Παροιμία properly signifies a common saying, such as is used even *on the roads*, from ὁδός.† It denotes an *acute, figurate, et ænigmaticè dictum*, whether shorter (as in 2 Pet. 2, 22.) or longer, as here. In John 16, 25, and 29. λαλεῖν παρρησίᾳ, is opposed to παροιμίαν λέγειν.

6. οὐκ ἔγνωσαν, &c. i. e. they understood the *words*, but not the *application*. Thus, Lampe thinks that ἔγνωσαν does not designate ignorance respecting the *object*, but only with regard to the argumentation, or *subject*. They perceived (continues Lampe,) that he spoke of *them* (as from the προπαραβολή, in 9, 41. and the address in 10, 1. they

going before, and the sheep following, by observing that *these* sheep are endowed with reason, and that their shepherd goes before them, as one who first cuts out the way to moral reformation, and strengthens precept by example. So Columella 7, 6. (cited by Wolf) Magister autem pecoris, acer durus, strenuus, laboris patientissimus, alacer atque audax esse debet; et qui per rupes, per solitudines atque vepres facile vadat: et non, ut alterius generis pastores, sed plerumque, ut antecedit gregem.

\* So Quintilian Inst. Orat. L. 5. C. 11, Cui confine est παροιμίας genus istud, quod est fabella brevior, et per allegoriam accipitur: Non nostrum inquit onus: bos clitellas. Proximas exemplo vires habet *similitudo*, præcipuèque illa, quæ ducitur citra ullam translationem mixturam ex rebus pene paribus. Nam παραβολή, quam Cicero *collationem* vocat, longius res, quæ comparantur, repetere solet.

† It exactly corresponds to our *bye-word*: for the controverted words *bye* and *by* seem cognate with the Latin *via*.

might readily infer,) but they did not fully comprehend in what sense they were declared *thieves* and *robbers*. Kuinoel thinks they must have perceived that they were glanced at, and, therefore, he would render οὐκ ἔγνωσαν, "they *would* not understand, *pretended* not to understand." But this seems too arbitrary a mode of interpretation. They *did* not, it seems, *perfectly comprehend* what was said. And, indeed (as Tittman observes,) it was scarcely possible for them to apprehend the force and the sense of this similitude and example. But our Lord employed it (as on other occasions,) for the wisest purposes, namely, that he might rouse the attention of his auditors, so that their minds might be the more deeply impressed with that which was inculcated by the similitude.

7. ἐγὼ εἰμι ἡ θύρα τῶν προβάτων. On the whole of this and the following passage we may remark, that it is entirely *allegorical*. Now all allegory is similitude; but similitude may be considered in various parts: and, therefore, in one and the same allegory, a person may be considered in many ways. Thus, Christ calls himself the *door*, the *shepherd* of the flock, and the *door-keeper*. Hence, there is no need to apply each of the parts to any thing *else*; for all tend to one and the same application; though in a different manner. So in the allegory of the heavenly food (C. 6.) Christ is considered in different ways. (Rosenm.) *Here* (as Rosenm. also observes,) the allegory is repeated, the imagery being retained, though a little altered. But I assent to Tittman, and Kuinoel, that it is not a *mere repetition*, but an *explanation*, or *application* of the already proposed example. Many commentators, as Schleusner and Kuinoel, take θύρα τῶν προβάτων, for θύρα εἰς τὴν αὐλήν τῶν προβάτων. But I rather assent to Tittman, who explains, "that by which the sheep must have ingress and egress, if they would be safe." For (says he,) θύρα, like the Heb. פתח, and the Latin *fores*, not only denotes approach, occasion, oppor-

tunity, ability, &c. but also he who imparts them; thus our Lord signifies that there is no other by whom salvation can be attained; since he is the true and only guide to, and author of it." The resemblance plainly centres in this one circumstance, that *as* a man must observe and pass through the door, in order to his making a regular and unsuspected entrance into a *sheep-fold*; so he must maintain a proper regard to *Christ*, in order to his being a true teacher in the *Church*, and must pass (as it were) *through* him, or *by* his authority, into his office. It is by a simile very nearly resembling this, that Christ elsewhere calls himself *the way*. See John 14, 6. Thus Lampe observes: "In hoc cardine versatur testimonium totius Scripturæ, ut ostendat, quomodo ostium ad intrandum in communionem cum Deo, quod peccatum occluserat, quod nulla creatura reserere poterat, per obedientiam Christi reseratum esset. Hoc unicum fundamentum omnis fidei, omnis spei, omnis consolationis." Here Wetstein appositely cites Ignat. ad Philadelph. αὐτοῦς ὡν θύρα τοῦ πατρὸς, δι' ἧς εἰσέρχονται Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ. Hermas 3, 9. Sicuti in urbem non potest intrare, quàm in portum ejus, ita nec in regnum Dei, nisi per nomen filii ejus—Porta filius Dei est, qui solus est ad patrem accessus. See Eph. 2, 18. Who are meant by the *πρόβατα*, and why so called, will (as Tittiman observes,) be understood from what follows. "The comparison of Christ to a *door* (says Kuinoel), may seem somewhat too bold; but it must be measured by the genius of Oriental imagery." Similar comparisons are found in John 6, 33. 14, 6. 15, 1.

8. πάντες ὅσοι προ ἐμοῦ ἦλθον, κ. ε. κ. λ. These words have given no little trouble to the commentators, who have been especially puzzled with *πρὸ ἐμοῦ*. Hence some would cancel them: and, indeed, they are not found in many MSS. and Versions. Dr. Campbell has here a long note, in which he strenuously attempts to prove (but I think unsuccessfully)

that the *external* evidence *against* them, is at least equal to that *for* them, and that the *internal* evidence is decidedly *unfavourable* to them. But they are defended by the most judicious of our recent critics : and Tittman truly observes, that they are necessarily required by the context, and that they seem to shew *who* are those whom our Lord calls thieves and robbers. As to their omission in some MSS. and versions, it may be easily accounted for from the mistaken interpretation of the words by the ancient commentators, some of whom feared lest Moses and the Prophets might be comprehended ; especially as the Manichæans attempted to prove that Moses and the Prophets were not sent ; and, therefore, to guard their honour, they omitted them. Taking, however, the words (as we justly may,) for genuine, there is much difficulty involved in their interpretation. Many ancient commentators, as Chrysostom, Theodor. Mops., and Cyril, and of the modern ones, (Grotius, Hammond, Heuman, Morus, Eckermann, Maldonati, and others,) suppose that our Lord has reference to those who had, before his time, arrogated to themselves the office of Messiah : though some would take the  $\pi\rho\theta$  in the sense of *vice, instead of*. But, as Lampe and many others observe, it cannot be *proved* that there were any Pseudo Christs *before* the time of Jesus.\* As to Theudas and Judas of Galilee, it does not appear that they ever assumed such names : and, although we may conjecture that Dositheus the Samaritan did so, (see Lampe on C. 4.) yet that would not justify so general an expression as  $\pi\acute{\alpha}\nu\tau\epsilon\varsigma\ \delta\omicron\sigma\sigma\iota$ . Lampe explains : "all who have sought to open any other door *except* ( $\pi\rho\theta$ ) the Lord." And in nearly the same manner the passage is interpreted by Elsner. But this sense of the preposition is totally unautho-

\* Notwithstanding this, Schoettgen strenuously maintains that we must subaud  $\epsilon\kappa\ \tau\eta\ \delta\upsilon\omicron\lambda\omicron\mu\alpha\tau\iota\ \tau\omicron\upsilon\ \pi\alpha\rho\theta\acute{o}\varsigma\ \mu\omicron\nu$ , and understand *false Christs*, those who called themselves the Messiah, as Judas of Galilee, and, before him, Theudas. He also refers to Acts 5, 36 & 37. and to the notes of Grotius, Hammond, and others.

raised. Tittman understands the word as referring to the Antichrists and false Teachers who should come *after* the time of Jesus; and he takes ἦλθον in the sense of the present, nay, also of the past and future, and οὐκ ἤκουσαν, in that of the future. But this mode of explication is exceedingly harsh, and is inconsistent with the rules of just interpretation, such as if admitted, would cast uncertainty over interpretation in general. Besides, as Bengel rightly observes, the εἰς shows that the ἦλθον must be taken *de tempore præterito proximo*. Under the present circumstances, we have, I conceive, only a choice of difficulties: but I am inclined to think that the method adopted by Bengel, Rosenm. Campbell, and Kuinoel, involves the least perplexity.

The expression is meant of *false teachers*, who, at ver. 1, are called *thieves* and *Robbers*. Ἐλθον is to be taken for the time *recently past*, and *up to the present*, namely the time of Christ: and πάντες is to be understood *populariter*, i. e. *omnes fere*. The expression "thieves and robbers," is also to be taken *populariter* for *avaricious, rapacious* men, abusing their authority to the injury of the people.\* For, although Tittman objects that our Lord would scarcely apply such appellations to the Jewish Doctors and Masters, yet we may observe, that, on other occasions, Christ uses equally strong language of the Scribes and Pharisees, &c. I cannot conclude this note better than in the words of Campbell: "Upon the whole, our Lord, when he compares himself to a shepherd, speaks in the character of the

\* In this light, too, the expression seems to have been viewed by Zonaras, who, in the third Book of his Annals, has the following exquisite passage, in which he certainly had in view the verse now under our consideration. Ἄλλ' οὐκ ἀντικρυς τυραννίς, ἴδια τὰ κοινὰ τῶν κρατούντων λογιζομένων, καὶ εἰς οἰκείας ἀπολαύσεις χρωμένων αὐτοῖς καὶ τούτων ἐνίας οὐκ εὐαγεῖς, καὶ δορουμένων οἷς βούλονται τὰ δημόσια, καὶ οὐ ποιμένων τρόπον τοῖς ὑπηκόοις προσφερομένων, κειρόντων τὸ περιττὸν τῆς τριχὸς, καὶ πεφεισμένους ἐμφορουμένων τοῦ γαλακτός, ἀλλὰ δίκην ληστῶν αὐτὰ καταθύοντων τὰ πρόβατα, καὶ τῶν σαρκῶν ἐμφορουμένων, ἣ καὶ αὐτοῖς ἐκμυζόντων τῶν αὐτῶν μυελού..

great prophet, or teacher of God's people ; when he compares himself to the *door* of the sheep-fold, he signifies that it is by him, that is, by sharing in his grace, and partaking of his Spirit, that the under shepherds and teachers must be admitted into his *fold*, that is, into his church or kingdom, and participate in all the spiritual blessings belonging to its members. In this view the words are directed chiefly against the Scribes and Pharisees, considered as teachers, whose doctrine was far from breathing the same spirit with his, and whose chief object was not, like that of the good Shepherd, to *feed* and *protect* the flock, but, like that of the robber, or of the wolf, to *devour* them. I shall only add, before I conclude this note, that the interpretation here given, suits the words that follow, as well as those that precede. Thus, 7. "I am the door. 8. All who enter in another manner, are thieves and robbers. 9. All who enter by me shall be safe." How common was this method with our Lord, to enforce his sentiments by affirmations and negations thus connected ! (Campbell.) Doddridge very well renders it thus : "*have not heard them*, so as to relish and regard their doctrine." By the *sheep*, Rosenm. rightly understands the true citizens of the Divine kingdom, persons willing to be taught, and who are lovers of the truth.

9. Modern commentators are not quite agreed to whom these words are to be referred. Some, as Muller, in his learned Dissertation on John 10, 1. seqq. and Kuinoel, maintain that they relate to the subject of the preceding verse, namely shepherds ; since (say they) Jesus, in this whole passage, had reference, not to the people, but to the Pharisees ; and the subject of ver. 10, is '*false teachers*.' Storr (Opusc. 3, 148.) and Lampe are of opinion that these words relate to the sheep *only* ; since (as the former observes,) there is not, in the whole parable, any mention made of hired shepherds. Others, as L. Brug. Doddridge, Rosenm. and Tittman, more

rightly, understand the words both of shepherds and sheep, both rulers and people. Rosenm. thus explains: "I am he who affords the access, and the power of entering into the Divine kingdom. By my doctrine alone, can any one become a citizen of the divine polity, or a legitimate teacher." Σωθήσεται is interpreted by Tittman, "in order to be saved." But I would render it, "will be placed in a state of salvation." See the note on Matth. 1, 21. Tittman well observes, that what has been just said *proprie*, is now expressed, figuratively, by καὶ εἰσελεύσεται καὶ ἐξελεύσεται, καὶ νομὴν εὐρήσει: a Hebrew formula, expressing undisturbed progress in dispatching any business, success, prosperity, &c. Bp. Pearce explains, "*shall be preserved*; i. e. from harm, and be safe in all his ways, as sheep well taken care of are in going out, in feeding, and returning." See Num. 27, 17. 2 Chron. 1, 10. 1 Sam. 29, 6. 2 Sam. 3, 25. Deut. 27, 6. Ps. 121, 8. Acts 1, 21. This pastoral image, Lampe illustrates from the following beautiful passage of Virgil, Georg. 3, 322, on the putting forth the sheep to pasture: At vero Zephyris cum læta vocantibus æstas in saltus utrumque gregem atque in pascua mittes, Luciferi primo cum sidere frigida rura carpamus, and 334. on their coming in again: Tum tenues dare rursus aquas et pascere rursus. Solis ad occasum cum frigidis aëra vesper Temperat, et saltus refecit jam roscida luna.

This prosperous success must, however, be confined to things *spiritual*, and the business of *salvation*. The following words νομὴν εὐρήσει, suggest the *cause* of this felicity, namely, abundant nutriment. This, in the application, denotes an exuberance of spiritual blessings. Words signifying *food* are, in all languages, not unfrequently applied, figuratively, to what invigorates the *mind*, and imparts mental satisfaction and delight. So βρῶμα and βρῶσις, in Joh. 4, 34. and 6, 27. The passage is thus paraphrased by Tittman. "Every one will find with me whatever he has need of, to enlighten, purify, confirm, exhilarate."



rate, tranquillize, and, in all respects, promote his happiness."

10. ὁ κλέπτης, &c. By the *thief*, many commentators understand the Pseudo-Christ. Others, however, with more probability, interpret it of the false teachers, the Pharisees, &c. whose sole end in instruction, was to gratify their avarice, ambition, and sensuality. The sentence may be thus paraphrased. "For whereas their purpose is but to destroy, mine is to save and bless." Θύειν here signifies to *butcher*, as in Matth. 22, 4. where see the note. Lampe here cites an elegant apologue related by Max. Tyr. Serm. 9. Ποιμὴν ἀνὴρ καὶ μάγειρος ἐβάδιζον ἀμφω κοινὴν ὁδὸν· ἰδόντες δὲ ἐκ ποιμνὸς ἄρνα εὐτραφῆ πλανώμενον, ἀπολειφθέντα τῶν συννόμων, ὥσαντο ἐπ' αὐτὸν ἀμφω (ἦν ἄρα τότε ἀμόφωνα καὶ τὰ θηρία τοῖς ἀνθρώποις) ἐξατὰ ὁ ἁμνός, τίς ὧν ἐκάτερος ἐθέλει αὐτὸν μεταχειρίσασθαι καὶ ἁγεῖν· ὥς δὲ ἐπύθετο τ' ἀληθὴ αὐτὰ καὶ τὴν ἀμφοῖν τέχνην, φέρον ἑαυτὸν ἐπιτρέπει τῷ ποιμένι, λέγων πρὸς τὸν μάγειρον, σὺ μὲν γὰρ δῆμιός τις εἶ καὶ μισαίφονος τῶν ἀρνῶν ποιμνὸς· τούτῳ δὲ ἐξαρκέσειεν καλῶς τὰ ἡμέτερα ἔθνη. See the note on Acts 20, 29. From the 11th verse our Lord passes to another image : and, as he had before compared himself to *the door of the sheep*, so now he calls himself *the good shepherd*. In ἵνα ζῶν ἔχωσι καὶ περισσὸν ἔχωσιν, there seems to be a sort of Hendiadis. See Schl. Lex.

De Dieu has rightly recognised in it an adverbial sense. Περισσὸν cannot (as some suppose) be a *poun* denoting abundance ; since, in that case, it would require the article. Grotius well observes, that sheep, in order to thrive, must not only have what is necessary to sustain life, but an exuberance of pasture, and variety of herbage.\*

\* A circumstance exquisitely touched on in Lucret. 2, 317. (cited by Lampe) Nam sæpe in colli tondentes pabula læta Lanigeræ repant pecudes, quo quamque vocantes Invitent herbæ, gemmantes rore recenti, Et satiati agni ludunt blandèque coruscant. And 1, 358. Hinc fæcæ pecudes pingues per pabula læta Corpora deponunt, et candens lacteus humor uberibus manat distentis, hinc nova proles Artubus infirmis, teneras lasciva per herbas Ludit, lacte mero men-

11. In this verse Christ confirms the truth just propounded, and elucidates the emblem of *shepherd*. It is proper, however, to enquire what sort of personage our Lord meant, when he called himself the good shepherd. Many commentators, both ancient and modern, as Euthymius, Grotius, Rosenm., and Kuinoel, regard it as a *popular* expression derived from common life, signifying *doctor* or *teacher*, and also *Lord* and *King*, namely *Messiah*. For ποιμαίνειν denotes *generally*, by a metaphor, to *consult for any one's welfare*, and is equally suitable both to pastoral and political government. The most ancient Greek writers (as Homer) call kings ποιμένες λαῶν; and they are, in the Old Testament, not unfrequently called *shepherds*. (So Jer. 22, 22. 23, 1. seqq. Ez. 34, 2.) But some commentators go farther, and maintain that the repetition of the article is *emphatic*, and that by it is here signified *the good shepherd*, so described and promised by the prophets, and in that character expected by the pious, namely, *the Messiah*. This opinion is strenuously supported by Tittman, whose most important matter I shall detail.

Ποιμὴν never denotes *teacher*, but rather he who presides over any society or people, governs and defends it from injury, and watches over its welfare in general. Hence it may signify *dux*, *custos*, *defensor princeps*, *rex*. This sense is frequent in the earlier Hebrew and Greek writers. By רֶמֶס the Hebrews denoted generals, princes, and even God himself. See Jerem. 23, 1. seqq. where by *shepherds* are plainly meant Kings and Princes; and רֶמֶס and מֶלֶךְ signify the same thing. Compare also 2, 8. 3, 13. 10, 21, &c. Thus, too, in Ez. 34, 1. seqq. רֶמֶס is put synonymously with רֶמֶס. See 37, 24, Ps. 23, 1. 80, 2. In the New Testament ποιμένες is the name given to *curators* of the Church, who presided over any assembly, regulated its external discipline, and who were otherwise called ἐπίσκοποι; as in Eph. 4, 11. where ποιμένες are clearly distinguished from Apostles, Evangelists, and other Teachers of the Church. Thus, also, we may understand 1. Pet. 2, 25. where our Lord is called ποιμὴν καὶ

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teis percussa novellas. Virg. Georg. 2. Non liquidi gregibus fontes, non gramina desunt, Et quantum longis carpunt armenta diebus, Exigua tantum gelidus ros nocte reponit.

The application of the abundant spiritual blessings of the Gospel is detailed at large by Lampe, and, in fewer words, by Tittman.

ἐπίσκοπος τῶν ψυχῶν ὑμῶν (*Shepherd and Bishop of your souls*). - For by the proper expression ἐπίσκοπος, is explained the figurative one, ποιμήν. Ἐπίσκοπος, then, denotes he who is set over any thing or person, has the care and inspection of it; as in Jud. 9, 28. & Chron. 34, 12 & 17. Neh. 11, 9 & 11. But this term was especially applied to generals; as ἐπίσκοποι δυνάμεις in Num. 31, 14. the Hebrew of which is ליהל וקריב. And when St. Paul, in Heb. 13, 20. calls our Lord τὸν ποιμένα τῶν προβάτων τὸν μέγαν, *the great Shepherd of the sheep*, he doubtless means the supreme head over the flock. See seqq. and Heb. 7, 22. compared with 8, 6. & 9, 15. where is described a ποιμήν, to whom the supreme majesty belongs, and to whom are to be ascribed benefits the most precious. And such did our Lord mean to be understood, when he characterised himself by the name ποιμήν, i. e. the Leader, Prince, and Lord of the human race. Such, too, he is described in this passage, namely, as being the Master Shepherd, or owner of the sheep, and not a hired keeper; and who therefore hazards his life for the sheep, and takes especial care of each and all. Thus also ποιμαίνειν is used in the Old and New Testament for governing, ruling, or in any way consulting for their welfare: as in 2 Sam. 5, 2. where the words 'thou shalt shepherd my people,' are explained by those which immediately follow, 'Thou shalt be a leader and Prince.' See 7, 7. 1 Chron. 11, 2. 17, 6. Mich. 5, 3. Ps. 78, 71. seq. where the Heb. נָחַל is explained by נָחַל. Wherefore our Lord, when he ordered Peter (Joh. 21, 16.) ποιμαίνειν τὰ πρόβατα καὶ βοσκεῖν τὰ ἀρνία, meant that he should take upon him the care of his future disciples. The very same thing is required by Peter (1 Eph. 5, 2.) of the Presbyters, namely, to feed the flock of God, which expression he then explains by ἐπισκοπεῖν. When also St. Paul, in Acts 20, 28. has admonished the Ephesian Bishops ποιμαίνειν τὴν ἐκκλησίαν τοῦ Θεοῦ, he then explains it by προσέχειν παντὶ τῷ ποιμνίῳ. And in Apoc. 7, 17. τὸ ποιμαίνειν is explained by the following ὀδηγεῖν ἐπὶ ζώσας πηγὰς ὑδάτων. (Tittman.) Schoettgen compares Sohar. Chadesch. fol. 44, 2. Moses pastor fidelis, annon procurabis filios meos? gregem sanctum, quem sub manus tuas concredidi? And Pirke R. Elieser, c. 42. Et Moses Magister noster Pastor fidelis fuit. Moses is frequently called by this name in the Book of Sohar.

11. τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων. This formula answers to the Latin *animam ponere*, or *deponere*, and the Heb. נָפַשׁוּ in 1 Sam. 19, 15. where the Sept. render καὶ ἔθηκε τὴν ψυχὴν μου ἐν τῇ χειρὶ μου, and 28, 21. Jud. 12, 3. Kypke on John 11, 36. also cites from Polybius and Hippocrates ψυχὴν τιθέναι. But in all those passages nothing more is meant than exposing oneself to peril: and this is all that many commentators (as Grotius, Rosenm., and Kuinoel) understand. So also Bp. Pearce, who ren,

ders "ventureth his life for them;" and refers to Rom. 16, 3. 16, 4 and 5. But if, as we have shown by the formula, ὁ ποιμὴν ὁ καλὸς is meant the *Messiah*, and since it is said in Is. 53, 10. כִּשְׁלֹחַ נַפְשׁוֹ כִּשְׁלֹחַ נַפְשׁוֹ si posuerit in sacrificium pro reatu animam suam, *if he shall lay down his life a propitiary sacrifice for sin*, therefore it should seem that there is here a reference to Christ's laying down his life a ransom for many,\* and to the great work of the *atonement*. This sense (which may be very well expressed by the Latin *profundere vitam*) is satisfactorily established by Lampe.†

12. ὁ μισθωτὸς δὲ, &c. This term, as distinguished from the owner of the flock and the servant shepherds, properly denotes an hireling, one hired by the owner of the flock to superintend the sheep: Here, however, the word is used in a bad sense, as appears from the context, and especially ver. 13; nor does Christ, who opposes to himself the μισθωτὸς, simply call himself ποιμὴν, but ποιμὴν καλὸς, *the good shepherd*. There may, indeed, be *good hirelings*, but since such are rarely to be met with, this word is, therefore, usually taken in a bad sense, as in the present passage. (Kuinoel.) See Schl. Lex. Commentators are not quite agreed *who* are here to be understood. I assent to Lampe, Kuinoel, and others;

\* I know of no passage so much to the purpose as a Rabbinical one cited by Lightfoot, namely, Vajicra rab. fol. 162, 1. where, speaking of a certain pious man who suffered martyrdom rather than worship the golden calf, it is said: "dedit vitam suam pro Sancto benedicto."

† From the citations of the learned commentator, it appears that the ancients accounted it the *duty* of a good shepherd to *hazard his life* for his sheep: as Libanius says, ὑπὲρ προβάτων τοῖς ἐπιούσι τῶν θηρίων μάχεσθαι. And Diod. Sic. ὑπὲρ τῶν θρεμμάτων θηριομαχεῖν. There is a fine description of shepherds *dying* in defence of their sheep against the attacks of a gaunt and hungry lion, in Sil. Ital. L. 3. which concludes with the following beautiful words: Latè fusæ jacent pecudes, custosque Molossus, *Pastorumque* cohors, stabulique gregisque magister. See also similar passages cited from Homer, by Bochart Hierog. P. 1. L. 2. C. 44.

who regard these words as spoken of the Pharisees, and the other Ecclesiastical rulers of the people. Michaelis and Rosenm., indeed, object, that as our Lord before calls them "thieves and robbers," he would scarcely compare them to hired shepherds. They, therefore, regard the expression as a *general gnome* taken from common life: q. d. "A hireling, inasmuch as he is so, takes no great thought for the sheep, does not feel so much anxiety for their safety as to expose his life to peril for them." But it is well observed by Kuinoel, that as Jesus has here described his office under various images, as *the door of the fold*, and now the shepherd, so in depicting the dispositions and characters of the Pharisees and rulers, it were not improbable that he should use a variation of metaphor, and compare them with *hired shepherds*, since, studious only of base lucre and empty honours, they suffered the *sheep*, (i. e. the *people* committed to their charge,) to perish for want of care. "It was familiar to the Hebrews (continues Kuinoel) to use frequent and sudden *transitions* from one metaphor to another" (See Hos. 13, 13. Ez. 34, 1.) Wetstein also illustrates the passage from Themist. 1. p. 10. (which I had myself noted) ποιμνιον ἐκεῖνο εὐκόλον τοῖς λύκοις, ὅτῳ ὁ ποιμὴν ἀπεχθαίνοιτο — κακὸς βουκόλος — αὐτὸς δὲ ἔσται μισθωτὸς ἀντὶ βουκόλου — ὁ δὲ ἀγαθὸς νομεὺς πολλὰ μὲν ὀνίναται ἐκ τοῦ ἔργου, πλείω δὲ ἔχει ἀντωφελεῖν, θηρία δὲ ἀπερύκων, καὶ πῶας ὑγιεινῆς προοραόμενος, καὶ μὲν δὴ ἀντιφιλοῦσι μάλιστα βόες μὲν ἀγαπῶντα βουκόλον. See Livy 24, 28.

Καὶ οὐκ αὖν ποιμὴν Kuinoel takes for ὁ ο. ω. π. But I would retain the usual signification of καὶ, and resolve the participle into the relative and the third person present indicative. The idiom savours of Hebraism.

12. Σκορπίζει τὰ προβάτα, *scatters*. The word is used in this sense in 16, 42. Matt. 12, 49. 1 Macc. 6, 54, (Kuinoel.) To the examples produced by the commentators I add Jos. 6, 6, 3. 16, 1, 2. Artem,

1, 36. Tittman, however, observes that this verse seems added by way of exemplification, and, therefore, that the words are not to be too much pressed.

14. γινώσκω τὰ ἐμὰ, καὶ γινώσκειμαι ὑπὸ τῶν ἐμῶν. The best commentators agree, that this formula γινώσκω τὰ ἐμὰ, as being opposed to οὐ μέλει αὐτῷ περὶ τῶν προβάτων, and καὶ τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν προβάτων, must signify, *I love my sheep*. Thus in ver 15. γινώσκει με ὁ πατήρ is explained at ver. 17 by ἀγαπᾷ με ὁ πατήρ. So the Heb. וְיָדַע (See the note on Matt. 7, 23.) Compare Ps. 1, 6. 89, 16. 101, 4. Amos. 3, 2. It is judiciously remarked by Chrysostom in loc. : Κατὰ τοῦτο δὲ λέγεται ὁ θεὸς ἀγνοεῖν τοὺς ἁμαρτωλοὺς, καθ' ὁμακρύνουσιν ἑαυτοὺς, καὶ οὐκ ἀγνοίᾳς ἐστὶ τοῦτο, αὐκ οἶδει ὑμᾶς, ἀλλὰ μίσους.

15. καὶ τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν προβάτων, Our Lord here *applies* what he had already said of a good shepherd to *himself*, and openly declares that he shall offer up his life for men, and for their salvation. So St. Paul in Rom. 3, 6. Χριστὸς ὑπὲρ ἡμῶν ἀπέθανε ; \* which he illustrates by the example of a

\* By what means, and *how* the death of Christ would be available to the salvation of men, and produce it, neither our Lord nor St. Paul have *clearly* informed us. Yet it may be, in some measure, understood from the context in both places. For our Lord describes the sheep for whom he lays down his life as being in extreme peril : (see ver. 10 & 12.) and St. Paul calls those for whom Christ died, as *weak, sinful*, &c. to be preserved from wrath by punishments. Thus in Matth. 20, 28. where our Lord is said δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν. Now λύτρον denotes the *price* of redemption, i. e. the money given, or the sacrifice offered, by which any one may be redeemed from peril and punishment, and what may be given for another, in his place, and in his stead. 2. That the other should be liberated from punishment. 3. That it should be sufficient, and not require any *other* price. See Is. 53, 10. Now it is hence plain what was the purpose of the death of Christ, and for what causes he laid down his life. He died, 1. in the place and stead of men : 2. to obtain their liberation from the punishment of sin, or to obtain pardon of their sin : 3. that his death should be sufficient to obtain the pardon of sin. Those, therefore, are in grievous error who maintain that Christ died only to confirm the truth of his doctrines, or the certainty of the promises respecting the grace of God, and the pardon of sin ; since for neither of these purposes would the death of Christ have been necessary. Nay, the

friend laying down his life for the preservation of his benefactor. The passage is thus paraphrased by Euthymius: "I lay down my life and die for the sheep, as being mine: whereas the deceiver will not chuse to die for those whom he has deceived."

16. *καὶ ἄλλα προβάτα ἔχω — ταύτης.* By the *αὐλή* is meant *fold*; as in Hom. Il. 4, 433. and ver. 1 of this chapter, Hesychius seems to refer to this passage, when he explains *αὐλῆς* by *ἐπαύλεος*. The metaphor represents the different nations of the world as different flocks of sheep inclosed in separate folds. By *this fold* our Lord evidently means the *Jewish nation*, of whom he was especially the shepherd, by having lived amongst and taught them; and by *ἄλλα προβάτα* the Gentiles, together with the Jews dispersed among the Gentiles, including the Samaritans. These our Lord says he must *ἀγαγεῖν*, i. e. *προσαγαγεῖν* *bring to*, i. e. *bring together*,  *συναγαγεῖν* (compare 11, 52); which was done afterwards by the Apostles. The words *ἀγειν* and the Latin *agere* and *agitare* are all *pastoral* expressions, of which examples are given by Lampe in loc. It is observable that Christ calls the Gentile folds *his* sheep, *by prolepsis*, though yet in ignorance and idolatry, since he not only meant that his doctrine should be propagated amongst them (John 17, 18.

truth and certainty of both are sufficiently established from other proofs: neither does our Lord say that he lays down his life for his *doctrine*, but for his *sheep*. Hence it is clear that our Lord called himself *ποιμὴν*, not inasmuch as he was an enlightened and holy teacher of religion; but in a far sublimer sense, namely, inasmuch as by his death he obtained the *pardon of sins*, and the salvation of men. And in this criterion of a good shepherd (who does not decline even *death* for his flock) our Lord has placed his greatest glory, and from that especially is he to be recognised as *the good Shepherd*. (Tittman.) It is edifying to compare the dogmas of modern heresiarchs on this vitally important subject, namely, (the vicarious death of Christ,) with the uncontaminated orthodoxy of a venerable Apostolic Father. *Ἐν ἀγάπῃ προσελάβετο ἡμᾶς ὁ δεσπότης, διὰ τὴν ἀγάπην, ἣν ἔχεν πρὸς ἡμᾶς, τὸ αἷμα αὐτοῦ ἔδωκεν ὑπὲρ ἡμῶν ὁ Χριστὸς ὁ κύριος ἡμῶν, ἐν θελήματι Θεοῦ, καὶ τὴν σάρκα ὑπὲρ τῆς σαρκὸς ἡμῶν, καὶ τὴν ψυχὴν ὑπὲρ τῶν ψυχῶν ἡμῶν.* Clemens, Rom. 1. Epist. ad Corinth. § 49.

Matt. 28, 19. Mark 16, 15), but also since he foresaw that they would *embrace his religion*. See Matt. 8, 11. Luke 13, 28. Matt. 13, 37 and 38. compared with 24—30. 21, 43. 24, 14. and Mark 13. 10. Triller is of opinion that there is here an allusion to the custom of distributing sheep into lots according to their age and value; and he refers to Hom. Odyss. 9, 219. seq.

Some commentators, as Wolf and Paulus, think that Christ here refers to the Jews who lived out of Palestine. But this opinion is utterly untenable, and has been completely refuted in a learned and acute Dissertation by Ravius *de Jesu Gentilium pastore*, Erlang 1807, 4to, of which the chief arguments are detailed by Kuinoel in loc.

16. τῆς φωνῆς μου ἀκούσουσι. Rosenm. explains: "They will embrace my doctrine, and follow my precepts." Tittman, however, denies that it signifies this, and explains the expression *amplecti Jesum ipsum*, i. e. as their guide to and the author of their salvation. Thus (continues he) our Lord predicts the future admission of the Gentiles to the Christian flock, and the joint participation of them and the Jews in the blessings obtained by him, under one and the same Lord, so that he may be the author of salvation not to *one only*, but to *all* the nations of the universe.\*

By μία is meant one *only*, one and the same. "This, however, (says Tittman) is said, not in respect of external conjunction; for there have been, and are very many societies of Christians, and those considerably differing from each other. But all have

\* Ποιμνὴ or ποιμνιον often signifies those committed to any one's care, and united under one common governance. The Jewish people were especially so called, as being conjoined into one society of worshippers of the true God, as being governed by him in a peculiar manner, and as having received from him many singular benefits. See Ez. 34, 81. Jer. 13, 17. Zach. 10, 3. Hence, in the New Testament, Christians (inasmuch as they are conjoined in obedience to our Lord, and whose care and protection they enjoy,) are called ποιμνιον. See Acts 20, 28. 1 Pet. 5, 2 & 3. (Tittman.)



the same Lord and guide to felicity, whom all profess and embrace as the only author of salvation; although in other matters, such as doctrines and external rites, they disagree. (Tittman.) Thus Christ shews that he shall procure salvation, not for one nation only, but for the whole human race,\* and that not by his *doctrine* only, but also by his *death*. Such a work never *man* undertook, or could undertake; nor would Jesus have ventured to promise a thing of such a nature, had he not been certain of his intimate union with the Father, and been assured of his concurrence and assistance. (Reinhard ap. Rosenm.)

17—18. διὰ τοῦτο — πατρός μου. By τίθημι τὴν ψυχὴν is meant, not merely *die* (as Drusius, Grotius, and others explain,) which Lampe, with reason, calls *nimis exilis sensus*, but *lay down my life (for the sins of the world)*. The ἵνα (as the best commentators explain, signifies here (as often) not *end* or *purpose*, but *event*; and is to be rendered *ita tamen ut* (recipiam). Euthymius, Mald., L. Brug., Grotius, Rosenm., Kuin., and Tittman.) It is well observed by Euthymius that the ἵνα is not *causal*, but

\* That those who were converted to the Jewish religion were objects of the Almighty's love equally with those who were born and bred up in it, the Jews themselves did not deny. To this purpose there is a remarkable passage in Jalkut Simeon, part 1. fol. 64, 2. (cited by Schoettgen) "Moses said unto the Lord: O God, is the proselyte as pleasing in thy sight as the Levite? The Lord answered: He is *even more so*, because, for my name's sake, he became a Jew." This is exemplified by the following story. "A goat which had grown up in the desert, came of its own accord, and associated with the flock. The shepherd gave it food and drink, and loved it more than the rest of his flock. Upon some persons censuring him for this, he answered: Much labour and pains have I bestowed on my flock: I led it forth in the morning, and brought it back in the evening, until it grew up: but *this goat*, which grew up in the woods and deserts, voluntarily joined the flock; and for that reason I do love it. In like manner, the Lord says: How much labour and pains have I bestowed on the Israelites: I brought them out of Egypt, and appeared before them; I sent them Manna, gave them quails and water, and pierced the clouds, until they should obey my Law: but this proselyte came of his own accord, and therefore he is an object of my favour *equally with the Israelites*."

*declarative of the future.* L. Brug. considers it as added by way of a further explanation of *τίθημι τὴν ψυχὴν*. With little reason, therefore, does Wetstein remark, "Qui vitam accipit, accipit a dante, i. e. ut scriptura loquitur: Deus pater filium e mortuis excitavit. Ea conditione mortem subeo, ut jus acquiram ad vitam alteram et ad resurrectionem paucis post mortem diebus futuram."

17. *Διὰ τοῦτο ὁ πατήρ με ἀγαπᾷ.* If we believe the scholastic commentators, Christ, when he died, suffered under the anger of his Father. But this is plainly at variance with the words of Christ. Compare 14, 31. (Wets.) In this view, too, it is truly observed by Bengel, "Amor patris non modo erga nos, sed etiam erga Christum, in passione Christi spectandus est, non solum severitas ultrix."

*Οὐδεὶς αἶρει αὐτὴν ἀπ' ἐμοῦ*, "no one taketh it (away) from me, i. e. violently depriveth me of it." On the voluntary death of Christ see Kuin. on Matt. C. 21. p. 524. and C. 16, 21. *Ἀπ' ἐμαυτοῦ*, of myself, voluntarily: q. d. "No one, not even the Father, compelleth me to die for my flock. I have, of my own will, undertaken to lay down my life for it. By the same will I shall return again to life."

18. *Ταύτην — πατέρός μου.* Ἐντολὴ is here to be taken in a more extensive signification; and since it is very different from *jussum* in its stricter sense, it may be rendered *mandatum*, *charge*, and may be paralleled by the Germ. *auftrag*. This passage deserves our notice, as serving to refute the blasphemous calumnies of those who exclaim against the injustice of God in condemning an innocent son to death. Whatever Christ did and suffered, was done spontaneously, from love to the Father and the human race.\* (Rosenm.) Our Lord then affirms that he is

\* In these very remarkable words, our Lord speaks of his approaching death, and illustrates what he meant when he said, that he laid down his life for the sheep. First he shows that both his death and his life depend on his own entirely free and *unrestricted will*, that he has power over each both to resign the breath of life,

undertaking death spontaneously; and that the malice of those who may plot against his life could avail nothing, were it not decreed that he should undergo death for the salvation of his people; that no force could take away his life, if he were unwilling to part with it; that he freely lays down that life for the salvation of his flock; and if they shall kill him, it will not be without his own consent. He asserts, moreover, that he lays down his life, so, however, as to receive it back; and, therefore, that his death is not to be considered as coming under the common law of mortality, by which all that go down to the tomb return to the dust; but that it is altogether peculiar to itself; since, after a few days, he will rise from the sepulchre and return to life. He then affirms that his death happens not by any *fate* or *necessity*, but by the definite counsel of his Father. Thus in 14, 31. he calls his death the work assigned, and the business committed to him by the Father. Whence it is plain that the counsel respecting the death of Christ was ineffably great and wise, and to man most salutary: for it was the counsel and benevolent decree of the Father. Finally, Jesus hints that his death would be most acceptable and approved by the Father; διὰ τοῦτο ὁ πατήρ με ἀγαπᾷ, namely, because he submits himself to death in acquiescence to the will of his Father, and from motives of love towards Him and towards men. Therefore, what is done in acquiescence to the will of the Father, and proceeds from love towards Him and towards men, cannot but be highly pleasing to Him.

All this places in a clear point of view the true notion of the title *the good Shepherd*. Our Lord intended by this to denote that which the Apostles express by *head of the Church, Lord, Prince, &c.* For these names are equivalent in sense, and must

and to recall it. Now who among the sons of men will venture to say this of himself? And who, then, but must acknowledge a divine virtue in Jesus?

be compared together. St. Paul (Eph. 1, 20.) tells us that all things in the whole world are subject to him as Lord, who governs all things at his pleasure, and on whom all things depend; that he hath one and the same dominion with the Father over the universe, hath the power of conferring blessings not only upon those on earth, but those in heaven, (see Matth. 23, 18.) hath authority over all men, (see Joh. 17, 2.) and especially over the Church, and the assembly of those whom he hath collected out of the whole world, which he here calls *his sheep*; and is constituted κεφαλὴ, *head*, *Prince*, κύριος, *Lord*, so that he may be said πληροῦν τὰ πάντα ἐν πᾶσι, 'to fill all in all, i. e. to copiously impart blessings of all kinds to all, as God is said to fill heaven and earth. Hence, in another place, the Church is said to be the body of Christ, i. e. the assembly which is governed by Christ (as the body by the head), and is subjected to his governance, and over which Christ watches with singular care, and bestows on it all sorts of blessings. Hence, the Church is said to be 'his fulness;' and in Col. 1, 19. the whole sum of divine blessings is said to be 'seated in him.' And in Eph. 5, 25. Christ is said to have 'so loved the Church as to have given himself for it,' &c. From all this we may see that Christ is the head and Lord of the Church, not so much by *teaching* and laying down precepts, as by *first acquiring salvation by his death*, and then imparting it through the medium of his doctrine, but also by his power and omnipotence. (Tittman.)

20. δαιμόνιον ἔχει καὶ μαίνεται. The expressions δαιμόνιον ἔχειν, and also δαιμονίζεσθαι, and μαίνεσθαι, are used as equivalent. It was often, however, no more than a common reproach cast even at those who spoke what was true and right, yet unseasonably. (Lampe.) The whole verse is thus explained by Markland: "These are neither the *words* nor the *works* of one who is possessed by an *evil spirit*." Those who thought well of Jesus had heard what they could not well understand; yet they had also seen miracles ex-

ceeding all human power lately exerted on a blind man, (see 9, 6.) and they justly inferred from the *divine power* exerted on that occasion by Jesus, that his words could not be those of insanity, but were rather those of soberness and truth. To this *σχίσμα*, or controversy, however, our Lord does not advert.\* (Tittman.)

22, 23. *ἐγκαίνια*. This word, in the Sept. answers to the Heb. מִנְחָה, and denotes a feast in commemoration of something dedicated, preserved, &c. It here signifies the feast instituted in memory of the repurgation of the temple defiled by Antiochus, and its dedication by Judas Maccabeus. See Macc. 4, 59. where it is called *ἡμέραι ἐγκαίνισμοῦ*. It was celebrated on the twenty-fifth of Cisleu, equivalent to the fifteenth of December. In Jos. Ant. 12, 7, 7, it is called *φῶτα*; since for eight days lanterns and torches were lighted up in the houses as a token of joy. This feast was celebrated not only at Jerusalem (as the feast of the Passover, Pentecost, and Tabernacles, which could only be performed there), but every where throughout the whole country. See Lightfoot. (Kuīn.) The words *καὶ χειμῶν ἦν* are by most commentators explained, "and it was winter." Bengel thinks that the words were added for the information of those readers who might not know the *time* at which the Jews celebrated the feast. But Schmidt, Le Clerc, Lampe, Heuman, Wetstein, Semler, Markland, Weston, Kuinoel, and Tittman, take *χειμῶν* to signify, like the Latin *hiems*, inclement, rainy, winterly weather. They refer to Matt. 16, 3. Ælian V. H. 9. 20, 30. Pollux 1, 108. Cuper Obs. 2, 10, Munker on Anton. L. 26. p. 175, and Acts 27, 20. It would thus supply a reason why

\* Our Lord chose to pass this over in silence, because, on the one hand, he perceived that those who dissented from these slanderous persons, in some measure rendered any animadversion unnecessary by, as it were, answering for him, and because, on the other hand, he did not think those worthy of a reply, who, after having beheld such a miracle, could utter base calumnies. (Euthym.)

Jesus was walking there. Yet it would have been as well suggested by the *time* of year. Nonnus here preserves a neutrality : and I think it prudent to follow his example.

23. ἐν τῇ στοᾷ τοῦ Σολομῶντος. So called, as having been built by Solomon. It looked towards the East ; and is, therefore, by Jos. Ant. 20, 9, 7. called στοὰ ἀνατολική, *the Eastern porch*. It was the only part of the Temple left uninjured, when the Babylonians destroyed that edifice. Hence, King Agrippa, though solicited by the people, could not be induced to demolish this ancient pile, even for the purpose of building it up anew. See Jos. there. (Kuīn.) It appears that several Porticos, or Piazzas, were erected round the Temple, in which persons might walk, and the Doctors and other Masters, might communicate oral instruction to their followers, sheltered from the inclemency of the weather.\* (Tittman.) Porticos, in Greece and Rome, and in the East, were either detached from houses and temples, or otherwise, and were contrived for walking in wet weather. (Weston.) The heathen temples seem to have been subservient to the same purposes. So Cebes (cited by Wets.) ἐτυγχάνομεν περιπατοῦντες ἐν τῇ τοῦ Κρόνου ἱερῷ. Tittman thinks this was called Solomon's Porch, not as having been *built* by him, but as standing in the same place that Solomon's portico had occupied, and erected, chiefly out of the materials supplied by its ruins.

24. ἕως πότε τὴν ψυχὴν ἡμῶν αἴρεις. On the sense of αἴρεις, commentators are not quite agreed. Many modern ones, as De Dieu, Elsner, Krebs, and Wakefield, explain *trifle with*, or *weary to death*. Wetstein interprets, *deceive us with vain hope*. But these significations are neither suitable to the context, nor sufficiently supported by authority. I must acquiesce in the interpretation of the early Greek commentators,

\* In like manner, the Greek peripatetic philosophers, or Stoics, delivered their precepts in public walks and porticoes.

and Scholiasts, *hold in suspense*. So Euthymius and Zonaras. As to the conjecture of Markland, brought forward by Griesbach, αἰωρεῖς, it is inadmissible, since it would only substitute an easy reading for a difficult one, and if it were (as it is *not*,) supported by MSS., it would merit rejection as a *gloss*, which might be proved from Euthymius: Αἰωρεῖς, ἀναρτᾶς, μεταξὺ πίστεως καὶ ἀπιστίας. The common reading, and the common interpretation, must therefore be retained. Αἶρειν, like ἐπαίρειν, in Classical writers, signifies to raise, elevate, excite to hope, to buoy up with hope. This, however, is not the sense here required, which is to *hold in suspense*: and yet I am not aware that it is any where so used by the Classical writers: at least, not in a *metaphorical* sense; though, in the *physical* sense, it occurs in Thucyd. 7, 41. δελφινόφοροι ἡγμέναι ἐκάλυον. Blackwall, indeed, cites Philostr. 2, 4. καί με πάνυ αἶρει ὁ λόγος ὃν εἶρηκεν. But this proves little; since Philostratus frequently borrows expressions from the New Testament, and is, moreover, a writer who has many *Hellenistic* phrases. The Latin *suspendere* is, indeed, often used in this sense: though generally with the *addition* of *expectatione*, or some similar expression. To turn, however, from the consideration of *words* to that of *things*, we may observe, that, to this question (though addressed, as it seems, with a design to entrap him,) our Lord answers mildly, (rather wishing to instruct than irritate) “ I have already told you (who I am, and my dignity), but ye have perversely refused belief. (Yet) the (miraculous) works which I do in the name, and by the authority of the Father, these bear witness of me (that I am deputed from him). This metaphorical sense of μαρτυρεῖν, Wetstein illustrates from Heraclides de Deo. Ἔργα δεῖ μαρτυρεῖν, οἶα ἡλίου, νύξ αὐτῷ καὶ ἡμέρα μαρτυροῦσιν, αὐτὰ αὐτῷ μαρτυρεῖ, γῆ ὅλη κακοφοροῦσα μάρτυς — οὐρανοῦ μαρτυρία. Sallust. H. 3, 6. Quid praelia enumerem — quando *res plus valet quam verba*? Cic. Brut. 96.

Quod ea gessissem, quæ de me, etiam me tacente, ipsa loquerentur.\* By *ἐγὼ*, are not meant, as some commentators tell us, *any* works of Christ, such as, from their affinity to the attributes of the Deity, might, in a certain sense, be said to be His works, done after His example, but extraordinary and preternatural works. This has been very well defended against the sceptical School in Germany, by Storr, Schott, Kuinoel, Tittman, and others.

25. ἐν τῷ ὀνόματι, i. e. by the authority and power of (God) my Father, as being a partaker of the Divine attributes, who hath the same, and doth the same as the Father, (see 5, 17. seq.) and as being a Legate sent by Him, and endued with his power. The force of our Lord's argument is, that every one who hath seen and known that these works have been really done, may thence make the certain conclusion, that he who has done such acts by Divine power, is *therefore* divinely commissioned, and may claim credit for all that he says. (Kuinoel and Tittman.) Our Lord proceeds to shew the *cause* of their unbelief: q. d. "But ye believe not in me, neither in my *words*, when I profess myself to be the Messiah, nor in my *works*, when I demonstrate myself to be such by *mighty deeds*, because (as I said,) ye are not of my flock,† will not suffer yourselves to be brought into it, will not embrace my doctrine, and become citizens of my kingdom." (Tittman.) The words καθὼς εἶπον ὑμῖν, are wanting in some MSS.

\* Dr. Campbell objects to our common version, "I told you, and ye believed not," &c. on the ground that our Saviour had never told them in express terms *who* he was; and therefore he would render: *I said to you, but ye believed not, 'the works which I do in my Father's name, testify of me.'* But there is something harsh and far-fetched in this method; and as to the above objection, it may be answered, that though our Lord had not done so *totidem verbis*, and had abstained from mentioning the *name* of Messiah, yet he had suggested already, clearly enough, that he was that personage, though not *such* an one as they expected, namely, an earthly monarch and mighty conqueror.

† So far from being of my sheep, ye even attempt to alienate my sheep from me. (Wets.)



and versions, including Nonnus, and are by most critics rejected, as derived from the Grammarians. But the authority of Nonnus, in such cases, can be allowed but little weight: and, indeed, (as Lampe suggests,) he seems to have already expressed the clause in the preceding part of the former verse. It is not likely that the Grammarians should have made this remark; and still less that this scrap should have been foisted into almost all the MSS. (only eight being without it,) together with the Vulgate, and some translations of subordinate authority. The omission may be accounted for, on the principle that this clause is peculiarly *awkward*; for, from the words themselves, it is impossible to determine whether it should be taken with the *preceding*, or the *following* sentence. The clause is (I have no doubt) genuine, and has reference to the *preceding* discourse of the *good Shepherd*, as, indeed, appears from the words following, in which, our Lord *resumes* that allegory. But if so, it must be joined with the *following* words, for which, we have the authority (if any be thought necessary,) of some MSS., and Euthymius. So also Bishop Pearce, Campbell, and Vater. The whole passage is well paraphrased by Ammonius in Catena: "I, indeed, on my part, have done all that is incumbent on a good shepherd: but if ye do not follow me, it is not because I am not a shepherd, but because ye are not sheep."

27—29. τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούει. Here again, as at ver. 15. our Lord has applied the name τὰ πρόβατα, either to all men in general, inasmuch as they are delivered to him by the Father, or specially those who suffer themselves to be brought to the assembly of his faithful followers. These *hear*, i. e. obey his voice; and he, on the other hand, 'knoweth,' i. e. 'acknowledgeth' them as his *own*, loveth them, exerciseth a peculiar care over them, provideth for their welfare here, and their salvation hereafter. See ver. 14. and Matth. 7, 23. These,

it is added, *follow him*, i. e. by faith and obedience, profess him to be the author of their salvation, place their hope of salvation in him only, seek it from him alone, obey his precepts, and follow his examples. To these he giveth eternal life, i. e. in virtue of the power which the Father hath delivered to him, of conferring life and happiness, both here and hereafter, on all who earnestly seek it in the use of the appointed means of salvation. See John 17, 2. (Tittman.) The passage is thus elegantly paraphrased by Nonnus: Οὐ γὰρ ἐμῶν ὄκτων ταχυπειθέος ἐστὲ γενέθλης.

28. Ζωὴν αἰώνιον δίδωμι αὐτοῖς, καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα. Οὐ μὴ εἰς αἰῶνα, is a formula which denotes *never*. See John 8, 51. 13, 8. (Kuin.) It is proper, however, to observe that the phrase is strongly emphatical: though it is difficult to express this in any other language. See Bp. Pearce. Tittman thus paraphrases: "At no time, neither in this life, nor in death, nor after death, to all eternity, shall any thing happen to them that can rob them of their happiness, deprive them of, or throw hindrances in the way of their salvation." For they are entirely committed to the care and protection of Christ their Lord, whose power and love are so great, that nothing whatever, "neither (in the words of St. Paul,) life nor death, nor angels, nor principalities, nor things present, nor things future, nor heaven nor earth, nor any other thing, can ever remove them from his governance." (Tittman.) In the *future* is included the auxiliary verb δύναται, *can*. (Rosenm.)

29. Ἐκ τῆς χειρὸς—μου, is thought an Hebraism for *me*. The phrase is, however, found in the Classical writers. It must be observed, that the following words are added for the sake of confirming this promise, and to show the *reason why* no one whatever can snatch these faithful worshippers from him, ὁ πατήρ μου, ὃς δέδωκέ μοι, μείζων πάντων ἐστί, *the Father hath delivered them to me*, i. e. in order that I may redeem, preserve, and bring them to salvation. (So 17, 2. com-

pare 6, 37. 44, 45.) The Father is infinitely more powerful than the whole human race, and, therefore, no earthly power can sever them from my Father's governance: q. d. "No force can withdraw my sheep from my guidance and care, any more than from the power and providence of the all-powerful Father." (Tittman.) Kuinoel paraphrases the passage thus: "My followers are the followers of my Father, whose legate I am, whose doctrine I deliver; my cause is the same as that of God the Father; he will preserve the fidelity of my votaries, will frustrate all the counsels, and disappoint the endeavours of the adversaries. The cause of God no human power can destroy, and, therefore, mine will remain safe and unshaken amidst all the troubles and vexations of men." After πάντων Euthymius subauds ἐπιβουλευόντων.

30. ἐγὼ καὶ ὁ πατὴρ ἐν ἐσμέν. In the interpretation of these words, commentators are divided in opinion. Most modern ones take them to denote no more than *consent of will*, purposes, counsels, or works in general between Christ and God. So Erasmus, Calvin, Bucer, and almost all the commentators of the last century, as Heuman and Bp. Pearce; so also Rosenm. and Kuinoel. This interpretation Kuinoel thinks is exceedingly confirmed by the context (see ver. 29) and John 17, 21. 22, 23, where the same words are used in a *moral* sense of the intimate conjunction which subsists between Christ, God, and the faithful followers of Christ. Of the same opinion, too, seems to have been Wetstein, who compares Eurip. Orest. 1191. ἦν τι Μενέλαος σε δρᾷ Ἡ τῶνδε κἀμέ· πᾶν γὰρ ἐν φίλῳ τῷδε, and the Schol. ὡς εἰ ἔλεγεν, ἐν σώμα καὶ μία ψυχὴ ἐσμέν· πᾶν γὰρ τὸ καθ' ἡμᾶς ἐν, φησι, καὶ ταύτων ἐστὶ. Here, however, we may observe (with Tittman) that though the *usus loquendi* permits this interpretation, yet since the sense of the formula ἐν εἶναι entirely depends on the context, it is here inadmissible, being at variance with it.

But almost all the ancient, and many modern commentators understand the words as expressing *unity of essence* between the Father and the Son. So Euthymius: 'Εν, κατὰ τὴν δύναμιν, ἵγουν, ταυτοδύναμοι· εἰ δὲ ἐν κατὰ τὴν δύναμιν, ἐν ἅρα καὶ κατὰ τὴν θεότητα καὶ οὐσίαν καὶ φύσιν.

Lampe observes, that this was the constant opinion of all the orthodox interpreters of the ancient Church. Many of the Post-Nicene Fathers (continues he) had no hesitation in maintaining it; and, indeed, they unanimously defended orthodoxy, and opposed Arianism, from *this very passage* as their fortress. Those who write in refutation of the Arians, are the following, as enumerated by Maldonati ap. Lampe. Alexandrinus, in his Epistle prefixed to the Acts of the Council of Nice: Athanasius, 1, 2 Orat. contr. Arianos et Sermon 4. contra eosd. et in lib. quod Deus deo Deo sit Verbum: Hilarius. lib. 7 & 8 de Trin. Epiphanius Hæres. 69. Gregorius Nazianzenus lib. de fide: Basilus lib. 1. ad Eunom. Ambrosius lib. 1. de fide cap. 1. et lib. 3. de Spiritu sanct. c. 18. Cyrillus Hierosolymitanus Cateches 11. & Cyrillus Alexandrinus hoc loco et in Græcorum Catena citatus et lib. 13. Thea. c. 15. et Augustinus lib. 4. de Trin. c. 9. & lib. 5. c. 3. & 9. and lib. 5. c. 2. et in lib. 83. quæst. 9, 69. and Serm. 51. de verbo Do. et hoc loco et lib. 2. contra Max. Arian. Episc. c. 10, 11, 12. and 1. 3. c. 22. and Idacius lib. contra Ver. et Marius Victorinus lib. 4. adv. Arium and Maxentius Dial. 1. and Theodorus Mopsuestiensis et Chrysostomus in Græcorum Catena. It has, indeed, been said by Sandius and Dr. S. Clarke, and half admitted by Dr. Whitby, that most of the Anti-Nicene Fathers explained the ἐν of *unity of consent* and counsel. But (as Lampe observes) their number has been unreasonably exaggerated. Besides (continues he) it ought to be proved not that they explained it of unity of essence, but that they denied unity of consent in teaching to be unity of essence, which, respecting most of those to whom they appeal, cannot be done. Nay, they reckon many in this number without any just reason: as Athenag. Legat. pro Christo § 9. Nor ought Tertullian to be included; since in his treatise adv. Praxeam c. 8. he expressly proves unity of essence from *this passage*. The same injustice has been done to Cyprian. As to what may be cited from Clem. Alex., Origen, and others, whose opinions on the *mystery of the Trinity* were by no means sound, they deserve little attention. (Lampe.)

The same learned commentator then proceeds to establish, by many proofs, the sense of *physical union of essence*, as including *moral unity*. These I must (though unwillingly) omit, in order to be enabled to introduce the strenuous and able defence of this interpretation, brought forward by Tittman. "The context (says he) will by no means admit the interpretation of mere *unity of will and counsel*: the context (I repeat) *requires* unity of energy and power. For, 1st, our Lord says of himself, 'I confer on my followers eternal

life, nor can any thing remove them from my power.' Then of the Father it is said, 'from the power of my Father no one can withdraw them.' Therefore our Lord attributes the same to himself as to his Father, and, what is more, not the *same will*, but the *same work*, and therefore *power*. Then he indicates the *reason why* nothing can be taken away from the Father, namely, because He is all-powerful, and no force of the whole world can avail to resist him. Here, therefore, the subject again is *power*, and that *supreme*. Finally, a reason is added *why* nothing can be taken away from him any more than from his Father, namely, since 'I and my Father are one.' One in what? namely, in the work of power, by which He defends His own, and will not suffer them to be taken from Him. *What* the Father is, *such* is the Son. What is the *work* of the Father is that of the Son. *As* the Father is most mighty, *so* is the Son. As nothing can resist the Father, so nothing can resist the Son. What the Father hath, the Son hath. What the Father can do, the Son can do. The Father is *in* the Son, and the Son in the Father; as in ver. 38. Hence we may also infer, that where there is one and the same *divine power*, there is one and the same *divine nature*. And so, indeed, the Jews understood Jesus. For in ver. 33, they are said to have accused our Lord of blasphemy, for having dared to assert that he and the Father were one, and thus made himself equal to God. Now if our Lord had meant no more than *union of will* between him and the Father, and the Jews had so understood him, how could they have charged him with blasphemy? To be united with God in respect to will, so as to make his will the rule of ours, is in the power of, and is incumbent on, all men, and especially a Divine Legate. But since he said that there existed between him and the Father an absolute union of power, and therefore that he was equal to the Father, the Jews took exception at this, and regarding his words as blasphemous, accounted him worthy of being stoned. (Tittman.) "If we attend (says Doddridge) not only to the obvious meaning of these words in comparison with other passages of scripture, but to the connexion of this celebrated text, it so plainly demonstrates the deity of our blessed Redeemer, that I think it may be left to speak for itself, without any laboured comment. How widely different that sense is in which Christians are said to be one with God, (John 17, 21.) will sufficiently appear by considering how flagrantly absurd and blasphemous it would be, to draw that inference from their union with God which Christ does from his."

31, 32. ἐβάστασαν, *took up*. See John 8, 59. This signification is not wholly Hellenistical, but occurs sometimes in the Classical writers. So Antiphanes ap. Stob. says to a person (speaking of his diadem), "If you knew to what perils and troubles it was exposed, οὐκ ἂν ἐπὶ κορπίᾳ κείμενον αὐτὸ ἐβάστασας, you would not pick it up if it lay on a dunghill." So

also Joseph 7, 11, 7. βάστασας δὲ αὐτὴν ἀπὸ τῆς γῆς: and 8, 2, 2. Hom. Il. λ. 593. and φ. 405. (Rosenm. and Kuinoel.) So exasperated were the Pharisees at these words, that they again (as on a former occasion) took up stones to stone Jesus. Yet no one, it seems, ventured actually to throw them, from the interference, as some commentators think, of certain principal persons who favoured Jesus. This fury our Lord endeavoured to pacify by the following mild remonstrance: "Many benefits have I conferred upon you, by the aid and will of my Father, for which action of all of them are you going to stone me?" Kuinoel observes that δεικνύειν, like the Heb. מַעֲרִיךְ, signifies *edere*, *præstare*, *exhibit*, *perform*. Thus Wetstein cites Plat. Hipp. 512. C. πολλὰ καὶ κάλα ἔργα σοφίας ἀπεδείξατο; where for ἀπεδείξατο I conjecture ἐπεδείξατο. So Appian, p. 487. ἔργα μέγιστα ἐπεδείξατο. Plut. Bruto πολλὰ ἄξια μνήμης, ἔργα ἐπεδείξατο. Herodian 2, 4, 10. ἐπιδειξαμένου — πολλὰ σώφρονα καὶ χρηστὰ ἔργα. Themist. O. 13. ἔργον καλὸν ἐπιδείκνυσθαι. By the καλὰ ἔργα Rosenm. and others understand not only the wonderful and salutary *miracles* exhibited by Jesus, but his excellent *doctrines*. To this, however, Kuinoel has objected, that these, the persons here addressed, did not acknowledge them to be salutary, while the *works* and actions of Jesus they could not deny to be beneficial; for such is the sense of καλὰ, like the Heb. טוֹב in the Old Testament. Tittman, however, includes *both*.

Ἐκ, like the Heb. כִּי, signifies *in the name of*, *with the aid of*. Ποῖον is for τι, *quidnam*, which? See Schl. Lex. in v. § 2. Tittman thus explains the passage: "Now among so many and so great works, is there even one which ye think worthy of death?" Αἰθάτεε expresses *will*, not effect. See Markl. on Lys. 334. (Tittman.) It may, perhaps, be thus expressed: *Are you stoning*, i. e. *going to stone*? For the present is often used of what is just about to commence. Grotius truly observes that in these

words there is a remarkable *δεινότης*: q. d. "If the *benefactor* be stoned, what shall become of the wicked and injurious?"

33. *περὶ καλοῦ ἔργου οὐ λιθάρομεν σε — Θεόν.* They had, it seems, well understood our Lord's words, when he called God his Father, and, therefore, claimed to be the Son of God. (See ver. 29.) And when he said, "I and the Father are one" (see ver 30.), the Jews, clearly perceiving that he ascribed to himself the most absolute power, and a participation in the *divine nature*, and claimed *equality with God*, charge him with blasphemy. (Tittman.) So far, however, they confess his *works* are good. But if so, these very works bore witness that he blasphemed not in calling himself the Son of God. For they were the works of God, and not of a mere man. (Euthym.)

34. *οὐκ ἔστι γεγραμμένον.* In repelling the charge of blasphemy advanced against him, our Lord did not chuse to fully disclose his intimate conjunction, in respect of power and nature, with the Father, (indeed to men so occupied with preconceived opinions, and so ignorant of divine truths, this would have been impossible), nor did he chuse to more distinctly explain the reason *why* he called God his Father, and himself the Son of God, lest he should further irritate their already exasperated minds. In order, however, to vindicate his own dignity, he made use of an example derived from the Scriptures, in order to shew that he was rightly called the Son of God; if it were only for this, namely, since he has been sent on the earth by God. By *the law*, Jesus means the *Psalms*: an idiom which frequently occurs in the Rabbinical writings. Our Lord alludes to Ps. 82, 6, where judges and magistrates are called *אלהים*, *sons of the most high God*; since to them was delivered the command mentioned in Ps. 82, 3 and 4, namely, to "plead the cause of the destitute and fatherless, and to govern, protect, and consult for the welfare of the poor." For all this is

meant by the words *πρὸς οὓς ὁ λόγος τοῦ Θεοῦ ἐγένετο*.<sup>\*</sup> And yet that God did not without good cause apply to magistrates this dignified appellation, is evident from the following words, *ὅτι οὐ δύναται λυθῆναι ἡ γραφή*, which signify, "The Scriptures cannot be made void, deprived of their authority, nor be thought to contain any thing exceptionable. Thus Euthymius explains *λυθῆναι* by *πεσεῖν, ἀθετηθῆναι*.<sup>†</sup> It is, therefore, true that magistrates are, and may truly be called Gods, without injury to the majesty of the deity. "That being the case, may I not (says our Lord) with much greater right call myself *the Son of God*, who am far superior to all princes, magistrates, &c. inasmuch as I am He whom the Father hath consecrated,<sup>‡</sup> selected as his minister, and destined from the very creation of the world to be sent upon earth. (See Jer. 1, 5. Galat. 1, 15. John 17, 17, seqq.) What I claim to myself, the Scripture concedeth to others. Your accusation, therefore, of blasphemy falleth to the ground." But our Lord did not (as some suppose) argue thus, with the intent and purpose of teaching that he chose to be called God, and the son of God, in no *other* sense than that in which the magistrates of the Old Testament are so called, namely, with respect to *office*; much less with an intent to repel the notion that he is God, and the son of God, in the same sense as the Father: by no means; "and why? Because in the

\* Bp. Pearce supposes the word *λόγος* to be here used for *λόγος κρίσεως*, the word of judgment, or the matter of judgment, as in 2 Chron. 19, 6. But this seems very harsh and far-fetched.

† *Λύειν*, when it is spoken of a law or writing, signifies to *deprive of its authority*, as, for instance, by contradicting, taking exception at it, rejecting, and making it void. It is opposed to *πληροῦν*, in Eurip. Iph. A. 1268. *θέσφαρ' εἰ λύσω θεῶς*. Heracl. de incred. 30. *ἵνα μὴ λυθῇ τὸ πεπωμένον*. Plut. 179. *τὴν κρίσιν οὐκ ἔλυσε*. (Κυρκε.) Wetstein cites Chrys. p. 326. B. D. *διὰ τῶν τῆς πόλεως γραμμάτων, καὶ οὐκ ἐνὶ λυθῆναι τῶν οὕτω διακημένων οὐδέν*.

‡ *Ἀγιάζειν*, like the Heb. *קדש*, signifies *ἀφορίζειν*, to set apart from common use, and destine to some sacred purpose. (See Schl. Lex.) But the Messiah was said to be, *κατ' ἐξοχὴν, ὁ ἅγιος τοῦ Θεοῦ*. See Mark 1, 24.



words immediately preceding he expressly says that he defends his followers as his Father defends them ; and, therefore, he can effect whatever the Father effects ; that he is one with the Father in respect of power, and consequently *equal with the Father*. But Christ used an argument *ab exemplo*, which the philosophers call an *instance*, and argues *ex concessis* : q. d. *Magistrates* are called divine, and sons of God,\* without injury to the deity : nay, God himself hath so called them. May not *I* then, by a similar right, be so called, whom God hath sent into the world, and to whom he hath committed a charge so salutary to the human race. (Tittman.) See Doddridge,

37—39. The sense may be thus expressed : “That I am Son of God, the Messiah, and am most closely united with the Deity, my works shew :” q. d. “If I had not done the same *works* which my Father doth, ye might refuse credit to my *words* : but since they bear the same stamp, you should at least believe *them*, if you will not believe my *words* ; and then you would understand that the Father is in me, and I in the Father.”† By these words our Lord has

\* That the Gentiles, also, used to bestow on kings, princes, and great men the title of *God*, is well known. Many examples are produced by Lampe and Wetstein, of which the most remarkable is Diodor. Sic. 1, 90. διὰ δὲ τὰς αὐτὰς αἰτίας δοκοῦσι Αἰγύπτιοι τοὺς ἐαυτῶν βασιλέας προσκυνεῖν καὶ τιμᾶν, ὡς πρὸς ἀλήθειαν ὄντας θεοὺς. Ἀμα μὲν οὐκ ἀνευ δαιμονίου τινὸς προνοίας νομίζοντες αὐτοὺς τετευχέναι τῆς τῶν ὄλων ἐξουσίας, ἀμα δὲ τοὺς βουλομένους τε καὶ δυναμένους τὰ μέγιστα εὐεργετῆν, ἡγούμενοι θείας μετέχειν φύσεως. So Schemoth R. 8. “Pharas fuit unus ex iv. hominibus qui fecerunt se ipsos divinitatem : hi sunt Hiram, Nebuchadnezar, Pharas, et Joas.

† By these words, as the context plainly shews, our Lord meant to express a *communion of mind* and *equality of power*. Now it is plain that from them the Jews clearly understood that he claimed, and ascribed to himself, the attributes of the Godhead, and made himself *equal with the Father* : or, what is the same thing, *called himself God*. But the sense of these words they misrepresented and perverted, endeavouring to fasten upon him a charge of *blasphemy*. On which Jesus replies : ‘ I could have forgiven you for refusing faith to my *words*, if ye had not seen with your own eyes that I really do the same *works* that my Father doth. From these ye might and ought to have satisfied yourselves that there exists an intimate conjunction of power between my Father and me, and that I have most

manifestly declared himself to be the Son of God, not in that sense in which the Jewish Rulers were so called, but in a more sublime one; not in respect to the office he sustains, but the nature, since he does the same works as the Father. But though the Jews well understood our Lord, so far from reposing faith in either his words or works, they perversely regarded this as a repetition of blasphemy against God, and therefore endeavoured to lay hands on him, in order to accomplish what they had already attempted. (See ver 31.) Tittman.

39. ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν, *subduxit se*, "withdrew himself from their violence." Schleusner compares Cohel. 7, 19. כִּי יִרָא אֱלֹהִים יִצְאָהוּ מִכַּף יָדָיו, 'ἐλεύσεται τὰ πάντα, *effugiet hæc omnia*. Kuinoel thinks it may be attributed to the interference of some of Christ's disciples, by which the Jews would be deterred from apprehending him. But this is extremely improbable, nor is it at all supported by the context. The expression seems rather to imply the exercise of some undefinable *divine method* of delivering himself. See the note on John 8, 59.

40—42. πέραν τοῦ Ἰουρδάνου, i. e. Bethany, on the side of the Jordan, situated in the wilderness of Judæa. (See John 1, 28.) Here Jesus knew he

truly and rightfully called God my Father, and myself the Son of God. The words 'I am in my Father, and my Father in me,' express, indeed, intimate conjunction *generally*: what *kind* of union is to be understood, the context must decide. Now our Lord had just said, 'I do the works of my Father. Therefore, conjunction of one and the same *energy* is to be understood. The Father was in the Son, the Son in the Father; inasmuch as the Son hath the same as the Father, and can do, and doth, the same with the Father: just as in 5, 17. 'As my Father worketh, so I work.' Compare ver. 30. and Ch. 14, ver. 10 & 11. 17, 21. (Tittman.) Wetstein cites Jamblich. V. Pythag. p. 1, 93. πολὺ δὲ τούτων θαυμασιώτερα ἦν τὰ περὶ τῆς κοινωνίας τῶν θεῶν ἀγαθῶν, καὶ τὰ περὶ τῆς τοῦ νοῦ ὁμοιότητος, καὶ τὰ περὶ τῆς θείας ψυχῆς παρ' αὐτοῖς ἀφορισθέντα· παρήγγελον γὰρ' θαμὰ ἀλλήλοις, μὴ διασπᾶν τὸν ἐν ἑαυτοῖς θεὸν· οὐκ οὐν εἰς θεοκρασίαν τινα καὶ τὴν πρὸς τὸν θεὸν ἔνωσιν καὶ τὴν τοῦ νοῦ κοινωνίαν, καὶ τὴν τῆς θείας ψυχῆς ἀπέβλεπεν αὐτοῖς ἢ πᾶσα τῆς φιλίας σπουδὴ δι' ἔργων τε καὶ λόγων.

should be safe from the plots of the Sanhedrim, and foresaw that he should be well received there.

40. Καὶ ἔμεινεν ἐκεῖ, and there remained, i. e. some time, namely, four months, until the last Passover celebrated by him. These words do not, however, preclude the supposition that Jesus took some journeys into Peræa. See Lampe, p. 731. note. (Kuini. and Tittman.)

40. Ὁπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων; where John had first baptized. It is a judicious remark of Euthymius, that when our Lord worked any signal miracle he withdrew himself from the noisy plaudits of the multitude; and when he said any thing august of himself, he retired on account of the anger of the envious; thus giving way to it, and suffering it to die away by his absence. Here he retires to the place where John had formerly baptized, in order that those who resorted to him might remember the miracle which was worked at his baptism, and the testimony borne by John, and thus believe in him. (Euthym.)

41. Πολλοὶ ἦλθον πρὸς αὐτὸν, many persons there resorted to him, having heard his discourses and seen his miracles. They had known John the Baptist, and even now held his memory in high veneration. They well knew, too, that although John had worked no miracles, yet that he had acquired such authority with the people as even to be accounted the Messiah; but that Jesus, on the other hand, had by many and great miracles, shewn himself superior to all human power. John (say they) worked no miracle, and yet we believed him: to Jesus, therefore, much greater faith is due. They remembered what a decided testimony John had borne to the supreme dignity of Jesus, and they were sensible that that testimony, though hitherto little attended to, was now manifestly proved to be true. (Tittman.) The passage is thus paraphrased by Euthymius: "John, indeed, worked no miracle, yet all that he

said of this person came true, and for this reason his testimony is deserving of credit." Many, therefore, (continues Tittman) moved by the testimony of John, and by the divine discourses of Jesus, received him as the expected Messiah; and thus our Lord passed there the last four months of his life in teaching and working miracles."

## CHAP. XI.

The Evangelist now proceeds to narrate the last events of our Lord's life; since what is related in this chapter happened only a few days before the Passover, and the death of our Saviour. The raising of Lazarus from the dead being a work of Christ beyond measure great, of all that he had hitherto done undoubtedly the most stupendous, and beyond all others calculated to evince the majesty of our Lord, has been, therefore, purposely recorded by our Evangelist. Nay even the sceptic Spinoza avows that if he could be persuaded of the truth of the miracle, he would destroy his own system, and embrace christianity. (Tittman.) No wonder, then, that the enemies of christianity have used every exertion to destroy the credibility of so stupendous a miracle. The cavils, however, of Woolston and his associates were long ago satisfactorily answered by Dr. Lardner and many others. The doubts and quibbling objections of the Sceptics and *Rationalists* of our own times, as Bardt, Paulus, &c. (most of them the *crambe repetita* of obsolete objections, and generally derived from the manufactory of Woolston and Co.) have been zealously and successfully refuted by Oertelius, Langius, Reinhard, and Heubner, in a work entitled, *Miraculorum ab Evangelistis narratorum interpretatio Grammatica Historia*, Viteberg. 1807. 4to, p. 31. seqq.; as also by Lelienthal, Schultess, Russwurm, Flattus, and Schott, in his *Commentatio de consilio mirac. Jes.* 1810. For the substance both of the objections and answers I must

refer my reader to the Commentary of Kuinoel, who gives the following decided testimony on the reality of the miracle. Narrationi de Lazaro a Jesu in vitam revocato, proculdubio aperta veritatis vestigia impressa sunt, sive orationem illius et formam, sive argumentum spectes; ea etiam cum reliquâ Jesu historiâ aded accuratè cohæret, et causas proximorum eventuum aded clarè et perspicuè continet, de historicæ h. l. a Johanne (cujus veracitatem et fidem tota etiam Evangelii ipsius indoles arguit) enarratæ veritate dubitari nullo pacto possit. Nos quidem putaremus, hanc narrationem suâ se simplicitate et pulchritudine ita commendare animo legentis cuivis, ut, sive spectes rem ipsam, sive modum, quo acta est, sive denique eventum, de ejus veritate a viro erudito et pio et sacrarum literarum amante dubitari vix ullo modo possit. (Tittman.)

Our Lord was sojourning in the region beyond Jordan, whither he had retired for four months, at the time when Lazarus lay sick at Bethany, a village the residence of his sisters Martha and Mary (that Mary who a little time afterwards\* anointed our

\* By translating *thus*, we avoid the error into which some commentators have fallen, who suppose that the Mary here mentioned was Mary Magdalene. But that she was *not* the same with the *μαρτωλὸς* mentioned in Luke 8, 37. nor with Mary Magdalene, we may infer from the testimony of Luke, who distinguishes the *μαρτωλὸς* from Mary Magdalene, 8, 2. and Mary, sister of Lazarus, from *both*, in 16, 39.: so that nothing whatever occurs from whence it can be collected that the women were the *same*: especially as the characters are very different. That the Mary here mentioned is a different person from the *sinner*, is clear from the *name* (because the former is *ἀνόμυμος* *without name*) as well as from the situation, since she was a woman of respectable station in life. Neither can the Mary here mentioned be thought the same with Magdalene. The Martha and Mary, of whom we are now reading, had their residence at *Bethany*. Magdalene was of *Galilee*, as appears from Matth. 27, 35 & 56. Mark 15, 40 & 41. Luke 23, 49, 55 and 56. Moreover, there occurs frequent mention of both: and yet Mary, sister of Martha, is no where called *Magdalene*, any more than Magdalene, called the sister of Martha, or of Lazarus. Nay, Luke (10, 33.) speaks of Mary, sister of Martha, as of a person unknown to him, although of Magdalene he had just before made especial mention. Besides, the *mode of life* of the Mary here mentioned

Lord with precious ointment, and wiped his feet with her hair). Of this Mary, then, Lazarus, the sick person was brother. The word *ἀσθενεῖν* (to be sick) is used not only of indisposition, but of dangerous illness; as in Matt. 10, 8. Luke 4, 40. 7, 10. Xen. Anab. 1, 1, 1. ἐπεὶ δὲ ἡσθένει Δ. καὶ ὑπόπτει τελευτῇ τοῦ βίου. Nay, the message sent by the sisters to Jesus, to implore his help, shews that Lazarus was in great peril. Nonnus represents it as a *fever*, which Bartholin thinks very probable. The *ἀπὸ* denotes *country*, residence, &c., and, therefore, *ἀπὸ Βηθανίας* is equivalent to *Bethariensis*. See the note on Matt. 15, 1. Ἐκ is used in a similar manner. So John 1, 44. οἱ ἐκ τῆς πόλεως, i. e. *oppidani*. When Bethany is said to be “the village of Mary and Martha,” we are not warranted in supposing, as some do, (see Lampe) that the village was their *property*; but only the place of their residence. For every town or district in which any one dwells, or even in which he was born, is, in a certain sense, said to be *his*. (Kuin. and Tittman.)

2. ἡ ἀλείψασα, &c. This is said by *prolepsis*, and may be rendered, “she who (sometime afterwards) anointed,” &c. This figure is not unusual in the best writers, especially when the action follows soon after. See A. Gell. N. A. 10, 16. Virg. Æn. 1, 2, 4, 43. Sil. Ital. 2, 62. where see the commentators. See also Luke 7, 46. Matth. 26, 6. and the note. (Kuin.)

4—6. Chrysostom, Theophylact, and Euthymius have well observed, that the fourth verse contains the *answer* sent by our Lord to the sisters. See also Erasm. Semler, Rosenm. and Tittman. Our Lord

was very different from that of Magdalene. The former led a quiet life at home; the latter followed our Lord on his journeys. Hence also, in his passion and death, and at the sepulchre, Mary Magdalene, not the sister of Martha, is thought to be the person described. (Lampe.) Various other weighty arguments, tending to prove that these three Marys were different persons, are then adduced by the learned commentator, to which I can only refer the reader; see also to the note on Luke 7, 66.

says that the sickness is not *πρὸς θάνατον*, by which he means 'will not finally *terminate* in death.' Now as the disorder did really produce death, our Lord must be admitted to have used (as not unfrequently in such cases) a somewhat obscure and dubious expression. Lampe compares *ἀμαρτία πρὸς θάνατον*, in John 5, 16. and the Heb. *חַלָּה לְמוֹת* in 2 Kings, 20, 1. He understands by death the *decretory* death by which it is destined that all shall return to the earth. But this seems too subtle, refined, and far-fetched an interpretation. The commentators are, indeed, not a little puzzled with the expression.\* After all, I think it will be best explained as a *popular* one, and, if so, it may best be understood in the very sense which a plain and unlettered person would immediately assign to it: and such, I conceive, is that which I have already laid down, from which the interpretation of Nonnus does not materially differ.

The Evangelist proceeds to narrate that after Jesus was told of the sickness of Lazarus, he continued for two days in the same place where he then was. The Evangelist suggests that this tardiness to assist his friend, which, under other circumstances, would have been inexcusable, was not owing to any indifference to his danger, (a supposition refuted by numerous instances of our Lord's tender concern for all that were dear to him, and promptitude to aid all who needed his assistance,) but *purposely*, and from the wisest motives, namely, since he foresaw what would happen, and knew that there would be an occasion offered of working a miracle by which the yet feeble faith of his disciples would be confirmed, and the glory of his Father, and the dignity of his own person would be most illustriously

\* Euthymius explains: "It is not unto death (properly) but unto a sort of sleep. For death, in its proper sense, is *permanent*, and endures to the resurrection. But this was a *death*, and *no death*. The *former*, in the separation of the soul and body; the *latter*, in an almost immediate resurrection."

manifested. The same view of the subject is taken by Euthymius, who observes : " Our Lord sent this *predictive answer* in order to comfort them. But he himself staid sometime longer, waiting till Lazarus should actually expire and be buried ; that no one might say that he had raised him when not yet dead, but only in a fainting fit or trance."

7. ἔπειτα μετὰ τοῦτο. Here there is a pleonasm frequent in the best Classical writers, who thus join two particles without the intervention of a copula, and with an intensive force ; of which examples are adduced by Wetstein and Kypke. Thus Men. ἔπειτα μετὰ ταῦτα εὐθὺς εὐρέθη θανών. Luc. Lex. 21. εἶτα μετὰ τοῦτο. Arist. Met. 11. 1. εἶτα μετὰ τοῦτο. So Jer. Andr. 3, 2, 3. post deinde. Nῦν signifies *just now, lately*. So Euthymius : πρὸ μικροῦ. Thus it is explained by Hesych. ἄρτι, and by Timæus, πρὸ ὀλίγου χρόνου.

8. ἐξήτουν σε λιθάσει—ἐκαί. Many commentators think that the disciples said this through *fear* for the life of Jesus, and for their own safety. So Euthymius : " They feared for Jesus, but *more for themselves*." This, however, seems scarcely just. Kuinoel, on the other hand, remarks that the disciples were yet of opinion that the Messiah would not die (see 12 & 34), and that they shortly expected the erection of his earthly kingdom. " Besides, (continues he) Jesus had often, in a wonderful manner, extricated himself from the grasp of his adversaries ; and as to their own safety, the Jews had not yet plotted against them." (See the note on Luke 22, 35.) The same learned commentator is of opinion that they said these words rather with *wonder* than *fear* ; being amazed that, without urgent necessity, he should return to men animated with so deadly an hostility, who had so recently endeavoured to stone him, and were, perhaps, even now plotting against his life. This, however, seems too subtle and hypothetical a view of the subject. Tittman more probably infers from 16, that they feared for Jesus *and* for them.



selves ; and therefore he takes the sentence as *dissuasive*. Indeed, there is no reason why we should not include both, since their dissuasion arose from fear.

9. οὐχὶ δώδεκά εἰσιν ὥραι τῆς ἡμέρας ; This expression is to be understood with reference to the custom which prevailed among the Jews (founded on their geographical situation), of making the day and night equal. Each they divided into twelve parts, which, of course, varied a little according to the season of the year. That they reckoned *twelve hours to the day* is plain from this passage and another of Matth. 20, 8., as also from the saying of the Rabbins, cited by Cartwright in his Mellific. Hebr. "There are twelve hours in the day, and twelve in the night." This reckoning was adopted, as Wolfius thinks, from the Greeks and Romans.

9, 10. ἐάν τις περιπάτη — αὐτῷ. On the exact sense of this passage commentators are not quite agreed. Chrysostom proposes two explanations. 1st, a general *gnome* : "He who does well, and is conscious of no sin, need not fear." (See 3, 20 & 21.) Or, 2dly, *especially* referring to the disciples : "As he who enjoyeth light stumbleth \* not, so he who walketh with me, shall meet with no peril, for I am light. (See John 12, 35.) Fear not, therefore, before the time ; for the night will come when ye shall be separated from me and be troubled." Thus we say : "Non desperandum duce Christo et auspice Christo." So Hammond, Whitby, and many others. But it is scarcely probable that our Lord, in *this place*, figured himself under such a comparison ; as in John 8, 12. 9, 11. 12, 46.\* He rather meant the

\* At προσκόπτει subaud πόδα (which is supplied in Matth. 4, 6.) i. e. *trips his foot*, and also τινι. The dative is often expressed ; as in Rom. 9, 32. 1 Pet. 2, 8. So Xen. Eq. 7, 6. σκληρόν μὲν γὰρ ἔχων τὸ σκέλος εἰ προσκόψειε τῷ, &c. There is a passage very similar in Aristoph. Vesp. 275. ἡ προσκέκοψε, τῷ σκότῳ, τὸν δάκτυλον ποῦ ; (for that is the true punctuation.) *Has he hit his toe somewhere in the dark ?* But for ποῦ I conjecture τῷ, which is confirmed by the passage of Xenophon just cited.

sun, inasmuch as that luminary ruleth the day. (See Gen. 1, 16.) (Kuinoel and Tittman.) Other opinions may be seen in Lampe and Kuinoel. But the true one seems to be that proposed by Camerarius, adopted by Pearce and Doddridge, and further unfolded by Morus, Rosenm. Kuinoel and Tittman: namely, that it is a *parabolical enigma*, though (in the Oriental manner) imperfectly expressed, of which the *application* is left to be supplied; as in Virg. Eccl. 2, 18. *Alba ligustra cadunt, vaccinia nigra leguntur.* Similar, too, is the following: "In per-tusum ingerimus dicta dolium." It is an universal *gnome*, similar to that in John 9, 4 & 5. "The night cometh when no man can work." The sense may be thus expressed. "There is a certain and stated time for work: the day is the time especially opportune for it; the night is the *tempus importunum*. The business, therefore, committed to me by my Father is not to be deferred till the time for action is past." So Tittman. The *application* of this *gnome* to our Lord may be thus expressed. The time for action is the day: the night is inopportune. *Now is my day*; now must my business be done. The *night* (of my *death*) approacheth, when I can no longer act. Go therefore I must and will, without delay, and without fear, to render assistance to my friend, heedless of the hostility or the envy of the Sanhedrim." In the application, the words must not be strained; nor must the whole be drawn to a mystical sense, as is done by many commentators of no mean rank, as Lampe. Storr thinks that our Lord, as he was about to pursue his journey into Judæa, borrowed a metaphor taken from travelling. This, however, seems hypothetical and precarious. The following observation of Storr has more of solidity; namely, that as walking and journeying is the travellers *work*, so περιπατεῖν is, in the application, equivalent to ἐργάζεσθαι.

9. Τὸ φῶς τοῦ κόσμου is a periphrasis for the sun. So Hesiod Op. ver. 579. (cited by Lampe.) Ἡὼς το

προφέρει μὲν ὁδοῦ, προφέρει δὲ καὶ ἔργου. Ὅπως ἦτε φανεῖσα πολέας ἐπέβησε κελεύθου Ἀνδράπους. Ἐν αὐτῷ is for αὐτῷ, as often, i. e. *the light is wanting to him.*

11. Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται ἅ. π. ἰ. ἐ. α. By these words Jesus assigns the *reason* why he must go to Jerusalem, namely, to awake Lazarus, who was asleep. This he expresses first symbolically, and then distinctly and clearly. It is scarcely necessary to advert to the trite *euphemism* of death (found in almost all languages) which especially takes place in this word *κοιμᾶσθαι*, corresponding to the Heb. שָׁנָה. See Dought. Anal. Sacr. 2, 59. Gataker de Stylo. C. 42. and many others referred to by Lampe and Kuinoel. But *here* (as Lampe observes) there is a strong and special *emphasis*; and the symbol was especially applicable; since by it the sacred writers frequently adumbrate the death of the *righteous*.\*

12. εἰ κεκοίμεται, σωθήσεται. Since this metaphorical expression must have been familiar to the disciples, it is strange that they should not have understood our Lord. This Tittman ascribes to *excess of fear*: which, however, seems too fanciful. It is more judiciously observed by Kuinoel, that as our Lord had seemed to deny that Lazarus would *die*, they *chose* to understand his words of *sleep only*. We must, however, remember, that as men *wish*, so they are inclined to *believe*, and hence, as

\* Doddridge paraphrases the passage thus: "But Jesus spake thus concerning his death, which, for many apparent reasons, he chose to represent under this gentle image." Our Lord might choose the expression of Lazarus sleeping, partly out of tenderness, as being least shocking, when he spoke of so near a friend; as Homer, when he represents Antilochus as reporting the death of Patroclus to Achilles, used the word *he is fallen*, rather than *he is slain*: (Iliad, lib. 18, ver. 20.) and it may also further be considered as an instance of our Lord's modesty; he does not immediately say, "*He is dead*, and I will go by my Almighty power to burst the bonds of the sepulchre, and to command him back to life again:" but avoiding all parade and ostentation, he uses the simplest and humblest expression that can be thought of.

This judicious remark of Mr. Blackwall is admirably illustrated by Dr. Lardner, in his excellent vindication of the present story against the malignant attacks and perverse misrepresentations of Woolston.

the disciples had already attempted to dissuade Jesus from the journey, so they readily seize this as a fresh argument for dissuasion: q. d. "If he is asleep, he will probably recover; why then expose thyself to the danger of going?" It must be observed that the argument, "if he be asleep, he will recover," was a sort of adage founded on common experience. The Rabbins reckon sleep among the six "good symptoms" in sickness. On the beneficial effects of it, and on its being a prognostic of recovery, many Classical citations are adduced by Wetstein: ex. gr. Menander. ὕπνος δὲ πάσης ἐστὶν ἰγυεῖα νόσου. Dio Or. 32. p. 370. B. καὶ γὰρ τοῖς νοσοῦσι μεγάλη ῥοπή πρὸς σωτηρίαν σμικρὸν ἡσυχάσασιν. Achil. Tat, 4. p. 243. ὕπνον αὐτῇ παρασκευάσωμεν, ὥπως τὸ ἄγριον τῆς ἀκμῆς ἡμερώσωμεν, ὕπνος γὰρ πάντων νοσημάτων φάρμακον. Eurip. Arest. 210. ὦ φίλον ὕπνου θήλγητρον, ἐπίκουρον νόσου, ὡς ἡδὺ μοι προσήλθες, ἐν δέοντι γε.

13—15. εἰρήκει δὲ — ἤμην ἐκεῖ. So clearly does our Lord speak of the *death* of Lazarus, that these writers ought to blush, who have dared to say that Jesus knew not whether he was *really dead*, and merely conjectured that the *death* was not real, but only a deep sleep or trance, such as the physicians call a *syncope*. Our Lord speaks clearly and unambiguously; and what he *before* said, somewhat *obscurely*, he now, for the better comprehension of his disciples, expresses in *plain terms*, 'Lazarus is dead.' With such certainty does he speak, that there can be no doubt but that he was persuaded of the death of Lazarus. But whence had he attained this knowledge of what was done in another and distant place? "Perhaps another message had been sent," suggests a recent enquirer. But of this there is not a vestige in the passage. It seems that Martha and Mary thought it enough to have informed Jesus of his friend's danger. We can surely attribute this knowledge only to *omniscience*. Jesus, it is true, did not *say* that he was going for the purpose of raising

Lazarus from the dead: *that* he had already mentioned. (See ver. 11.) He chose rather to *perform* than to *promise*. But he plainly *hints* at it, when he says he rejoices that he was not there when Lazarus died.

15. χαίρω δι' ὑμᾶς — ἐκεῖ. Most commentators include the words ἵνα πιστεύσητε in a parenthesis. But this cannot, I think, be admitted. It was long ago perceived by Euthymius, that there is a *trajectio*, and the words are to be thus arranged: χαίρω ὅτι οὐκ ἦμεν ἐκεῖ, δι' ὑμᾶς, ἵνα πιστεύσητε. But I cannot assent to the *mode* in which Euthymius and Theophylact, and many modern commentators, (as Whitby, Grotius, Lampe, Doddridge, and Rosenmuller), *supply* these words. "For if I had been there, I could not have refused my assistance, but should either have prevented his death, or immediately recalled him to life." All this is not even hinted at in the words of the text, and is prudently omitted by Tittman. Nothing more is *expressed* than this: "I rejoice that I was not there, for *your* sakes, since it supplies me with the means of establishing your faith in my divine mission." Now that Lazarus had been dead some days, there could be no doubt of the reality of this stupendous miracle. It is well observed by Tittman, that πιστεύειν is here used of a *confirmation of faith*, as in 2, 11.

16. εἶπεν οὖν Θωμᾶς, ὁ λεγόμενος Δίδυμος. Most commentators take Δίδυμος as an explanation of the preceding name, the Hebrew of which is תאומא, and the Chaldee נדנא. Tittman, however, thinks it was rather meant to indicate that this Thomas was *also* called Didymus, since the words ὁ λεγόμενος often express the *cognomen*; as Σίμων ὁ λεγόμενος πέτρος. (Compare John 20, 24.) So also Nonnus and Sedulius. Lampe, however, maintains that it is an *interpretation*.

16. ἄγωμεν καὶ ἡμεῖς, ἵνα ἀποθάνωμεν μετ' αὐτοῦ. Here again the commentators differ in opinion. Some, as Grotius, Pole, Hammond, Whitby, Schul-

tesius, and others, apply the αὐτοῦ to *Lazarus*, and take it as equivalent to "let us go and die together with him." But it is objected by Maldonati and Lampe, that Lazarus was *already* dead, and die like him they could not, because a *violent* death was the one in Thomas's contemplation. But these arguments seem inconclusive. It may with more justice be objected that the sense seems scarcely natural. I prefer, with many ancient and modern interpreters, to refer the αὐτοῦ to *Jesus*, "let us go and die with him." Maldonati and Doddridge regard the words as indicative of the most affectionate attachment to our Lord's person. But this is going into the other extreme. It seems prudent to hold a middle course, with Calvin, Tarnovius, Lyser, Bucer, Lampe, and (as it should appear) Tittman. Thomas could not dismiss the idea of the imminent danger to which both Jesus and they would be exposed, by going into Judea; and, with characteristic bluntness, and some portion of ill humour, (though with substantial attachment to his master's person), he exclaims: "Since our master will expose himself to such imminent, and, as it seems, unnecessary danger, let us accompany him, if it be only to share his fate." Thus there is no occasion, with Markland and Forster, apud Bowyer, to read the words interrogatively.

17. ἐλθὼν οὖν ὁ Ἰησοῦς, coming (*thither*), by which we are to understand (as we find in ver. 30.) not Bethany itself, but the *vicinity*, where Martha had met our Lord, and (as it appears) was at the burying place, which was always at the outside of every city or town. See the note on Matt. 27, 60. 8, 28. Luke 7, 12. and Nicolai de sepul. Heb. 3, 13.

17. τέσσαρας ἡμέρας ἔχοντα ἐ. τ. μ. Ἐχειν, when it is used (as here) of *time*, signifies *agere, transigere, versari*; or is simply put for εἶναι. (Rosenm.) Of this idiom Wetstein gives the following examples. Arrian Epict. 2, 15. ἤδη τρίτην ἡμέραν ἔχοντος αὐτοῦ τῆς ἀποχῆς. Alex. 6, 17, 9. ἤδη δὲ τρίτην ἡμέραν αὐτῷ

τοῦ πλοῦ ἔχοντι ἐξαγγέλλεται. The "four days" here mentioned seem calculated from the *burial* of Lazarus: though at ver. 39. the reckoning seems to be made from the *death*. But we are to remember that the interval between the death and burial, was, among the Jews, extremely short; as we may collect from the story of Ananias and Sapphira. Whether we are here to understand this fourth day as *completed* or *begun*, is not clear; although from the moderate length of the journey, the latter seems more probable, and is more suitable to the phrase at ver. 39. (Lampe.)

18. ἀπὸ σταδίων δεκαπέντε. This use of ἀπὸ (which is somewhat rare,) occurs also in 21, 8. Apoc. 14, 20. Josephus frequently, D. Hal. A. 1. p. 12. Diodor. Sic. 19, 25. Appian, p. 898. and Arrian Peripl. p. 143, 145, 154, and 156. The form itself is elliptical, and requires the subaudition of γένεσθαι, which is *supplied* in Appian, p. 793. (Kypke.) This shortness of the distance from Jerusalem accounts for the fear of the disciples; as well as for the number of persons who witnessed the miracle. (Tittman.)

19. πολλοὶ ἐκ τῶν Ἰουδαίων. Eckerman, Stolz, and Schultesius, are of opinion, that by the Ἰουδαῖοι, are here meant the *rulers of the people*: which Kuinoel thinks probable; since, from other passages, it appears that Lazarus and his sisters were persons of the higher class; and, in the gospel of St. John, Ἰουδαῖοι often has that sense. To me this seems very improbable; for when Ἰουδαῖοι has the sense in question, it is under very different circumstances. Grotius is of opinion that it denotes, κατ' ἐξοχήν, the *Jerusalemites*: which, upon the whole, seems the most probable interpretation: and, as such, it is adopted by Tittman.

19. πρὸς τὰς περὶ Μάρθαν καὶ Μαρίαν. It is amazing that such learned men as Beza, Triller, and Wolf, should understand this solely of the *female friends* who had gone to condole with Martha and Mary:

which gives a very forced sense. (See Kuinoel.) Other commentators, from Euthymius down to Kuinoel and Tittman, agree in considering it simply as a Greek idiom for Martha and Mary; by which, not the attendant, but the person himself is denoted. Numerous examples are produced by Raphel, Wetstein, Krebs, and Loesner. See also Valckn. Schol. in N. T. 499, 19. I am, however, not disinclined to admit the position of Grotius and Lampe, namely, that in this phrase is *included both* Martha and Mary, and *those who came to condole with her*. Visits of condolence were, among the Jews, usually offered for the space of seven days. See Grot., Lightfoot, and Geier de Luctu, Heb. 6, 25.

20. *ὡς οὖν ἤκουσεν*. The *report* (it seems) of Christ's approach had preceded his *arrival* (communicated it should seem by some travellers on horses, or camels, who had passed him on the road), and came first to the ears of Martha, who from her especial attention to providing for the household, (see Luke 10, 38.) was probably absent from home: and on receiving the message, did not think proper to return to inform her sister, but, in order that she might not neglect that greatest mark of respect to a guest, which was expressed by meeting him on the road, (see Gen. 18, 2 and 3. 19, 1. 24, 29. 29, 13.) set forward to pay her dutiful respects to her Lord and Master. Meanwhile Mary, ignorant of the coming of Christ, *ἐν τῷ οἴκῳ ἐκάθεζετο*, '*was sitting at home*.' Doddridge renders, '*sat weeping in the house*;' and adds, that she probably '*sat on the ground*:' which is not very probable: at least this we are not told. I prefer, with our common translation, '*sat still in the house*.' Campbell renders, '*remained in the house*;' which is very insipid. In the word *ἐκάθεζετο*, there is, I grant, an *allusion* to the *sitting posture*, so appropriate to sorrow: which is copiously illustrated by Lampe, from Hom. II. α. 348. Propert. Eleg. 1, 15, 11. 3, 14, 23. Eurip. Iphi. A. 1175. Hom. Od. 100. Virg. Æn. 11, 349. Hom.



Od. 4, 539, and 716. 7, 153, 160. See Job 2, 8. Ez. 8, 14.

22—24. ἀλλὰ καὶ νῦν οἶδα — ὁ Θεός. It is a point not a little debated, whether Martha had really conceived a hope that Jesus would recall her brother to life. Euthymius, and, of the modern commentators, Morus, Rosenm. Schultess, and Tittman, think that the words do *not imply this*. Tittman especially refers to ver. 24. as supplying a proof that she entertained no such hope, namely οἶδα ὅτι, &c. But, though her faith and hope might be but feeble, yet the words ἀλλὰ καὶ νῦν, &c. seem to *delicately hint* at a request which she did not venture to openly prefer. In this view of the subject I am supported by Augustin, Bernard, Grotius, Whitby, Lampe, Kuinoel, and some other commentators. Besides, if we adopt the first-mentioned interpretation, ὅσα αὐ αἰτήσῃ, &c. will yield a somewhat frigid sense.

24. ἀναστήσεται ἐν τῇ ἀναστάσει ἐ. τ. ἡ. i. e. I know he will rise at the *common* resurrection of *all*.

25. ἐγὼ εἰμι ἡ ἀνάστασις καὶ ζωή. In these words, our Lord (by a common figure of the *effect* for the *efficient*,) professes that he is the author of the resurrection of the dead : thus explaining what he meant, when he said to Martha, 'Thy brother shall return to life;' and he declares that he is the person who shall, at some future time, raise *all* the dead; and, therefore, that he has power to recall Lazarus to life, and will do this. (Tittman.) Euthymius and Grotius remark on the *modesty* of Jesus, who at first only says, 'thy brother shall be raised to life,' but on her not comprehending his meaning, discloses his august dignity and supreme power. In order to animate and confirm the faith of Martha, he interrogates her, whether she believes in the truth of what he had said, and is persuaded of his power to effect what he had just mentioned. The words of her answer, καὶ Κύριε· ἐγὼ πεπίστευκα, &c. contain, 1st, A profession of belief that Jesus is the person he asserts himself to be, the *author* of the resurrec-

tion and the life. 2dly, The *cause* for that belief, namely, that she accounts him as the Messiah, the Son of God. Περὶςτευκα, signifies 'I have already believed, and do believe.' Πᾶς ὁ ζῶν, Doddridge paraphrases, 'every one who (now) liveth.' But I prefer, with Tittman, (whom see) 'quisquis in me credens vivit,' &c. See Tittman also in his Opusc. Theolog. p. 467. seqq.

27. οὐ εἰ ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ. Many commentators, as Kuinoel, regard these terms as equivalent. See the note on Matth. 16, 16. Tittman, however, is of opinion that Martha, in using υἱὸς τοῦ Θεοῦ, had in view something more exalted than what is contained in Χριστὸς, and that she *distinguished* the significations. By applying them to the lowly Jesus, she evidently looked, not for an earthly Saviour, or a *mere man*, but necessarily Him on whom depends the salvation of souls, who enjoys supreme and altogether Divine power, and in whom are centered the essential attributes of God. Therefore, the opinions of those who maintain that the appellations were equivalent, and that υἱὸς τοῦ Θεοῦ is not a term of *nature*, but *office*, &c. can from this passage derive no countenance. For, if we were to grant that Martha had used the appellation in that sense, yet no argument for the opinion could hence be deduced, and especially since this passage is not *doctrinal*, but *historical*. No *point of doctrine*, derived from any inspired writer, is contained in it. We have merely the opinion of an individual; as in John 1, 50. Matth. 16, 16. 26, 68. But from places of that kind, which contain the judgment of *men* concerning our Lord, we are not permitted to lay down any doctrinal positions. (Tittman.)

28. ἐφώνησε Μαρθάν. Martha (as we find from what follows; though the Evangelist has omitted the circumstance)\* spoke to her sister *apart*; probably

\* She had departed, it seems, at the command of Jesus. St. John, narrating the thing briefly, has omitted certain minutiae, which may of themselves be easily understood; as the best Classical

by the direction of Jesus, who did not wish thus to ostentatiously gather a crowd around him. Other motives are suggested by Lampe, Rosenm., Theod. Mops., and Euthymius.

29. Mary, on receiving this message, hastens to Jesus without delay, having a presentiment that this visit would be attended with good, and conceiving a sort of vague, undefinable hope, when she saw the alacrity of her sister.

31, 32. λέγοντες, scil. ἐν ἑαυτοῖς, *thinking, δόξατες*, as we find in some MSS. by a gloss. (Kuini.) Perhaps, however, we may interpret, 'saying one to another.' Ἰνα κλαύσῃ ἐκεῖ. The ancient Jews, Greeks, and Romans (as do the Orientals at this day), used to repair to the cemeteries, in order to weep at the tomb of departed friends. See Pric. and Elsner on this place, and Geier de Luctu, Hebr. p. 121. seqq.

32. Ἐπεσεν εἰς τοὺς πόδας αὐτοῦ, *fell down at his feet*. Wetstein appositely compares Cic. in Verrem 5, 39. Mihi obviam venit, et ita me suam salutem appellans—filii nomen implorans, mihi ad pedes misera jacuit, quasi ego excitare filium ejus ab inferis possem.

33. ἐνεβριμήσατο τῷ πνεύματι, καὶ ἐτάραξεν αὐτὸν. In the interpretation of these somewhat difficult terms, the commentators are not quite agreed. Some of the most learned, as Lampe, Storr, and Kuinoel, render ἐνεβριμήσατο, *indignatus est*, as referring to the unbelief of Mary, &c. But as Tittman observes, there seems to be no cause for *anger*, since there was no ground for censure. I rather assent to those who (as Rosenm., Schleusner, and Tittman) explain it of violent commotion excited by sorrow; as the Hebr. חָצַח in Gen. 40, 6. and 1 Sam. 15, 11.

writers are accustomed to do. Of this, Rosenm. gives the following as an instance: Audivi Archyllis, jamdudum Lesbiam adduci jubes; cum jussum illud con commemoretur. Most unwarrantable, therefore, is the mode in which this is accounted for by Euthymius, who suggests that Martha here made an unauthorised use of Jesus's name, in order to induce her sister to come the sooner.

*animo commotus est.* Indeed it is applied *generally* to the commotion of *any* violent passion.\*

*Ταράσσω*, the other term here employed, is also used of the internal emotion caused by grief and sorrow. So that these verbs are nearly synonymous: unless (as Tittman suggests) we chuse to explain the latter of the external effect of grief, shewing itself by the countenance and the whole bodily appearance. *Ταράσσω* is a verb reciprocal. Now verbs of that sort are often put for passives. *Ἐτάραξεν ἑαυτὸν* may, therefore, be rendered, not *perturbavit*

\* The exposition of Euthymius is, however, ingenious and acute. He observes that Jesus did not say to Mary what he had said to her sister, on account of the number of persons who had now come up: and, at the same time, because he knew that Martha would afterwards tell these things to her sister. Euthymius then explains, *ἐνεβριμήσατο τῷ πνεύματι*, repressed his emotion, that he might not weep while asking the question: and this constraint put upon himself, gave his countenance a certain stern expression. For his human nature was moved to sympathy: as, indeed, the compassionate are touched with pity at seeing others weep. By the *πνεῦμα*, spirit, (continues he,) must be understood *violent emotion*. And, when he struggled with his emotion, a certain tremor pervaded his frame; as is frequently the case with those who put a constraint on their feelings." (Euthymius.)

Much the same view of the subject seems to have been taken by Markland, who observes, that the Moderns generally pass over this place, as if there were no difficulty in it. But he says that he knows of no example of *ἐμβριμάσθαι* in the sense of *groan*, (which is *ἀναστενάσαι τῷ πνεύματι*), nor has met with any thing, in the Antients, or Moderns, which may explain this place and expression, and that below, ver. 38. *ἐμβριμώμενος ἐν ἑαυτῷ*. He then offers the following explanation. *Τὸ πνεῦμα* frequently signifies the *human* or *reasonable soul*; that which our Saviour, at his death, deposited in the hands of his Father, when *παρέδωκε τὸ πνεῦμα*, John 19, 30. Luke 23, 46. Matth. 27, 50. *ἀφῆκε τὸ πνεῦμα*. This *πνεῦμα*, which is mentioned very often in the New Testament, made our Saviour liable to the same affections with other men; whence it is not to be wondered at, if he, (as being one that felt a tender concern for the afflicted, and seeing Mary, and the Jews which came with her, weeping,) should find himself greatly moved, and be, as it were, forced to *reprimand his spirit*, *ἐμβριμάσθαι τῷ πνεύματι*, and repress the rising *human* passion of *grief*, by the superior principle in him: and so ver. 38, when he again found it rising, *πάλιν ἐμβριμώμενος ἐν ἑαυτῷ*, again *chiding himself*. Addresses of the like purpose, to a man's own mind, or soul, are frequently found in Homer, the Tragedians, and other Antients, Greek and Latin. (Markland.)

se, but *perturbatus est*. So Gen. 43, 36. Theophyl. on Hebr. 12, 11. ὁ λιποθύμενος ταράσσεται. See also Is. 32, 11. Ez. 16, 43. and the Sept there. (Kuin.) Thus Rosenm. renders *perturbatus est*, and observes that so Theocritus uses *ταράττεσθαι* of *perturbation of mind*; as is shown by Porschberger on Theocrit. SS. illustrante, p. 57. *Perturbed* our Lord might well be at the violent grief of Mary and the rest: and, though on the point of bringing forward an evident token of divine power, yet he carried about with him the feeling of human nature. However, he *promises* nothing to Mary, as he had done to her sister, since the time for *performance* was at hand. But, suppressing his strong emotion, he asks *only* where they had laid him. Not that he was ignorant of this, but to remove from the miracle all suspicion of collusion and imposture. "Come (say they) and see." Then they shew him the sepulchre. On which (no longer able to suppress his rising emotion) he burst into tears. "Jesus wept." Now surely tears occasioned by serious reflection on the fragility of human happiness, cannot seem unworthy of a wise and good man.\* (Tittman.) Three

\* This, indeed, has ever been the opinion of the wise and good of every age. So Homer (cited by Grot.) ἀγαθοὶ δ' ἀριδάκρυες ἄνδρες. Wetstein quotes Epictetus 23. ὅταν κλαίοντα ἴδῃς τινα ἐν πένθει, ἢ ἀποδημούντος τέκνον, ἢ ἀπολωλεκότος τὰ αὐτοῦ, πρόσεχε μὴ καὶ σὲ ἡ φαντασία συναρπάσῃ ὡς ἐν κακοῖς ὄντος αὐτοῦ τοῖς ἔκτος — Μέχρι μέντοι λόγου μὴ ὀκνεῖ συμπεριφέρεσθαι αὐτῷ, κἄν οὕτω τύχῃ, καὶ ἐπιστενάξαι. And a fine passage of Simplic. p. 125. τί οὖν; ἀσυμπαθῶς ἔχειν δεῖ πρὸς τοὺς θλιβομένους τὸν ἐπικεικῇ, καὶ τοῦ δόγματος αὐτῶν καταγινώσκοντα περιορᾷν αὐτοὺς; Οὐδαμῶς, ἀλλὰ συμπεριφέρεσθαι μὲν, καὶ μέχρι τίνος συγκαταβαίνειν, καὶ λόγον συμπαθῇ λέγοντα, κἄν δέοι συνεπιστενάξαντα, οὐ προσποιητῶς, οὐ γὰρ προσήκει τῷ ἐπικεικῇ ἡ προσποιήσις, ἀλλ' αὐτὸν ἐπὶ τῇ ἀνθρωπίνῃ ἀσθενείᾳ στενάζοντα τοῖα πράγματα στεναγμοῦ ἀξία νομίζειν — οὔτε γὰρ ἐφ' ἑαυτῷ τίς τέλεως μένων ἀνασπάσει τὸν κατασυρόμενον ὑπὸ ρεύματος, οὔτε ὅλως ἑκείνου συγκατασπασθεῖς. Heuman and others think that Jesus only wept to shew sympathy in the grief of the sisters, or (as Irtigel thinks,) sympathy with human sorrow. But to what does this tend but to make Christ a *Stoical philosopher*? Leigh thinks it was to set us an example of condolence with the sorrow of others.

That it was by no means unusual for the *greatest heroes to weep*,

instances of our Saviour's weeping are recorded in the New Testament: 1st, when on beholding Jerusalem, he was moved with pity for it (see Luke 19, 41); 2dly, in the garden of Gethsamene (see Hebr. 5, 7.); and, 3dly, on the present occasion. Thus, by a fresh instance he shewed that he by no means meant to appear exempt from even the physical weakness of men. These tears were doubtless occasioned by pity for human fragility, (which he experienced on that occasion,) and especially for the Jews, who, he perceived, would shortly be overtaken with a dreadful

sufficiently appears from the following passages adduced by Bulkley. Hom. Il. 18. ver. 234, 235. where we have Achilles weeping plentifully over the corpse of Patroclus. — Πόδωκς εἶπερ' Ἀχιλλεύς, Δάκρυα θέρμα χέων. And, at the beginning of the nineteenth book, it is in this weeping posture his mother finds him, κλαίοντα λυγρῶς. In the twenty-fourth Book of the Odyssey, Agamemnon forgets not this circumstance with respect to the death of Achilles himself, telling him how heartily he and the other Grecians *wept* upon that occasion. In the Latin poet, too, we have the same Achilles weeping at what his mother had just been saying to him; *Talia dicentem non ipse immotus Achilles Solatur; juratque fletu spondet.* In Sil. Ital. L. 17. we have Hannibal weeping sorely on his leaving Italy, and fetching many a sigh. In Herodot. L. 7. Xerxes *weeps* at the head of his army, upon the thought, that in so small a space of time, not one of that vast number would be surviving. In the tenth Book of Polybius, the gallant Scipio is forced into *tears* by those of a captive lady. In Plut. Vit. p. 503. Lucullus *weeps* amidst the triumph of his arms. And so in p. 587. D. Eumenes *weeps* over the expiring Craterus. So in Plut. p. 662. A. Cæsar *weeps* when he receives the ring from the finger of the slaughtered Pompey. In Plut. p. 764. A. the philosophic Cato gives way to the deepest lamentations, upon Cæpio's death. And in the same page we have the soldiery shewing their respect and fondness for Cato himself, not only by their good wishes and acclamations, but also by their *tears*. In Plut. p. 790. B. the same philosopher is said, on another occasion, to have *wept*. And ib. p. 980. we have the victorious Dion in *tears*. In Dio. Cass. 12. p. 181. it is said, that before the Battle of Pharsalla, both armies were *dissolved in tears*. In ib. 56. p. 150. Vespasian *weeps* in the senate-house. And ib. p. 752. D. we have the same Emperor *weeping again*. In Liv. 5, 7. we have the senate, and the people together, in *tears of joy*, and striving who should *weep the most*. *Certatim patribus plebique manare gaudio lacrymæ.* And in the eighth Book, Manlius is spoken of with honour, for having bestowed his *tears*, as well as his praises, upon his deceased colleague.

judgment for their obstinate perseverance in unbelief. (Lampe.)

37. οὐκ ἠδύνατο οὗτος — ἀποθάνη. Commentators are not agreed on the disposition of mind which dictated these words. Some recognize in them good intentions; others the spirit of detraction; as L. Brug. and Erasmus, who (with the approbation of Kuinoel) thus lay down the sense. Cur non effecit, ut tantus amicus non moreretur? si noluit, cur nunc lacrymis testatur intempestivum amorem? si non potuit id, quod facilius; quomodo præstitit—quod difficilius? ægrotum sæpenumero medicus in vitâ retinet, cæco nato nullus unquam aperuit oculos. Tittman, however, thinks it not probable that they meant to charge Jesus with any negligence towards his friend, or to calumniously insinuate that by weeping, he displayed an unseasonable love towards his friend, and yet had not prevented his death, even though he had the will and the power. Kuinoel observes, that the Evangelist made mention of this, in order to shew, that as these very adversaries must have acknowledged the *truth* of the resurrection, this signal proof of our Lord's power was so much the more adapted to confirm the faith of his followers, and to confute those who denied or doubted of his power. I am inclined, however, to assent to the opinion of Tittman, who observes that though the *intention* is not *clear*, yet, as these persons were friends of Lazarus and his sisters, whom they had come to console, and as many of them, on seeing the miracle, were brought to believe in Jesus, we may suppose their meaning not to have been bad.

38. πάλιν ἐμβριμώμενος ἐν ἑαυτῷ, being vehemently moved in spirit. This expression must be interpreted from the preceding ἐνεβριμήσατο in ver. 33.

38. ἔρχεται εἰς τὸ μνημεῖον. Ἦν δὲ σπήλαιον. From this we learn what was the form of the Jewish sepulchres, which consisted of subterraneous caves hewn out in the rock, or (as in so rocky and cavernous a

country as Judæa) shaped into proper form with a *foramen* (left for lowering the corpse) which was closed with a huge stone, instead of a door. The corpses were placed in repositories hollowed out on the sides of the cave. Such were the Hypogæa of the Greeks, and the Cryptæ of the Romans and the middle ages. It appears that the bodies were here deposited naked, just as the embalmers had left them, except that they were wrapt in rolls of linen cloth. At least there is here no mention made of a sarcophagus or coffin. So even in Italy hypogæa or crypts of this sort are formed under the floors of the churches, into which the corpses are lowered wrapt only in linen. Wolf and Salmas. on Solin. 2. 850. and 852. See also Nicolai de luctu Græc. C. 12. § 2.

38. καὶ λίθος ἐπέκειτο ἐπ' αὐτῷ. De Dieu has well remarked that ἐπέκειτο should not be rendered *superimpositus erat*, as the Vulgate, but *appositus ad eam*, i. e. at the mouth of the cave. For the entrance to the Jewish tombs was not, as in ours, *from above*, but on the *side*; and the stone which closed the entrance served for a door, and was called רִגְלִי, *the roller*. See the plates in Nicolai, C. 10 and 11. and see also Le Moyn: Var. Sacr. 2. 507. and Lampe in loc.

39. ἄρατε τὸν λίθον. There is no reason to imagine, as some do, that the stone lay on the *top* of the cave, and that the corpse was let down with cords; for then Lazarus could not, without a farther miracle, have ascended of himself. (Doddridge.) It is well observed by Bishop Hall, that our Lord could, with infinite ease, have commanded the stone to roll away of itself, without employing any to remove it; but he judiciously avoided all unnecessary pomp and parade, and mingled all the majesty of this astonishing miracle with the most amiable modesty and simplicity. Euthymius, too, well observes, that the reason why our Lord ordered the stone to be removed, was, that those who removed it, first per-



ceiving the smell from the corpse, might bear the most decided testimony to the miracle.

39. ἤδη ὀζει. So Demetrius Phaler. οὐ τέθηκεν Ἀλέξανδρος, ὡς ἄνδρες Ἀθηναῖοι, ὀζει γὰρ ἂν οἰκουμένη τοῦ νεκροῦ. Lucret. 6, 1153. Rancida quo *peralent* projecta cadavera ritu. I add Max. Tyr. D. 13, 6. σῶμα νοσοῦν ὀδωδὸς κ. τ. λ. The word ὀζειν is properly of *middle* signification, denoting to *scatter odour*, whether *good* (as in Aristoph. where Suidas explains ὀζουσιν by εὐωδίας πλήρεις εἰσιν) or *bad*, as here, and generally. Thus Arrian Diss. Ep. 4, 11, 15 and 18. And so the Sept. use it for the Heb. שָׂטַח, *to stink*, in Exod. 8, 14. Ps. 38, 6. (Wets. & Schl.) Doddridge, with his accustomed judgment and taste, preserves the ambiguity by rendering *smelleth*.\* It must be observed that after three days the progress of putrefaction in a corpse is very rapid. With the needless difficulties that have been raised on this point by the sceptics, I think it not worth while to trouble my readers.

39. τετραταῖος γὰρ ἐστὶ, *for it is now the fourth day since he died*; or (as some think), *since he was buried*. This idiom, by which the Greeks applied to the *person* what properly belonged to the *thing*, is frequent in the best writers, from whom many examples are adduced by Raphel, Palairer, and Wetstein; to which I add Philostr. Heroic. C. 19, 11. τριταίου δὲ ἤδη κειμένου τοῦ νεκροῦ. Plutarch 563.

\* Martha possibly said this from recent actual inspection. For it appears from the Rabbinical passages cited by Wetstein, that for three days the Jews used to visit the vaults of the dead, in order to see whether there were any favourable change. But there is reason to suppose that the putrefaction could not have been *very great* in *four days*, if even no more than washing with aromatic oils was employed, and not embalming. Still there might be a sufficiently offensive odour to justify the expression which Mary (with over delicacy, as Lampe thinks,) here uses. At all events, there is no reason to object (as some sceptics have done,) to this miracle, from "the state a dead body must be in after four days in a hot country." But after all, this is a question rather of curiosity than utility; for we may be sure that when our Lord was pleased to raise the dead to life, he would restore their bodies to a state proper for its enjoyment.

D. κατενεγχθεις γὰρ ἐξ ὕψους εἰς τράχηλον — ἐξέθανε, καὶ τρίταιος ἤδη περὶ τὰς ταφὰς ἀνένεγκε, where ἐξέθανε is wrongly rendered by the interpreters *mortuus est*. It ought rather to be *died away*. So Hesych. ἐξέθανε, ἐλειποψύχησε, fainted. Thus Hom. Odys. 18, 39. has γελῶ ἐξέθανον, “*they died with laughing*.”

From the Rabbinical passages cited by Lightfoot, we learn that the *three* days after any one's death were called *the days of weeping*, but the *fourth* that of the *beating of breasts*, since then there was no longer any hope of the person reviving.

Martha, it seems, entirely forgetful\* of what Jesus had promised her, and thinking that by ordering the removal of the stone, he meant no more than to take a last look at the countenance of his friend, scruples to grant the request. This circumstance was *recorded* in order to shew that Lazarus was *really dead*, and not merely in a deep sleep, or trance, as has been asserted not only by the adversaries of our religion, but even admitted by some recent commentators, as Paulus and others. (Lampe and Tittman.)

40. οὐκ εἶπόν σοι ὅτι ἐὰν πιστεύσῃς, ὃ. τ. δ. τ. Θ. This was intended to raise the drooping faith of Martha, at the same time that it comprehended a slight rebuke for her distrust.

41. ἤραν οὖν τὸν λίθον, οὗ ἦν ὁ τεθνηκὼς κείμενος. Subaud τοῦ μνημείου. (Euthym.)

41. πᾶτερ, εὐχαριστῶ σοι, ὅτι ἤκουσάς μου. Tertullian, Heinsius, Thaleman, Rosenm., Tittman, and others, take ἤκουσας in the sense of *annuere soles*. This, however, Lampe thinks unnecessary; and renders it *audieris, that thou wilt soon have heard me*, as spoken by *anticipation*, which, to me, seems extremely harsh. The former interpretation is greatly preferable. Perhaps, however, we may best

\* It is a judicious remark of Doddridge, that Martha's mind seems to have been in a painful struggle, tossed with a variety of passions, which prevented a perfect consistency in her behaviour.

translate, "that thou hast (already and continually) heard me." In this view the following word will be *exegetical*, "*I know that thou always hearest and grantest my requests.\**"

43. Λάλαρε, δεῦρο ἔξω, *Lazarus, come forth*. Our Lord *might* have produced the same effect by a *motion*, but he chose to *call* Lazarus by name, that the truth and magnitude of the miracle might be more manifest to all, since it would shew that the resurrection was effected by the divine power of Jesus. Vult, et fit, Jubet, et adest. (Tittman.) This he spoke with a loud voice, in order that all who were present might hear the authoritative command, and when they saw it carried into effect, might acknowledge his high and Divine nature. (Euthym.)

44. ἐξῆλθεν ὁ τεθνηκὼς δεδέμενος — περιεδέδετο. At πόδας subaud κατὰ, *bound hand and foot*. This seems to imply that his whole body was involved in linen bandages: and such is the opinion of many ancient and modern commentators, as Basil, Lightfoot, Lampe, Rusius, Heumann, and others, in which they recognize a *second* miracle. Bp. Pearce observes, that Lazarus must have come forth *walking on his knees*: which, however, seems scarcely possible. Rosenm. and Kuinoel think it may be rendered *exire volebat, nitebatur*, i. e. *came forth as well as he could*. But this seems a very lame sort of interpretation. As, however, miracles are not to be resorted to *unnecessarily*, I should be inclined to suppose, with Kuinoel, that his hands and feet were not bound *together*, but *swathed singly*, if I were aware of any *authority* to justify this interpretation.

\* The passage is thus translated by Tittman. "I praise thee, O Father, that thou hast always heard my secret prayers, and I know that thou *wilt* always hear them, since thy will is the same as mine; but now I pray aloud, on account of the people which stand by, that they may believe that thou hast sent me." As to the insertion of so many words to complete the sense, though it is generally objectionable, as being arbitrary and precarious, yet it *here* seems *necessary*, on account of the extreme brevity of the words of this prayer, which breathes a high wrought pathos.

Though considering the *purpose* which the bandages were meant to answer, it seems highly *probable*. The sheet, or web of linen, in which the corpse was involved, was called *σινδών*. (See the note on Matth. 27, 59.) The *χειρίαι*, with which Lazarus is said to be bound, were a sort of belts or *bandages* (made of various materials, as applied to different purposes, whether *bandages* to bind swaddling clothes together, or *belts* to gird up beds), brought round the *σινδών*, by which the *ἀρώματα*, &c. were kept in their places. Thus by *λύσατε* is meant *cut* or *remove* the *χειρίαι*, which would still leave the *σινδών*, without which Lazarus would, after the removal of the *χειρίαι*, have been utterly naked; which Jesus could not have intended. On the *σουδάριον* see the note on Luke 19, 20. By it is here denoted the *kerchief*, which was brought round the forehead, and under the chin, though (if we may judge from the Egyptian mummies) it did not *cover the face*. But this is uncertain. For in Midras. Tillin. 16, 2. (cited by Wets.) it is said: "Non tamen propterea vocati sunt sancti, donec terrâ essent conditi, *sudario velatis ipsorum faciebus*. The customs of Egypt and Palestine were, however, slightly different. The *ὄψις* not unfrequently denotes a *part* of the face, as the *forehead*. So in Jer. 3, 3. where it answers to the Heb. מִצְחָא, and Job 14, 1. Cant. 2, 14. See Wolf, Lampe, Kuinoel, and the authors by them cited.

Wetstein quotes an apposite passage of Apulej. 10. Ecce pater suis ipse manibus cooperulo lapidi remoto, commodum discusso mortifero sopore, surgentem postliminio, mortis deprehendit filium: eumque complexus arctissime verbis impar præsentī gaudio producit ad populum, atque, ut erat adhuc feralibus amiculis instrictus atque obditus, deportatur ad iudicium puer.

Tittman observes, that Lazarus was restored not only to *life*, but to *health*; as appears from the alacrity of his motion: and that this would be a *new* miracle. The same judicious commentator makes the following general remarks on the nature and credibility of this stupendous miracle. "The whole story (says he) is of a nature calculated to exclude all suspicion of imposture, and to confirm the truth of the miracle. A person of Bethany, of the name of Lazarus, and well-known, falls sick in the *absence of Jesus*. His

sisters send a message announcing this to Jesus; and while he is yet absent, Lazarus dies, is buried, and kept in the sepulchre for *four days*, during which Jesus is *still absent*. Martha, Mary, and all his friends are persuaded of his death. Our Lord, while yet remaining in the place where he had been hitherto staying, tells his disciples, in plain terms, that it is his intention to go to Bethany for the purpose of raising Lazarus from the dead; that the glory of God may be illustrated, and the faith of his disciples confirmed. At our Lord's approach, Martha respectfully goes forth to meet him, and, in a sorrowful tone, announces the death of her brother, and laments that Jesus had been absent (since, if he had been present, he could have easily healed the disorder, and prevented death), yet not without a faint hope that by some means or other, Jesus might yet render assistance. Our Lord affirms that her brother *shall be raised to life*: and, for the removal of her doubt, assures her that to him is given power of granting life to the dead, and therefore of recalling her brother to life. Mary now approaches, bathed in tears, and grieving at the absence of our Lord during her brother's sickness. Her Jerusalem friends also approach, weeping with her. Our Lord himself is seized with heavy sorrow on contemplating the fragility of human happiness, and the afflictions ever attendant on the sons of men. He bids her show him the sepulchre. He approaches, accompanied by the crowd. The stone is removed by other hands. The stench of the corpse is perceived. Our Lord, after pouring forth audible prayers to his Father in heaven, thus calls them to witness that Divine power dwells in him. He, with a loud voice, calls forth Lazarus from the grave, in the hearing of all. The dead obeys the call, comes forth to public view in the same dress as that in which he was buried, and (wonderful to say), though after having experienced putridity, alive and well; and returns home without assistance. All the persons present unanimously agree that Lazarus is raised to life by Jesus, and that a great *miracle* has been worked, such as had never been heard of since the creation of the world. Some relate to the Rulers what Jesus had done, nor do these doubt of the truth; nay, they themselves confess that our Lord, by his wonderful works, was becoming every day more and more famous, and that it required but little to cause him to be received as Messiah by the whole people; and therefore the Rulers take counsel how they may put him to death, and also Lazarus, who had been raised by him from the dead. (See ver. 46. and John 12, 10.) The people, informed of this prodigious transaction, flock together in great multitudes to Bethany, partly to see Jesus, whose fame had been exceedingly increased, and partly to view Lazarus. No wonder, therefore, that they and the rest of the people who had heard this wonderful account from them, should, when Jesus soon after came to Jerusalem, go forth to meet him, and, strewing the way not only with boughs of trees, but with their own garments, shew him the honour due to the Messiah. See 12, 9. seq. and especially 12, 17 & 18. Now if these circumstances do not establish, beyond all doubt, the truth of the miracle, there is no truth whatever in history. (Tittman.)

46. *τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον πρὸς τοὺς Φαρισαίους, καὶ εἶπον, &c.* With what *design* these persons told the Pharisees what had been done, commentators are not agreed. Origen and of the moderns Heuman, Semler, Hezel, &c. think that their intention was not a bad one, and that they meant to convince the Pharisees of their error, and consult them whether the worker of such a miracle should not be acknowledged as a Divine messenger. But to this it may be answered, that they went to the bitter enemies of Christ, and are *opposed* by the Evangelist to those who at ver. 45. are said to have believed in him; and, as it appears from ver. 37. that there were some who were not well affected to Jesus, the persons here mentioned seem to have been of that number, who did not abandon their unbelief, though they had seen one raised from the dead, (Ex. 16, 31.) but, actuated by hatred and prejudice against him, as a magician and impostor, went and accused him to the Pharisees. (Kuinoel.) In this view of the subject Euthymius coincides. But I assent to Tittman that it cannot be determined what was the intention of these persons.

47. *οἱ ἀρχιερεῖς*, i. e. Hama and Caiaphas, mentioned in Luke 3, 2. John 18, 13, and 24.: not, however, excluding the rest of the chief priests. See the note on Matth. 2, 4.

47. *τί ποιούμεν; ὅτι οὗτος ὁ ἄνθρωπος πολλὰ σημεῖα ποιεῖ.* Some commentators render, 'what *shall* we do?' So Beza, Piscator, and Bp. Pearce. Others, 'what *are* we doing?' So Grot. Doddridge, and Campbell. This is (says Grot.) a phrase appropriate to deliberation. But the interpretation adopted by most interpreters, as Lightfoot, Kuinoel, and Tittman, is 'what *must* we do?' And this is what our Translators meant to express by 'what do we?' By *σημεῖα*, we are not, says Kuinoel and others, to understand *true* miracles, (for these they would not admit to have been done by Jesus,) but simply, *wonderful works* which had the appearance of miracles,

and are sometimes, in Scripture, ascribed to impostors ; as in Matth. 24, 24.

48. ἐὰν ἀφώμεν αὐτὸν οὕτω — ἔθνος, i. e. “if we let him go on thus, every body will believe in him; and the people receive, side with, and proclaim him Messiah and King. Then will the Romans come and destroy our country and nation.” They seem to have held this consultation, not so much through solicitude for the public welfare, as from hatred to our Lord ; though they studiously keep this out of sight, and refer all to the other consideration.

They feign danger, when there is none. For Jesus had never affected an earthly kingdom, nay, had even declined and rejected it, when offered to him (see John 6, 15.), and had enjoined them to pay tribute to Cæsar. (See Matth. 17, 24.) The truth is, that the Pharisees themselves were the persons who aimed at innovation and revolt (Matth. 14, 2. John 1, 19.), and, burning with desire to shake off a Pagan yoke, anxiously expected a temporal Messiah, who should liberate them from the Roman subjection : and, had our Lord really comported himself thus, they would have received him. But since Jesus's character and views did not correspond to their grovelling views, and since, through him, they saw their authority and influence daily decrease, they resolved to remove him out of their way : and, in order to effect this, they shamelessly imputed to him what they themselves were contriving, so that they might, under that pretext, put him to death. (Compare Luke 23, 2 & 4. John 19, 12.) Thus, then, their whole counsel tended solely to this, that under pretence of consulting for the public welfare, the Author of all welfare, both temporal and eternal, should be put to death. (Kuin. and Tittman.) It is plain that, had they embraced Christianity, Jerusalem might have stood and flourished to this day, and it was only because they *rejected it*, that their city and country came to destruction. (Wets.) As they, through envy and hatred, *pretended* to fear destruction by the Romans, so they suffered the very fate which they pretended to be desirous of averting ; and thus perished, not because they *received* Christ, but because they *rejected* him. (Euthym.) See also Whitby. The Sanhedrim seem to have been well aware, or at least shrewdly suspected, that Jesus was the Messiah. They could not but know that the *Prophetical Weeks* of Daniel were fulfilled, and that the time for the revelation of the Messiah was at hand. Nay, since they saw Jesus performing miracles so stupendous and so worthy of the Messiah, and that at the very time when the manifestation of the Messiah was announced, they must have been moved with a strong persuasion that this was the Messiah. But then it may be said, is it not wonderful that they should have put him to death ? What, destroy the delight and ex-

pectation of the nation? *Tantum religio potuit suadere malorum.* But theirs was a religion the most irreligious, compounded almost wholly of traditions and human inventions, a sort of I know not what *fascination*, rather than religion, which drove them mad, and made them choose rather to destroy the Messiah himself, than that their superstition should be eradicated. They believed solely in an earthly Messiah, surrounded with temporal pomp and terrestrial glory. They expected that Judaism would be furthered, established, and glorified; and that by him the nation would be delivered from heathen subjection. But when Jesus, who, by his miracles, seemed undoubtedly to be the Messiah, made so poor and contemptible a figure, and so far from delivering the people from the yoke of servitude, enjoined them to pay tribute to Cæsar; when they saw that he preached doctrines contrary to those of the Scribes and Pharisees, was overturning Judaism, and that no national deliverance could be expected from him, nor any hope of retaining their wealth and influence, "Perish (say they) Jesus, though he be the Messiah, rather than that our Religion should perish!" And though it is said in Acts 3, 17. 13, 27. 1 Cor. 2, 8. Luke 23, 24. that through ignorance they perpetrated this deed, yet it must be taken *cum granu salis*: it may be truly said to have been ignorance of his *person*. For they neither knew nor believed that the Messiah was God as well as man, and, therefore, though they suspected Jesus to be the Messiah, yet they little suspected him to be *God*. The whole passage may be thus paraphrased. "This man seems, indeed, by the stupendous miracles which he works, to be the Messiah. What, then, are we to do? It seems atrocious, on the one hand, to slay the Messiah, and yet, on the other, it is dangerous to tolerate him; for all will believe in him, and our Jewish religion will come to nought; sedition will be excited, and the whole nation be destroyed by the Romans. (Lightfoot.) The same view of the subject has been taken by Markland, who observes: "It is thought (and with very good reason) that many of the chief men of the Jews believed, or vehemently suspected, at least, that Jesus was the *Messiah*. But his appearance and proposals were so contrary to the mistakes of their own making, and his free reprehensions of their lives and morals so derogatory to the authority they had with the people, that they were ready to sacrifice every thing to those two principles, and would much rather have no *Messiah* at all, than *such an one as Jesus*."

48. ἀροῦσιν ἡμῶν καὶ τὸν τόπον. By *τόπος*, many commentators understand the *temple*, which is so called in Acts, 6, 13. 2 Macc. 2, 19.; and Kuinoel thinks this interpretation might be admitted, if it could be proved that this assembly was held in the temple, and not, as it often was, in the palace of the High Priest. (See Matth. 27, 5.) But that would rather require *τουτὸν τόν, (οὐ τουνδὲ τὸν) τόπον*. I



should therefore prefer, with others, to understand the *city* of Jerusalem. So the Hebr. **מקור**, in Gen. 18, 26. Muller and Kuinoel take it to mean the region; as **מקור**, in Hos. 1, 10. and **τόπος**, in 1 Sam. 12, 8. where Josephus (Ant. 6, 5.) renders it **γῆν**. And so Xen. An. 4, 4, 2. One thing is certain, that *αἰρεῖν*, like the Hebr. **שׁוּב**, in 2 Sam. 5, 21. is used of the *destruction* of a city, or country, (as in *Æl.* V. H. 9, 9.) of the persons who are slain, or perish, (as in Luke 23, 18. and John 18, 15, and 31.) or are led away captive; as in Ez. 30, 17 and 18.

49, 50. *ἀρχιερεὺς αὐτοῦ τοῦ ἐνιαυτοῦ ἐκείνου*. Some have inferred from this passage, that the Pontifical office was annual, and that Hanan and Caiaphas filled the office *by turns*. But this opinion is unsupported by proof: nay, Caiaphas discharged the office for ten years together. (See the note on Luke, 3. 2.) Therefore, to avoid ambiguity, *τοῦ ἐνιαυτοῦ ἐκείνου*, should be rendered, *at that time*; as the Hebr. **שׁנָה**. See the note on Luke 4, 19. (Kuinoel.) And so it is rendered by Doddridge.

49. *ὑμεῖς οὐκ οἴδατε οὐδέν*. This address appears not very well to correspond to the preceding words: and this has necessarily led to much license of interpretation. It seems to be the opinion of the most judicious commentators, that the Evangelist has been too brief in narrating the deliberations of the council. Thus, Bp. Pearce thinks that some of them had been proposing only to *put a stop* to Christ's doctrines, perhaps by *forbidding* him to preach any more; as they did the Apostles. (Acts 4, 8.) Campbell is of opinion that some of them were sensible that Jesus had given them no just or legal handle, by any thing he either did or taught, for *taking away* his life: and that, in their deliberations on the subject, something had been advanced, which made the High Priest fear they would not enter with spirit and resolution into the business. He, therefore, seems here to concede to those who appeared to have scruples, that, though their putting Jesus to death could

not be vindicated by strict law or justice, it might be vindicated from *expediency*, and *reasons of state*, or rather from the great law of necessity, the danger being no less than the destruction of their country, and so imminent, that even the murder of an innocent man, admitting Jesus to be innocent, was not to be considered as an evil, but as a sacrifice every way proper for the safety of the nation. May we not reasonably conjecture, that such a manner of arguing must have arisen from objections made by Nicodemus, who, as we learn from ch. 7, 50, &c. was not afraid to object to them the illegality of their proceedings, or by Joseph of Arimathea, who was also one of them, and concerning whom we have this honourable testimony, L. 23, 50, 51. that he did not concur in their resolutions.

Kuinoel observes, that as there were several among the Sanhedrim, who favoured the cause of Jesus, (see John 3, 1. 7, 50. 11, 45. 12, 42.) these pleaded in his behalf with their colleagues, who were putting him to death, and represented that he was the farthest from encouraging *sedition*. Rosenm. too, is of opinion that various measures were proposed which the Evangelist has omitted to record, and that it was against these that the words of Caiaphas were levelled. This method, however, is too hypothetical; neither is it quite necessary. May we not consider the *two sentiments*, which the Evangelist has recorded, as proceeding from *two different parties*: the first of them from the *favourers* of Jesus; the second from his *enemies*. The former acknowledge his miracles, are at a loss what measures *can*, or *ought* to be taken against him; and the latter seem more inclined to deliberate than to act. Against the former opinion, the words of Caiaphas are *especially* directed: though it may convey also a slight censure on the latter for their indecision, and want of political *astutia*. They seem to have perceived how expedient it was that Jesus should be removed out of the way: yet scruples at the *means*.

The phrase οὐδὲν εἰδέναι, has the air of a proverb, and signifies, 'you are foolish and raw,' namely, in the kind of knowledge then in question, *state craft*.\*

50. οὐδὲ διαλογίζεσθε ὅτι συμφέρει ἡμῶν ἵνα εἰς ἀνθρώπου ἀποθάνῃ ὑπὲρ τοῦ λαοῦ, *ye do not consider that the safety of the whole people is to be preferred to that of one man*. A maxim of state policy, by which expediency is alone attended to, to the disregard of rectitude. Several similar sentiments are adduced by Grotius, Wetstein, Schoettgen, and Bulkley. Thus Xiphilin, p. 193. πολὺ γὰρ που καὶ κρεῖττον καὶ δικαιοτέρον ἐστίν, ἓνα ὑπὲρ πάντων, ἢ πολλοὺς ὑπὲρ ἐνὸς ἀπολέσθαι. Tacit. H. 2, 47. Sueton. Oth. 9. Jos. B. 6, 2, 1. Plut. Alcib. p. 202. v. Bereschith rabba sect. 91. fol. 89, 2. Melius est, ut in periculo dubio anima una pereat, quam omnes in aperto. Ib. sect. 94. fol. 92, 3. Melius est, unum hominem interficere, quam integram societatem mulctare. Corn. Nep. Miltiad. c. 8. Hæc populus respiciens, maluit eum innoxium plecti, quam se diutius esse in timore. Quintil. Declam. No. 253. Atque ego, etiam si plurimum esse civium in hac civitate spectarem, bene tamen redimi capite unius civis pacem putarem. Virg. Unum pro cunctis dabitur caput.

51. τοῦτο δὲ ἀφ' ἑαυτοῦ οὐκ εἶπεν — ἔθνους. Almost all the ancient, and many modern commentators, maintain that in these words Caiaphas, though a very bad man, yet in virtue of his Sacerdotal office† (un-

\* Thus Campbell observes, that it is not with the ignorance of the subject about which they were deliberating, the doctrine and miracles of our Lord, nor with the ignorance of the law for the punishment of offenders of all denominations, that Caiaphas here upbraids them, but with the want of *political wisdom*. They were in perplexity; they knew not what to resolve upon, or what measure to adopt, in a case which, as he pretended, was extremely clear. Euthymius takes the phrase as elliptical, and supplies Οὐδὲν σύμφερον, οὐδὲν χρήσιμον, οὕτω ραθύμως διακείμενοι. There is, however, no grammatical ellipsis, though the excellent interpreter has expressed the force of Caiaphas's rebuke with his usual felicity.

† So Philo de Creat. princ. p. 723, E. ὁ πρὸς ἀλήθειαν ἱερεὺς εὐθύς ἐστι προφήτης, οὐ γένοι μάλλον ἢ ἀρετῇ παρεληλυθὼς ἐπὶ τὴν τοῦ ὄντος θεραπείαν. But, as Tittman observes, there is no occasion

knowingly and unintentionally indeed) prophesied that Jesus should die for the Jewish people, &c. and should thus collect the true worshippers of God every where. Nor (as observes Kuinoel) is this explanation to be rejected on account of the improbability that God would make a revelation to so bad a man as Caiaphas, since not his *person*, but his *office*, would be regarded, and we need only refer to the case of Balaam. See also Gen. 22, 23. "Yet (continues Kuinoel) the above explanation is liable to many objections which have been strongly urged by many modern commentators. One does not see (say they) *why* this politic counsel might not have occurred to the mind of Caiaphas in the *natural* way, and what is added respecting the propagation of the Gospel among *foreign* nations, seems, as it were, introduced from an event which happened long after. Neither is it credible that God immediately excited ideas in the mind of this man, without his knowledge and against his will. Some, therefore, deny the words to be a prophecy at all, and regard them as a mere interpolation introduced from the margin." Kuinoel's opinion of the passage is that the Evangelist, adding his own judgment, wished to recall to the memory of his readers an important subject, namely, that the death of Christ was efficacious for the procurement of human salvation. Hence (continues Kuinoel) he has *accommodated* the counsel of Caiaphas to his own purpose and that of God. By the words τοῦτο δὲ ἀφ' ἐαυτοῦ οὐκ εἶπεν ἀλλὰ ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου προεφίτηυσεν, which are not to be pressed, being used *populariter*,

to infer from this place that the gift of prophecy was formerly, and especially *at that time*, conjoined with the office of High Priest. "For (says he) though it is certain that God formerly made use of High Priests, as interpreters of his will, through whose medium he sometimes gave answers to the people; yet that they were *always* endowed with the gift of prophecy, and the faculty of foretelling future events, and that at that time Caiaphas was possessed of this gift, cannot be brought to any certain proof.

he intended to express that this speech of Caiaphas is *very* remarkable: q. d. "Caiaphas, *as it were*, uttered a prediction (in the manner of the ancient High Priests, who predicted future events), though he uttered it not so much of his own mind as *he may seem* to have predicted that which was to happen; so that he might appear to have spoken from divine inspiration." Verbs signifying to *be*, or to *do*, are sometimes to be understood *φαινομένως reputative*. See Glass, Phil. Sacr. p. 239. Dath. and the note on Matth. 26, 12. Thus a stop must be put after *προεφήτευσεν*, and *ὅτι* must be rendered *for*. (Kuin.) This appears to have been very nearly the opinion of Bp. Pearce, who renders, "he declared, i. e. gave his opinion, that Jesus should die," &c. and remarks that Caiaphas meant only to *give counsel to the Jews* (as is said in 18, 14), that it was expedient, &c.; but that what he said being to happen by the decree of God, there was something prophetic in his speech, though he was ignorant of it. In this view, too, Markland observes that he little thought what an important truth he was uttering, when he said, *that one should die for the people*. But this interpretation seems too subtile and artificial, and pares down the sense. The word *προεφήτευσεν*, must, I think, at least imply the speaking *divino instinctu*, *Deo ita dirigente*. I must accede to the opinion of Rosenm. and Tittman, who render, "This he spake by divine impulse, since Jesus was about to die for that nation; and not for that nation only, but for all the other nations of the earth, so that he might gather together the worshippers of God." So Rosenm. observes that *προφητεύειν* here signifies to speak *under divine direction* any thing which expresses something else, and may be explained in another way. "For (says he) Caiaphas gave a *politic counsel*, but, by the direction of God, he used words which also express a most important Christian truth. *Προφητεύειν* does not always signify to "predict future events," but to speak

by divine impulse and direction ; as in Luke 1, 67 and 76. (Rosenm.)\* His counsel *ὅτι συμφέρει* appears not to have been suggested by divine instinct, since the words contain a general and common gnome ; but we must in this recognize divine interposition, namely, that he gave counsel to the Sanhedrim for the sacrifice of Jesus, and while doing this unknowingly furthered God's decree. What Caiaphas applied to the putting Jesus to death *ὑπὲρ τοῦ λαοῦ* this the Evangelist transfers to the death of Christ undergone for and in the place of the people, and not only for the Jews, but for the whole world ; not for the procurement of temporal preservation and welfare only, but of that spiritual and eternal salvation, of which all the worshippers† of God dispersed over the whole should partake. (Tittman.) Of the phrase *συνάγειν εἰς ἓν, † to unite together*, Wetstein and Kypke have adduced many examples ; as also of the Latin *convenire and congregare in unum*. In this phrase there is an ellipsis of *σῶμα* and *corpus*.

52, 53. Those Senators who were favourable to Jesus, now dared no longer to defend his cause, but concurred in the determination of the Sanhedrim

\* This mode of interpretation is also approved by Lampe and Kypke, who observe that, by the *direction of the Holy Spirit*, Caiaphas, though a bad man, so spoke, that those words which had been before taken in a different acceptation, were, in fact, a prophecy concerning the vicarious atonement of Christ. The words *σπᾶν ἀφ' ἑαυτοῦ and προφητεύειν* are opposed ; indicating that inasmuch as this speech was prophetic, the words were not uttered *proprio impulsu*, but by the instinct proceeding from a higher power. So Thucyd. L. 5. p. 136. *οἱ μὲν ταῦτα εἰπόντες τῶν Ἀργείων ἀφ' ἑαυτῶν, καὶ οὐ τοῦ πλήθους κελεύσαντος εἰπὼν*. Sophocl. Electr. p. 77. *ἅπαντα γὰρ σοι τὰ μὰ νουθετήματα, κείνης διδακτὰ, οὐδὲν ἐκ σαυτοῦ λέγεις*. (Lampe and Kypke.)

† For that is the sense of *τέκνα τοῦ θεοῦ*. They are so called, though yet unconverted, by *prolepsis*, or *anticipation* ; as in John 10, 16. *πρόβατα*, &c.

‡ It is a fine remark of Euthymius, that our Lord's especial employment was *συναγαγεῖν τὰ διεστῶτα, καὶ καταλλάξαι τὰ ἐκπεπολεμμένα*.

to lay their plans to put Jesus to death, as if consulting for the safety of the state.

54. οὐκ παρρησίᾳ περιεπάτει. Παρρησίᾳ here signifies *plainly, openly*; as in 7, 4. (where see the note) and Mark 4, 18.

54. Εφραίμ. The town Εφραίμ (or as it is read in some MSS. Έφρέμ) was about two miles distant from Jerusalem. See Reland Palestin. p. 376. and Lightfoot Chorograph. Joh. præmissa, c. 7. p. 953.

55. By τὴν χώραν, Grotius and others think is meant *Ḙphraim*. Some, however, take it to denote also the region round about. But the word may (I think) be interpreted in a more extended sense, of the whole region of the Jews. Ἵνα ἀγνίσωσιν ἑαυτοὺς, *to prepare themselves, according to custom, for the performance of sacred rites*. It must be observed that those who in any way defiled themselves, and contracted guilt, were, according to the Jewish institutes, obliged to purify themselves before the feast, at the same time observing the rites enjoined by the law, and offering up the sacrifices prescribed by it. Of purifications of this kind, some required several days, others less time. See Spencer de legg. Hebr. ritual p. 1038. Lightfoot, Hor. Heb. et Talm. and Lampe in loc. (Kuin.) The period of purification varied, according to the sin which required cleansing, from one to six days. The rites consisted in fasting, prayer, sacrifices, sprinkling of water, &c. So numerous were the circumstances which would render purification necessary, that the number of persons who attended for that purpose seems to have been very great. Besides, there is reason to think that others went to Jerusalem in order to prepare for the celebration of the feast by spending several preceding days in *prayer*. (Lightfoot, Vat. and Grot.) Wetstein cites Rosch Haschana, fol. 16, 2. Tenetur unus quisque ad purificandum se ad festum. 2 Par. 30, 17: Acts 21, 24

and 26. These rites are thus described by Jos. B. 5, 5, 2. προΐόντων δὲ ἐπὶ τὸ δεύτερον ἱερὸν δρύφακτος περιβέβλητο λίθινος, τρίπηχυς μὲν ὕψος, πάνυ δὲ χαριέντως διεργασμένος· ἐν αὐτῷ δ' εἰστήκεισαν ἐξ Ἰσου διαστήματος στήλαι, τὸν τῆς ἀγνείας προσημαίνουσαι νόμον, αἱ μὲν Ἑλληνικοῖς, αἱ δὲ Ρωμαϊκοῖς γράμμασιν, μὴ δεῖν ἀλλόφυλον ἐντὸς τοῦ ἁγίου παριέναι, τὸ γὰρ δεύτερον ἱερὸν ἅγιον ἐκαλμεῖτο and Ant. 8, 3, 9. and 4, 3, 12.

56. τί δοκεῖ ὑμῖν, ὅτι οὐ μέλλῃ εἰς τὴν ἑορτὴν; These words most interpreters, (with the Vulgate, Nonnus, and Erasmus,) explain, 'quid vobis videtur, quod non venerit ad festum celebrandum?' thus giving to ἔλθῃ the sense of the preterite. But then there was no possible reason for them to carp at Jesus's not having yet come to the feast, since it still wanted some days to it.\* Therefore we must understand them as debating about a thing as yet uncertain, and doubting whether Jesus would be deterred by the dangers which threatened him at Jerusalem from coming there to celebrate the feast. Consequently ἔλθῃ will have the sense of the future ἐλεύσεται. (Kuin.) Thus Rosenm. observes, that they were doubting whether he would come on the feast day; some saying that he *would*, because he had always been accustomed; others that he *would not*, because of the danger which threatened him.

## CHAP. XII.

1. πρὸ ἑξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Β. Drusius, with the Vulgate, renders this, 'before the six days of the Passover,' by which interpretation no particular time is specified, it being merely expressed that the Passover consisted of six days, i. e. *hexaemeron Paschale*. This opinion has, however, been rightly

\* No less objectionable is the E. T. *What, think ye that he will not come to the feast?* since the words, in the judgment of critics, (as for instance, Bp. Pearce and Campbell,) make proper two questions, and ought to be pointed thus—Τί δοκεῖ ὑμῖν;—οὐ γὰρ μὴ ἔλθῃ εἰς τὴν ἑορτὴν;



rejected by Beza, De Dieu, Wolf, Kypke, and others, who assign this sense to the words, 'six days before the feast.' For the Passover occupied, not *six*, but *seven* days, the first and the last of which were equally solemn. Besides, *that* interpretation would be inconsistent with the exactness which (as appears from the context) it was our Evangelist's intention to preserve in stating the time of Christ's arrival. (Kuinoel.) Rosenm. and Kuinoel notice this *trajectio* for ἐξ ἡμερῶν πρὸ τοῦ πάσχα. Nouns of time (say they) take the genitive (with the subaudition of διὰ) as well as the accusative. Tittman adopts the following construction, πρὸ ἐξ ἡμερῶν (πρὸ) τοῦ πάσχα, which comes to the same thing. This idiom, which occurs in the Sept. and in Josephus, is by Kuinoel considered Hellenistic. Kypke maintains that it is Classical: and, indeed, many examples are produced by him and Wetstein from the Classical writers; but these are only the very recent ones, whose style occasionally savours of Hellenistic idiom; as Appian, Plutarch, Diog., Laert., Achilles Tatius, &c.

1. ὁ τεθνηκώς, i. e. *antea mortuus*. See the note on John 9, 17. and Matth. 26, 6. Tittman thinks that Lazarus is mentioned as one of the guests, in order to shew that he had really returned to life, and that it was not a mere phantasm which was lately seen to rise from the sepulchre, it being now a space of several days since his resurrection; from which time he had eaten and drunk, conversed, &c.

3. ἤλειψε τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐξέμαξε ταῖς θριξίν. Lightfoot is of opinion that Mary had *first* washed the feet of Jesus: which is not improbable. If so, there is a *trajectio*, or hysteronproteron, not unusual to our Evangelist. Bynæus also adopts this opinion. Lampe, however, objects that it does not follow that Mary on *this* occasion washed the feet of Jesus; *that* (says he) had been done *before* the meal; and he was now reclining at table. But it may be answered, that this was not the *formal* washing which

preceded a meal, but a *reverential* one, which might be introduced at any time. It appears, from Matthew and John, that Mary also anointed Jesus's *head*. But the *former* is alone mentioned by the Evangelist, because it was far less usual, and always a mark of the most profound reverence. It was sometimes performed by daughters towards their fathers; as in Aristoph. (cited by Lampe,) *Καὶ πρῶτα μὲν ἡ θυγάτηρ με' Ἀπονίδῃ, καὶ τῷ πόδ' ἀλείφῃ, καὶ προσκύψασα φιλήσῃ*. At any rate there was nothing in this mark of attention (when considered in conjunction with the customs of the age and country,) either unbefitting the most delicate female to offer, or unworthy of our Lord to receive.

3. ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὁσμῆς τοῦ μύρου. Markland regards this as a highly figurative, and even poetical mode of expressing the *extreme fragrance of the ointment*; and refers to Phædr. 3, 1. Hermippus ap. Athen. 1, 23. and Hom. II.  $\Xi$  173. Wetstein cites Plut. 1, 676. *ὠδαῖν δὲ θεσπέσιον οἶον ἀπὸ ἀρωμάτων καὶ μύρων ὁ οἶκος*.

6. ὅτι κλέπτῃς ἦν, καὶ τὸ γλωσσόκομον εἶχε, καὶ τὰ βαλλόμενα ἐβάσταζεν. The word *γλωσσόκομον* originally signified a wooden box in which pipers deposited the mouth pieces of their instruments. It thence came to denote any small and portable box or casket, for holding money, or other valuables; like the Latin *Marsupium*. And this is the sense that it has here, and in 2. Chron, 24, 8. 10. 11. So Plut. 1060. (cited by Wets.) *ἐκέλευσεν αὐτῷ κομισθῆναι τὸ γλωσσόκομον, καὶ λαβὼν χρυσοῦς τίννας ἐπέδωκεν τῷ ἀνθρώπῳ*. *Βαλλόμενα* is put for *εἰσβαλλομένα*. By this (says Kuinoel) we must not understand, *all the money*, but what was *put therein*; as in Luke 10, 7. and 8. Tittman takes it in the sense of *what is offered*; as in Mark 12, 41. Luke 21, 1. Be that as it may, it seems that Christ's followers contributed money to form a common fund for the necessary support of Jesus and the Apostles. Hence (says Grot.) it appears that the possession of a moderate

portion of wealth is by no means incompatible with even the most perfect life.

6. καὶ τὰ βαλλόμενα ἐβάσταξεν. In the common interpretation of this passage, 'and bare what was put therein,' there seems something tautological. Heinsius regards it as a *trajectio* for, "because he had the bag, and bore what was put therein, and was a thief." But this is extremely harsh. Some indeed, as Le Moyn, Triller, Abresch, and Doddridge, explain it, 'had the care of, *managed*.' But this signification has never been established by any example. Origen, Nonnus, and the best commentators of the last century, as Huet, Le Moyn, Deyling, Amelius, Elsner, Wolf, Lampe, Bynæus, Krebs, Kypke, Koecher, Bp. Pearce, Toup, Schleusner, Weston, Rosenm., Kuinoel, and Tittman, take it in the sense of *surripuit*, *intervertit*, of which signification many examples are produced by Elsner and others; as Apollodor. Bibl. 2, 6, 2. and Jos. Ant. 14, 7. So also the Latin *ferre* is often used for *auferre*; as in Virg. Ecl. 9, 51. Omnia *fert* ætas, animum quoque. That βαστάξω should have this signification is not surprising. For as it signifies *to carry*, or rather *remove* any thing, so it came easily to denote, *carry off* and *steal*. The examples produced by the above learned commentators, establish this signification beyond dispute. The objection, therefore, of Doddridge, that this sense would rather have required, ἐνοσφίσατο (as in Acts 5, 2.) has no force, since St. John does not observe such nice distinctions in the use of terms nearly synonymous, and, what is more, the context requires this interpretation. For (as Lampe observes,) it supplies the true *reason why* the Evangelist called Judas *thief*; and what motive impelled him to take exception at this profusion,

7. ἄφες αὐτήν, scil. ποιεῖν. So Matth. 'why trouble ye the woman?' Our Lord then adds, εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τετήρηκεν αὐτὸ. By the ἐνταφιασμοῦς we are to understand, not the burial

itself; but the whole of the previous preparations for the funeral; such as washing, anointing, laying out, dressing the corpse, &c. all which the Romans expressed by the word *pollinctura*. Thus ἐνταφιάζειν, in Matthew, and in John 19, 40. does not signify *to bury*, but to lay out and dress the body in a shroud.

7. εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τετήρηκεν αὐτό. There is here, as in an ellipsis of *ὡς εἰ, quasi*, as in the parallel passage of Matth. 26, 12. where Maldonati expresses the sense thus: 'she has suited the action as aptly to my situation *as if* she had done it by Divine impulse.' For (as Grotius observes,) it is not unfrequent in the Hebrew for any one to be said to *do* a thing for this or that end, which, however, is not really *intended* by him, only his act is consequent upon it, *aliunde*: as in 1 Kings, 17, 18. Prov. 17, 19. and often elsewhere.

Kuinoel thus paraphrases: "You will not object to this ointment being expended on the anointing of a corpse. *Suppose* this really the case, since my burial is close at hand." Thus Whitby observes, that our Lord uses an argument *a pari*, that, had she expended this on his *dead body*, they who used such ointments could not reasonably object to it, and had, therefore, no ground *now* to do so, as he was so near death and burial. The passage is thus paraphrased by Tittman. "Do not regard the ointment as *wasted*, but well bestowed. For this woman, though little aware of it, hath, as it were, presaged my death as shortly to happen, and has, in some measure *anticipated* the funeral solemnities," &c. Rosenm. and Kuinoel are of opinion that the ointment had not originally been *bought* for the purpose of anointing Jesus, but was the remainder of what had been provided for the anointing of Lazarus. This they think clear from the use of the term τετήρηκεν αὐτό; and because Judas did not reprove Mary *for having bought*, but for *not having sold* the ointment. But these arguments seem very conclusive.

9. By the Ἰουδαῖοι, are here to be understood the

Jerusalemites. Ὁν ἤγειρεν, "whom he *had* raised." (Rosenm.)

10. ἵνα καὶ τὸν Λάζαρον ἴδωσιν. Lazarus, on account of his respectable situation in life, would be known to many; and now the circumstance of his having been raised from the dead, would make him the subject of public conversation, and his person the object of considerable curiosity. (Tittman.) Hence also (adds the Evangelist), the chief Priests took counsel to kill *him*, and *not Jesus only*. So rash and headlong a vice is *malice*, which hurries men continually further and further. So well had they profited by the notable opinion delivered by Caiaphas, (that, for the promotion of the public good, any action, however criminal, might be tolerated,) that they had not hesitated to determine on the murder of an innocent man, one against whom they could not *even pretend* to advance any criminal charge. (Grot.)

12—16. See the note on Matt. 21. The term Τὰ βῆτα of itself denotes branches of palm-trees: therefore τῶν φοινίκων might have been dispensed with. It, however, signifies likewise branches of all kinds of trees; and, therefore, may either have the addition of φοινίξ, or be put simply. Here it would seem, from the parallel passage of Matthew, to denote branches of *any* trees. For further information on the word βῆτα I must refer the reader to Fisch. Prolusion, Vit. Lex. p. 18. seqq. (Tittman.)

11. ὅτι πολλοὶ δι' αὐτὸν ὑπέηγον τῶν Ἰουδαίων, many Jews forsook them, and believed on Jesus. Here the word ὑπέηγον bears a very important sense, and denotes their ceasing to pay that regard to the teaching of the Scribes which they had formerly done. This is universally acknowledged to be the meaning of the verb in this passage. Bishop Pearce, however, has gone too much in the opposite extreme from our translation, where he renders "*withdrew themselves*," i. e. from the public service in the synagogues. The ideas formed from the practice of modern sectaries, have led him, in this instance, into a mistake. No

sect of the Jews withdrew from the synagogue. Jesus, far from withdrawing, or encouraging his disciples to withdraw, attended the service in the temple at Jerusalem, and in the synagogue, wherever he happened to be. He promoted the same disposition in his disciples, by precept, as well as by example, and particularly warned them against disregarding the ministry on account of the vices of the minister. (Matt. 23, 1, &c.) The same conduct was observed by his Apostles and Disciples after him. He foretold them that they would be *expelled* the synagogue, (ch. 16. 2.), but never gave them permission to *leave* it, whilst they were allowed by the Jewish rulers to attend it. The book of Acts shews that they did, in fact, attend the synagogue every Sabbath, where there was a synagogue to which they had access. Diss. 9. p. 4. § 6. (Campbell.)

13. Ὡσαννά. The sense of this word must be estimated merely by a reference to its Hebrew etymon, נָשָׂא נַפְשָׁא, *serva quæso*; but is a formula used for doing honour to any one; and is expressive of a prayer for every kind of welfare and prosperity. This is plain from the following word εὐλογημένος, which is added by way of explication. For εὐλογεῖν, when used in this manner, signifies *bene precari, gratulari*. The sense, therefore, of the formula may be thus expressed in Latin, *salve, terque quaterque salve*. (Tittman.)

14. εὐρὼν ὁ Ἰησοῦς ἀνάριον, "nactus asinum." Schleusner refers to Budæi Comm. p. 161. See also Abresch. Diluc. Thucyd. p. 40.

17, 19. These verses suggest the *cause* why so great a multitude proceeded from the city to meet Jesus, and received him with such signal honour. Instead of ὅτι some MSS. read ὅτε. But ἐμαρτύρει will thus have nothing with which it can be connected. Most commentators retain the common reading, though on the sense to be deduced from it they are not quite agreed. Some render the words, "For those who had been with Jesus (i. e.

when he raised Lazarus) had borne witness that he restored him to life: wherefore the multitude went out to meet him." Kuinoel lays down the following as the sense: "*Laudibus autem eum extollebat corona populi quæ eum cingebat, quod Lazerum e sepulchro evocasset, eumque in vitam revocasset.*" I, however, prefer the former interpretation.

19. θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν. Commentators are not quite agreed on the sense of these words. Chrysostom, and some modern commentators, refer them to believers in the Gospel. Others refer them to the Sanhedrim, and regard them as expressive of *despair*. They render, "You will effect nothing against him, for the people are on his side." But Cyrill, Euthymius, Grotius, Lampe, and most recent commentators, take the words interrogatively; and, indeed, the sentence has thus far more spirit and point. "See ye not that ye are effecting\* nothing against him?" The words, too, seem to hint at sluggishness as the cause of this. The following ὁ κόσμος ὀπίσω αὐτοῦ ἀπῆλθεν, is undoubtedly a *popular* and hyperbolical formula, meaning that any one has numerous followers. This hyperbole of κόσμος is frequent in the New Testament and in the Rabbinical writers. So Joma, fol. 71, 2. (cited by Wets.): "The Rabbins have a story about a certain High Priest, who, when he went out of the sanctuary, drew all the world after him." Avoda Sara, fol. 19. Statim totus mundus ad ipsum venit. Ὅπισω τινος ἀπέρχεσθαι signifies to be the follower or votary of any one. So Matt. 4, 19. and 16, 24. Luke 9, 33.

20. τίνες Ἕλληνες ἐκ τῶν αἰ. ἱ. π. ἐ. τ. ἐ. It has been not a little debated who were the Ἕλληνες or *Greeks* here mentioned. Some, as Heuman, Calvin, Drusius, Suicer, and Semler, think they were Jews who lived out of Palestine among the Greeks, and spoke the Greek language; and that for this cause

\* Campbell alters (though certainly for the worse) the common version to 'ye have no influence.'

these Jews were called *Greeks*. And certain it is that at that time there were Jews dispersed over Greece, Asia Minor, Syria, and Egypt, where the Greek language was vernacular, who both spoke Greek, and used the Septuagint Version. But there is great reason to doubt whether the persons here mentioned can be understood as such, since it cannot be proved from any passage of the New Testament, and not even from Jos. 7, 35. that the foreign Jews were called by this name. Others, therefore, maintain that by these are to be understood, not *Jews*, but *Gentiles*. And, indeed, this opinion has great probability; 1st, from the *usus loquendi*; for as often as Ἰουδαῖοι and Ἕλληνες are mentioned in the New Testament, so often are *Gentiles* understood: 2dly from the *custom* of those times; for the Gentiles usually worshipped not only the Gods of their country in the temples of their own nation, but any other Gods of any foreign city or nation, into which they might have come. They, moreover, made journeys to the most celebrated cities, in which were any temples, for the purpose of worshipping there. Thus they went to Jerusalem also for this very purpose, and offered sacrifices in that part of the temple called the Court of the Gentiles. There are many passages extant, not only in Josephus and Philo, but in Suetonius, from which it is evident that persons of the noblest birth and highest rank, even of the family of Cæsar, offered sacrifices in the temple of Jerusalem. The passages have been collected by Lightfoot, Wetstein, and Schoettgen.\* And, in-

\* The most important of these are the following. Jos. B. 2, 17, 3. τοὺς μὲν προγόνους αὐτῶν κεκοσμημένοι τὸν ναὸν ἐκ τῶν ἀναθημάτων τῶν ἀλλοφύλων τὸ πλέον, ἀεὶ προσδεχομένους τὰς ἀπὸ τῶν ἐξωθεν ἔθνῶν δωρεὰς—αὐτοὺς δὲ νῦν—καινοτομεῖν θρησκείαν ξένην, καὶ μετὰ τοῦ κινδύνου καταψηφίσασθαι τῆς πόλεως εὐσέβειαν, εἰ παρὰ μόνοις Ἰουδαίοις οὔτε θύσει τις ἀλλότριος, ὅτε προσκυνήσει, κἄν μὲν ἐπὶ ιδιώτου τις ἐνὸς τοῦτον εἰσφέρει τὸν νόμον, ἀγανακτεῖν ὡς ὀριζομένης ἀπανθρωπίας, and 4. παρῆγον τοὺς ἐμπείρους τῶν πατρίων ἱερεῖς, ἀφηγουμένους ὅπως πάντες οἱ πρόγονοι τὰς ἀπὸ τῶν ἀλλογενῶν θυσίας ἀποδέχοντο. Philo Legat. ad Caj. T. 2. p. 591, 19. where



deed, many Gentiles there were at that time who were diligent in researches after true religion, and, in order to attain a knowledge of it, used to frequent the synagogues, although they made no external profession of the Jewish religion, nor were circumcised. These are, in Acts 17, 4, called Ἕλληνες σεβόμενοι.

And so Vossius, Noesselt, Rosenm., and Kuinoel, who observe that although σεβόμενοι is not here added, yet from the *usus loquendi* of the New Testament, things sometimes retain their *original names*, when they have been changed. See Kuinoel on Matt. 26, 6. So also those who in ver. 42 of Acts 18. are called τὰ ἔθνη, are, in the next verse, styled σεβόμενοι προσήλυται. There is, then, no difficulty in supposing that Ἕλληνες here simply denotes Proselytes.

But to this interpretation it may be objected that these Greeks are said to have been of the number of those who had proceeded to Jerusalem at the Passover, in order to the religious celebration of the festival. Now that the *Gentiles* were accustomed to do this cannot be proved. Others, therefore, understand by these the Gentile *proselytes*, called proselytes of the gate, who were born and bred as Gentiles, but afterwards made profession of the Mosaic religion. And

it is said that M. Agrippa, in the reign of Herod, came for the purpose of visiting the Temple, ὅσας γοῦν ἡμέρας διέτριψεν ἐν τῇ πόλει — ἐφοίτησεν εἰς τὸ τέμενος τερπόμενος τῇ θεῇ καὶ τῆς κατασκευῆς καὶ τῶν θυσιῶν, καὶ τῆς περὶ τὰ ἱερουργούμενα λειτουργίας καὶ τάξεως, καὶ τῆς περὶ τὸν ἀρχιερέα σεμνότητος, ὅποτε ἀσκηθεῖν τῇ ἱερᾷ σπουδῇ, καὶ κατάρχοι τῶν ἱερῶν—οὐχ ὑπὸ μιᾶς πόλεως, ἀλλ' ὑπὸ τῆς χώρας ἀπάσης φυλλοβολούμενός τε καὶ θαυμαζόμενος ἐπ' εὐσεβίᾳ. Vid. sup. in 1, 29. Acts 8, 27. 17, 4. 24, 11. Jos. Ant. 18, 5, 3. Vitellius αὐτὸς τε μετὰ Ἡρώδου τοῦ τετράρχου καὶ τῶν φίλων εἰς Ἱερουσόλυμα ἀνῆλθαι, θύσων τῷ θεῷ ἑορτῆς πατρῖου τοῖς Ἰουδαίοις ἐνεστηκυῖας, εἰς ἣν ἀπαντήσας, καὶ δεχθεὶς ὑπὸ τοῦ τῶν Ἰουδαίων πλήθους εὐπρεπῶς, τρεῖς μὲν ἡμέρας ταύτη διατριβὴν ποιεῖται. Sueton. Ang. 93. Sed et Cajum nepotem, quod Judæam prætervohens apud Hierosolymam non supplicasset, collaudavit. Jos. Ant. 11, 8, 5, Alexander M. εἰς τὴν πόλιν παραγίνεται, καὶ ἀνελθὼν ἐπὶ τὸ ἱερὸν θύει μὲν τῷ θεῷ κατὰ τὴν τοῦ ἀρχιερέως ὑφήγησιν, αὐτόν τε τὸν ἀρχιερέα καὶ τοὺς ἱερεῖς ἀξιοσπρεπῶς ἐτίμησε.

this opinion seems to carry with it the greatest probability. (Tittman.)

Such were those who desired ἰδεῖν Ἰησοῦν, by which we are to understand not only *seeing*, but having an *interview* with. For, as Lampe truly observes, there was nothing to hinder them from seeing Jesus as he passed and repassed; and this they either had done, or could at any time do. See Matth. 12, 38. The Latin *videre* has a similar sense. See Facciolati's *Lex*. These persons (it should seem) had a great desire to hold converse with our Lord: and no wonder. They had probably been spectators of his triumphal entry into Jerusalem, or had at least heard of it. They were aware that the people regarded him as the promised Messiah, and saluted him as King of Israel. They knew that great was the expectation of all the followers of Christ, that he would soon establish his earthly kingdom. In the honours and advantages of that kingdom they, therefore, desired to participate (as did the sons of Zebedee, Matt. 20, 20); and, therefore, anxiously wished to recommend themselves to the notice and favour of Jesus. This wish they seem to have communicated to Philip and Andrew, as having especially expressed expectations of the speedy establishment of Christ's kingdom. Wherefore Jesus, in order to show the vanity and fatality of such opinions, returned such an answer to the disciples as should make them perceive that though the time in which the Father would invest him with the greatest honours and rewards, was *at hand*, yet that those honours would be of quite a different nature to what they fancied; since evils of the severest kind were first to be encountered; and they must tread in the same path, if they were desirous of the same honour. (Michaelis, Kuinoel, and Rosenm.)

Tittman observes, that although the motives by which they were induced to ask this interview with Jesus, are not mentioned by the Evangelist, any more than whether Jesus admitted them, yet the

commentators above mentioned have, with some probability, conjectured their intention from the subsequent language of our Lord. Whether Jesus admitted them to an interview, is not clear. Certain it is that nothing can be inferred from the *silence* of the Evangelist. Many commentators, as Maldonati, Gerhard, and Hammond, think he *did*; but Lampe is of a different opinion, and remarks that those commentators do not sufficiently advert to the circumstances of *time* and *place*, namely, the shortness of our Lord's continuance on earth, and the unsuitableness and inconvenience of the *place*, which seems to have been without the city; and, therefore, concludes that our Lord did *not* admit them.

23. ἐλήλυθεν ἡ ἄρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου. Ἴνα is put for ὅτι; as in Aristoph. Nub. 1232. καὶ ταῦτ' ἐβελήσεις ἀπομόσαι μοι τοὺς Θεοὺς, ἵν' ἂν κελεύσο ἐγὼ σε. And so John 13, 2. 1 Cor. 7, 29. It must be observed that *δοξασθῆναι* is used sometimes in a restricted sense, either of the propagation of Christ's doctrine, in which the excellence and dignity of Jesus, the Messiah and Saviour of the human race, is illustrated and acknowledged; (as in John 10, 14. and 17, 10,) or of the felicity enjoyed by Christ in Heaven; as in John 7, 39. 17, 5. and supra 16. At other times it is used in a more extended sense, so as to signify an acknowledgment of the dignity of Christ as Messiah, and the supreme felicity which he enjoys in heaven, as in 13, 31, and the present passage. For that the *glorious increase* of Christianity is here adverted to, is plain from the *occasion* on which the words were spoken, and which was given by the Greeks desiring to have an interview with Jesus. It is manifest, too, from the similitude propounded at ver. 24 (in which Jesus points out the great efficacy of his death towards increasing the number of his disciples; compare ver. 32), as also from ver. 25 & 26. (Nosselt. Op. T. 2. p. 9. Flat. Sym. P. 2. p. 4. and Kuinoel.)

To this interpretation, however, Tittman objects,

on the ground that the truth elicited from the words by the above commentators, is neither revealed to us in this nor any other passage, and, indeed, is neither confirmed by fact nor experience. For (says he) the death suffered by Christ on the cross, so far from inducing any to *embrace* the Christian religion, was rather calculated to *deter* them from it; inasmuch as the doctrine of Christ crucified was to the Jews a stumbling block, and to the Greeks foolishness. Therefore to *this* Christ *could* not refer the beneficial effects of his death. The glory of Christ here mentioned, rather consisted in the resurrection from death, ascension to heaven, and sitting at the right hand of the Father, nay even in the death itself which he suffered for the salvation of the human race, of his own freewill, and from the abundant love which he bore towards the Father and towards men. This *glory* would be eminently displayed, when it became generally known on earth that he died to save men,—had, moreover, returned from death to life, had ascended to heaven, and was constituted head of the human race, Lord of heaven and earth; and, finally, when he should be acknowledged by Jews and Gentiles as the supreme Saviour of all men. (Tittman.) In this view of the subject, which is also taken by Lampe, I must coincide.

24. ἀμὴν—ἐὰν μὴ ὁ κόκκος τοῦ σίτου—φέρει. I cannot see, with Kypke, how this comparison can have reference to the men who had sought an introduction to Christ. It rather seems to be a *further illustration* of the words immediately preceding: q. d. “I must submit to the same fate which happens to a grain of corn: for as *it* must die and be buried in the earth, to yield an increase, so must *I* submit to temporal death, in order to produce a great *spiritual increase*. (Compare 11, 52. and 10, 16.) A grain of corn thrown into the earth, unless it die,\* (i. e. putrefy,) remains alone, i. e. hath no increase.”

\* i. e. *seems* to die. This is spoken according to the imperfect philosophy of that age, by which *death*, (i. e. the corruption and dis-

24. αὐτὸς μόνος μένει, *remains alone*, i. e. but a grain of corn, sterile, and without increase. So μεμονωμεν in 1 Tim. 5, 5. and the Heb. יָחִיד in Ps. 68, 7. "Nor (observes Lampe) can it be otherwise in the nature of things; since, by this means, the harder particles do not soften and liquefy, which ought to supply juice to the root, and enable it to issue from the earth." By this comparison our Lord means to say, "Unless I die I can neither procure salvation for men, nor myself be glorified; but by dying, I shall be enabled to obtain salvation for men, and attain unto glory." (Tittman.)

25. ὁ φιλῶν τὴν ψυχὴν αὐτοῦ — αὐτήν. While our Lord speaks of his death, and the glory which should follow it, he also teaches that the way by which *he* must enter upon it, the same must his *disciples* likewise tread; and that they who desire to attain communion in his *glory*, must not decline participation in his *perils* and *sufferings*. (Tittman.) The sense may be thus expressed: He who *so* loveth his life as to prefer to the loss of it the loss of the advantages of my kingdom, he shall never enjoy the felicity

solution of parts,) was ascribed to a grain of seed corn deposited in the earth. Thus Lampe cites Theophr. Hist. Plant. 8, 11. βίος γὰρ ἐστὶν ἐκάστοις ὠρισμένος εἰς γονὴν. So also Kimchi on Ps. 78, 47. Etiam plantæ mors convenit, quoniam in eâ est vis vegetativa. Sanhedrim, fol. 91, 1. (cited by Wets.) compares the germination of corn to the resurrection of the dead. "R. Meir being asked whether the dead rise again naked, or clothed, answered by an argument *a minori ad majus*: You may determine the point from *corn*. For if corn, which is buried naked, comes forth with such an abundance of clothing, how much more shall the just, who are buried, come forth clothed in their garments." Lampe, moreover, observes, that not *any* corruption is here meant, but such as is succeeded by semination: and that by *death* is here meant, not the total destruction of parts, but only the dissolution and corruption of those which do not contain the *germ* from which the new plant is produced. This (continues he) is analogous to the death of man, by which, properly speaking, that alone turns to corruption which is not the germ of the body; this being preserved for resuscitation by Divine Providence. Thus among many other passages in which Lucretius compares the mutations of things in nature, is the following: Nam quodcunque suis *mutatum* finibus exit, continuo hoc mors est illius, quod fuit ante. (Lampe.)

destined for those faithful followers, who encounter all perils and dangers for mine and the Gospel's sake." Φιλεῖν τὴν ψυχὴν is equivalent to φιλοψυχεῖν; and both this and the opposite phrase μισεῖν τὴν ψυχὴν must be restricted by the context, and the circumstances of the case. The former will denote to "*excessively love*," and the latter to "*love less than*." See the note on Matt. 6, 24. and Glass Phil. Sacr. p. 230. Dath.\*

26. εἰάν μοι διακονῇ τις. The passage may be thus paraphrased: "If any one would dedicate himself

\* Raphel, Wetstein, and Kypke here adduce many examples of φιλεῖν ψυχὴν (or, which is more usual in the Classical writers, φιλοψυχεῖν), and its opposites, and, what is of more consequence, the sentiments of the ancients on an excessive attachment to life. Thus Eurip. Her. v. 456. οὐ φιλεῖν δεῖ τὴν ἐμὴν ψυχὴν ἴτω. Eurip. Hec. 315. πότερον μαχόμεθ' ἢ φιλοψυχήσομεν; Aristid. in Eteoneum, p. 79. οὐ δεῖ δὴ φιλοψυχεῖν, οὐδὲ τὴν εὐδαιμονίαν τοῦτο μετρεῖν—εἰ τις τοῦ μακροῦ γήρως ἀπέλυσεν—ἀλλ' ἡγεῖσθαι τουτῷ κάλλιστ' ἔχειν, ὅστις τὴν δοθεῖσαν αὐτῷ τοῦ βίου μοῖραν ἐν τοῖς καλλίστοις ἐξέπλησε, καὶ ὅστις ὥσπερ ποιητῆς ποθοῦντων ἀκούειν ἐτι καὶ ὀρᾷν κατέλυσε τὸ δράμα. Lysias 2. ἄνδρες τ' ἀγαθοὶ γενόμενοι, καὶ τῶν μὲν σωμάτων ἀφειδήσαντες, ὑπὲρ δὲ τῆς ἀρετῆς οὐ φιλοψυχήσαντες. Besides, many other passages where φιλοψυχεῖν signifies generally 'to choose to live,' and sometimes 'to prefer life.'

Our Lord, in these words, has not reference to *all* Christians of all ages; he has an especial respect to the time immediately subsequent, and to the first professors and teachers of his religion. To *these* he meant to point out that by no other way could they attain unto glory, but that which they saw him enter upon; and that if they would be administrators of his kingdom, and partakers of his felicity, they must be companions of his afflictions and death. (Compare Matth. 10, 37. 16, 24. Luke 9, 23. Mark 8, 34.) It may, however, by *accommodation*, be referred to all Christians, inasmuch as it behoves every individual to place his happiness not in the things of this life, but in the Lord alone; and so highly to prize the benefits and blessings imparted by him, as to be ready to submit to the loss of all earthly goods, and even lay down life itself, rather than forsake Christ, and forfeit the salvation procured by him. (Tittman.) Mr. Bulkley here compares a similar sentiment of Max. Tyr. Diss. 89. p. 471. εἰ δὲ θανάτου, &c. which he thus translates: "If the soldier oftentimes despises death in battle, and at sea; and every one, according to the art or business in which he is employed, desires nothing more than to die in a laudable adherence to it; shall it be handsome and honourable in the philosopher alone to desert his post, to quit the ship, and, for the sake of saving his life, throw away his shield, that is, his virtue?"

to my service, either as my disciple, or teacher of my religion, he must follow me as his exemplar, submitting to all calamities, and even death itself, for the propagation of my religion; and where I *shall* be, (present εἰμι for the future) there will he be my minister and partaker of my felicity." Christ purposely employed the terms διακονεῖν and διάκονος, accommodating his words to the preconceived opinions of his disciples, who affected the chief honours in the earthly kingdom of the Messiah. Τιμᾶν, like the Heb. נָתַן, signifies *to reward*; as in Xen. An. 5, 8, 11. and Cyr. 2, 3, 6. See Sturz. Lex. Xen., Kypke on 1 Tim. 5, 17, and the note on Matt. 15, 4 and 27. And so the Rabbinical writers. See Schoettgen. (Kuin.)

27. νῦν ἡ ψυχὴ μου τετάρακται. Some ancient, and most modern commentators, place a mark of interrogation after ταύτης, giving the words this sense: "And now my soul is vehemently perturbed! What shall I say? Shall I say, Father deliver me from this calamity. But for this cause," &c. Here there are two questions, and two interrogations. Bp. Pearce, however, following some ancient interpreters, adopts the common punctuation, and observes, that the trouble of our Lord's soul made him pray, and then unsay, or retract his prayer. But as the text does not oblige us to suppose this, so it seems most *natural* (and, indeed, most *reverent* towards our Lord) to take the words as two interrogations. The passage is extremely pathetic, and (to use the words of Campbell) "it suited the distress of our Lord's soul to suggest, at *first*, a petition for deliverance. But in this he is instantly checked by the reflection on the end of his coming. This determines him to cry out, "Father, glorify thy name;" which was not put as a question; it is what his mind finally and fully acquiesces in. Compare Matt. 26, 38. seq. and Luke 12, 50. Euthymius has here the following fine remark: "That no one might say that he, as *being exempt from human weakness*, could at

*his ease philosophize on death*; he shows that he himself, as having taken upon himself our nature, bore also our infirmities. Thus he first yields to the emotions of nature, then fortifies himself by reflecting on the great end of his coming." Lampe, however, regards the use of the interrogation as not devoid of difficulty; and he thinks it safer to hold a middle course; which may, indeed, be more prudent. But I would strongly deprecate the use of those metaphysical subtleties on this question, in which many acute writers (as, for instance, Calvin & Lampe) completely bewilder both themselves and their readers. After a short, but severe struggle, the natural emotions of fear soon subside into acquiescence to the will of his Father, whose glory he desires may be promoted by his death. By the *name* of the Father is meant His *glory* and majesty.

28. ἦλθεν οὖν φωνή — δοξάσω. Many recent theologians take a very different view of these words to that adopted by their predecessors. By φωνή they tell us is simply to be understood the *thunder*; as they explain it also in Matt. 3, 17. They urge that the Hebrews, and many other ancient nations, reckoned thunder and lightning among the signs of the presence of God; and that from hence was formed the Heb. קול ב, *voice of God*; which *kind of language* they interpreted according to circumstances. Of this Elsner produces numerous examples from the Classical writers, as Hom. Od. v. 203. The rest may be seen in Wetstein. The above commentators maintain that *no words* were uttered at all; and that the Evangelist did not suppose there were any; but that he only meant to use the words which God, if he had expressed his will and intentions by human voice, *would have used*. But this seems to be a most unjustifiable license of interpretation, and I assent to Tittman, that it is inconsistent with the words of our Lord himself, as they are recorded by the Evangelist in ver. 30. οὐ δι' ἐμὲ αὐτῇ ἡ φωνὴ γέγονεν, ἀλλὰ δι' ὑμᾶς. That a voice *was*



*heard in clear and plain words* from heaven, we are not permitted to doubt, because of the exactly similar circumstance which took place, not only in the case of Moses and the children of Israel (Ex. 19, 19), as also in that of Samuel (see 1 Sam. 3, 5. seqq.) but likewise in that of our Lord himself, at his baptism, and in his transfiguration on Mount Itabyrius, which places the thing beyond dispute. For, 1st, the *words themselves* are expressly mentioned, which had been heard. 2. In the following passage not only are some said to have thought that an angel spoke with Jesus, but our Lord himself says, οὐ δι' ἐμὲ αὕτη ἡ φωνὴ γέγονεν, ἀλλὰ δι' ὑμᾶς. So also St. Peter relates that he and the rest who were with our Lord on Mount Itabyrius, heard a voice from heaven, which said, "This is my beloved Son." It is true that the bystanders differed in opinion. Some, who had perhaps not been very attentive, and had themselves not heard the words distinctly, said it thundered; for the voice had proceeded from the clouds.\* Others, however, had heard them; and immediately supposed that God had spoken by an angel, conformably to the opinion of the Jews, who thought that God never spoke except by the ministry of angels; and therefore they did not doubt whether the words were uttered, but in *what manner*. (Tittman.)

In this view of the subject I entirely acquiesce; except that I think, with Elsner, Wolf, Doddridge, and Bp. Pearce, that thunder may have accompanied the voice, many instances of which may be found in Scripture. See Exod. 19, 16 & 19. Rev. 4, 6. 6, 1. 10, 3. This is greatly preferable to the hypothesis of Wetstein, who conjectures that the Greeks, not understanding the language then in use among the Jews, thought that it *thundered*; but that the Jews

\* Lampe cites Horapol. Hierog. 1, 29. Φωνὴν δὲ μακρόθεν βρονθόμενοι δηλῶσαι, ὃ καλεῖται παρ' Αἰγυπτίους οὐαῖε, ἄερος φωνὴν γράφουσι· τούτέστι βροντὴν, ἧς οὐδὲν καταφθέγγει μείζον, ἢ δυναμικώτερον.

hearing a voice from heaven, which they understood, ascribed it to some angel.

By this *glorifying*, Noesselt, Rosenm., and Kuin., would understand the divine doctrine revealed to the world by Christ. But this is too limited a sense, and Tittman well explains it as consisting in the following particulars.

“Jam enim tot documentis illustrissimis inclaruerat sapientia et amor Patris erga homines per Filium, dum eum mittere in has terras decrevit olim, ac deinde verè misit, dumque Filius venit in has terras, et conspicuam fecit hanc gloriam Patris, non modò verbis, sed etiam factis, editis quoque miraculis, quæ omnia cesserant ad gloriam Patris; mox autem aucturus erat eandem gloriam et illustraturus amplius apud omnes gentes terræ per mortem Filii, per resurrectionem, evectionem in cœlos, Spiritus sancti missionem, Apostolorum prædicationem, operis Jesu Christi successum felicissimum.” (Tittman.)

31. νῦν κρίσις ἐστὶ τοῦ κόσμου τούτου· νῦν ὁ ἄρχων τ. κ. τ. εἶ.

It has been a subject of inquiry what is meant by *this world*, and the *prince of it*. Some are of opinion that by *κόσμου τούτου* is meant the *general wickedness* then so prevalent among both Jews and Gentiles; a supine ignorance of divine truths, errors, unbelief, idolatry, vices and crimes of every sort, and the misery resulting from them, the *general body of sinners* in the whole world. And by *ἄρχων τοῦ κόσμου* either *proprie*, the evil Spirit, i. e. Satan; or (as others think) *improprie*, and by personification, “the spirit of wickedness.” For when, in the New Testament, mention is made of the *ὁ ἄρχων τοῦ κόσμου τούτου*, some would understand the *Devil*, and are of opinion that he was so called, *either* from the manner of thinking and speaking at that time in use among all nations, and more particularly the Jews (especially after the Babylonish captivity), who thought that the whole world, and especially the air, was filled with demons, both good and evil, and that their Prince, called, *κατ’ ἐξοχὴν*, the Devil, had a power over the bodies and external affairs of men, as also over their minds; and was the author of all evils, but especially of vice and sin, and thus held his chief dominion among the Gentiles (on which opinion see Lightfoot, Hor. Heb. and Wetstein in loc.); or on *this* account, namely, since he is said to be the author of all sin and misery, by exciting men to sin, for which reason sins are said to be the works of the Devil.

Others by *ἄρχων τοῦ κόσμου τούτου* understand the *genius seculi*,

what we call a spirit of unbelief and iniquity : and *ἄρχων* is, indeed, so used in the New Testament, as in Eph. 2, 2. where this sense is clear, first from his being called the Prince of the power of the air (or, as in places, of *darkness*, i. e. wickedness), and 2dly, since in the preceding words there is the synonyme *ὁ αἰὼν τοῦ κόσμου τούτου*, i. e. the genius and the manners of the age. Or when the Apostle attaches power to Satan (Acts 26, 18.), he explains it in Col. 1, 13. by the *power of darkness*, and opposes to it the kingdom of his beloved Son. Now *this* kingdom, into which Christians are said to be translated, consisted in the blessings and benefits of which they had been partakers by having been called to the Christian religion. Therefore, the *power of darkness*, from which, by divine grace, they were withdrawn, consisted in the prevalent ignorance of God and Christ, unbelief, vice, sin, and misery. What, then, was the effect of Christianity ? was it not that both Jews and Gentiles should be delivered from ignorance, error, vice, and misery, and introduced to knowledge, faith, virtue, and holiness, and thereby obtain forgiveness of sins, and the felicity reserved for Christians. Thus in the present passage we may understand by *κόσμου τούτου* generally the vice of both Jews and Gentiles ; and by the *ἄρχων τοῦ κόσμου τούτου* the influence which that vice exerted over the minds of men, inasmuch as it impeded the propagation of true religion, and therefore reformation and universal happiness. (Tittman.)

32. καὶ γὰρ, ἐὰν ὑψωθῶ ἐκ τῆς γῆς, &c. By this metaphorical expression (as is plain from the 33d verse) our Lord indicates his death on the cross (see the note on John 3, 14. and 8, 28), though, perhaps, he *includes* his exaltation to glory, and the majesty of the divine government. For he speaks of a thing speedily to *follow* his death and exaltation ; and adds, as Lord, *ἐλκύσω πρὸς ἑμαυτὸν πάντας*, i. e. all men of every nation and country, both Jews and Gentiles. *Ἐλκύειν* (as we observed on 6, 44) signifies to *bend, allure, impel*, &c. either the intellect to assent, or the will to obedience ; and that not only by doctrine, but also by miracles and wonderful works, by benefits, &c. (Tittman.)

33. τοῦτο δὲ ἔλεγε, σημαίνων π. θ. ᾧ. α. These words are parenthetical, and evidently proceeding from the *Evangelist*. Kypke has here observed that *σημαίνειν* is frequently used by the Classical writers of things future, and hinted at ambiguously and obscurely. Thus it is used of oracles, or any declaration from the deity. Wetstein, too, cites Cic. de Div. 2, 25 ; and both he and Kypke quote

Heracl. ap Plutarch 2, 404. D. οὐτε λέγει, οὐτε κρύπτει, ἀλλὰ σημαίνει.

34. ἡμεῖς ἠκούσαμεν, &c. There were those among the people who guessed that our Lord spoke of his death, by the words, *if I be lifted up from the earth*; and hence contended that this would prove him *not* to be, as he professed, the Messiah; since that personage was to have an eternal kingdom. They advert to ὑψωθῆναι (used by our Lord at ver. 32), although they did not understand it, according to his intent, of the punishment of death on the cross, and the exaltation to glory which should follow it, but merely of his *death*.\* Now they had learned from their masters, and they inferred from Scripture, that the Messiah was visibly to reign on earth for ever. Wherefore they were at a loss what to think of Jesus, or what sort of Messiah he meant. From this passage it is clear that the expressions ὁ Χριστὸς and ὁ υἱὸς τοῦ ἀνθρώπου were synonymous. (Tittman.)

Grotius, Le Clerc, Lampe, Heuman, Kuinoel, and others, think that the Evangelist here, as at ver. 35, has only reported the heads of Christ's discourse; and that Jesus made use of the words καὶ εἰάν ὁ υἱὸς τοῦ ἀνθρώπου ὑψωθῇ ἐκ τῆς γῆς, πάντα ἐλκύσει πρὸς ἑαυτὸν, but that the Evangelist substituted ἐγὼ, &c.

35, 36, ἔτι μικρὸν χρόνον τὸ φῶς μεθ' ὑμῶν ἐστί. To this question of the Jews Jesus not *directly*, but (as was usual with him) by *allegory*, exhorts them to use his doctrine as long as he is yet with them, and thus abandon the erroneous opinions which they entertained; showing that their notions respecting the Messiah and his kingdom were utterly unfounded in

\* And that this was an expression by no means unfrequent with the Rabbins, appears from the numerous examples produced by Schoettgen. Thus Schir haschirim, R. fol. 10, 2. where Moses thus addresses the Almighty: O God, whenever thou liftest me up from the world, i. e. art pleased that I should die. Tanchuma, fol. 1, 2. "When R. Afhu was lifted from the world," &c. 1b. fol. 28, 3. "When R. Asse was lifted from the world."

truth. The metaphor *φῶς* for *teacher*, is familiar to our Lord. See John 1, 4. 8, 12. Hence the opposite expression *σκοτία* is an image for mental blindness, i. e. ignorance. *Καταλαμβάνειν* is often used of the coming on of evening or night. Of this sense Kypke produces the following examples. Joseph in vit. suá, p. 1024. *καὶ γὰρ ἐσπέρα κατέλαβεν*. Herodian L. 2. p. 82. *ἐσπέρας καταλαβούσης εἰς ὕπνον κατηνέχθη*. Dionys. Hal. ant. L. 2. p. 115. *ἐσπέρα γὰρ αὐτοὺς κατέλαβεν*. It is also used of any *attacks*, whether of an enemy, or of a disease, &c. See Mark 9, 18. and Lampe in loc. (Kuin.)

By *υἱοὶ τοῦ φωτός* are meant those who acknowledged Jesus as their Saviour, and thus were made partakers of salvation.

36. *ταῦτα ἐλάλησεν* — *ἐκρύβη ἀπ' αὐτῶν*, i. e. *he no longer came forward IN PUBLIC to teach the Jews*: and, therefore, with these words he closed the office of teaching which he had hitherto sustained among them. (Tittman.) He knew that their minds were irritated and perturbed; and, therefore, he withdrew from them, that their anger might not be further exasperated, but, by his retreat, be allayed. (Euthym.)

37. What follows from ver. 37. to the end of the chapter, contains, as it were, the opinion and judgment of St. John on the *event* of Christ's teaching, so much less desirable than might have been expected. Grotius calls it the *epiphonema historiae totius*, and Bengel the *epicrisis generalis*. See the excellent observations of Morus Opusc. T. 2, 107, cited by Kuin. and Tittman in loc. Our Evangelist first treats of the *miracles* of Jesus, ver. 37—43; then of his *doctrine*, ver. 44; and he shows that neither could induce the Jews to believe in him.

And, 1st, of his miracles: *τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν αὐτῶν, οὐκ ἐπίστευον εἰς αὐτόν*. Many miracles (observes Tittman) did our Lord work, so many and so stupendous as had never been

before heard of since the creation of the world; miracles both in heaven, and in earth, in the sea, in the winds, in the fishes, in the trees, in the loaves, in men both alive and dead. These he produced not by a *gradual preparation*, but in a *moment*, with *media* either slight or none at all, solely by a touch, a word, nod, both absent and present; not in secret, but in the presence of the people, when assembled at their greatest festivals, in the temple, in the presence of Jurists, Senators, and Rulers; so that of the truth and magnitude of the miracles the men of those times *could* not doubt; nay, in reality, *did* not doubt: yet *would* not even by these be brought to acknowledge him as the personage he had, by these miracles proved himself to be. (Tittman.)

38. ἵνα ὁ λόγος Ἰσαίου τοῦ προφήτου πληρωθῇ. ἵνα here (as very often) indicates the *event*: q. d. So that here the words of the Prophet had their event. (Kuinoel.) In this place, as in many others, ἵνα is not *causal*, but denotes *event*, or the accomplishment of something future. For the things which were spoken by the Prophets did not come to pass, *because* they spake them, but they spake them *because* these things would at some future time come to pass. This is an idiom of frequent occurrence in the Scriptures, being used to denote the infallibility of prophecy, and its thorough accomplishment. (Euthym.) Tittman renders: Wherefore it came to pass, which was formerly spoken by Isaiah; 'Lord who hath believed our report,' &c. Kuinoel thus explains: 'What Isaiah said to the men of his time is very suitable to the Israelites of this age.

Ἡ ἀκωή, which answers to the Heb. שמעו, simply signifies what is heard, *speech*, and hence, *teaching* and *doctrine*. So Jer. 10, 22. Rom. 10, 16. Gal. 3, 2. See Musgrav. on Eurip. Iph. T. 818. Βραχίων Κυρίου (by a well-known Hebraism,) denotes the power of God, the Divine power (as in Is. 51, 9. 52, 10.) which was so eminently displayed in the

whole life of our Lord, and especially in his miracles.\*

38. *τίμι ἀπεκαλύφθη*. Here we have (as not unfrequently) a strong negation couched under an interrogation; since the suppressed answer to it must be *nemo fere*, q. d. scarcely any have here acknowledged the Divine power, and admitted the claims supported by it. But after all (says Tittman,) it can scarcely be doubted that Isaiah here speaks of our Lord and the Israelites of his age; although the saying was perpetually applicable from the time of Isaiah to that of Christ; nay even down to our own age. For Isaiah, like our Lord and his Apostles, spoke for the most part to deaf ears: and there have been at all times, and are even now, not only Jews, but very many others, even among Christians, who do not acknowledge the power, wisdom, and benignity of God as displayed in Christ, and the infinitely beneficial counsels of God respecting the salvation of the human race, to be obtained, through a Mediator and Redeemer.

39. *διὰ τοῦτο οὐκ ἠδύναντο πιστεῦειν, &c.* The words *διὰ τοῦτο*, must be referred to the preceding words at ver. 38. q. d. "Wherefore, since they did not lend ear to Christ's instruction, nor acknowledge the power of God, &c. *therefore* they did not regard him as a Divine Legate, and the Messiah. (Kuinoel.) Kuinoel regards *ἠδύναντο* as redundant; and refers to his note on Mark 6, 5. and John 7, 7. But this I

\* "I apprehend this phrase may allude to the habit generally worn by the Easterns, and especially by persons of rank, which was a long robe without sleeves; so that when the arm was stretched out to perform any action which required strength, it would appear uncovered." (Doddridge.) "It was customary for heroes, when preparing themselves for battle, to uncover the arms. Thus Virg. *Æn.* 5. *Constitit in digitos extemplo arrectus uterque, Brachiaque ad superas interritus extulit auras.* Arrian de exped. Alex. L. 5. *Τετραμένος τὸν δεξιὸν ὤμων, ὃν δὴ γυμνὸν μόνον ἔχων.* Nor was the arm uncovered merely for the purpose of inflicting wounds, but also in order to give orders to their soldiers. So Plaut. Mil. Glor. Act. 4. Sc. 4. *Excapillato brachio Præcinctus atque assimulato, quæsi gubernator sies.* (Lampe.)

cannot but consider as precarious ; and therefore assent to Chrysostom, Euthymius and Morus, that it must be taken in a popular sense for *they would not*. This passage of Isaiah, 6, 10. is used thrice in the New Testament to prove the same thing ; (as in Matth. 13, 14. Acts, 28, 26. and in the present passage,) but with a remarkable variation in *words*, though not in *sense*. In Isaiah, it is, "Make this people's heart fat and gross, make their ears heavy," &c. Here Isaiah is told to go and blind the eyes, and harden the hearts of the people : the interpretation of which words involves some difficulty. Now, in all ancient languages, especially the Hebrew, any one is often said to do any thing, who tells, narrates, and shows a thing to be, or be done ; and thus verbs active are to be understood *declaratively*. The meaning therefore of the word is this. Go shew and *declare* to the people that their heart is heavy, &c. ; which is equivalent to 'This people's heart is gross,' &c. And so the Sept. have expressed it, and have been followed by Matthew and Luke. But St. John expresses it thus : τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς, καὶ πεπάρωκεν αὐτῶν τὴν καρδίαν : simply, he hath blinded, &c. without adding *who* has done so. That, however, may be understood from the passage of Isaiah. For *there* the people are taxed with being blind and hardened. But he who is *taxed* with blindness, &c. must be the *author* of his blindness ; at τετύφλωκεν subaud ὁ λαὸς οὗτος, and for the pronoun αὐτῶν, read the reciprocal αὐτῶν, whence will arise the sense just laid down. Moreover, in the place of ἀπεχύνθη γὰρ καρδία τοῦ λαοῦ τούτου, St. John has πεπάρωκεν αὐτῶν τὴν καρδίαν, with the very same sense.

- Thus also the words τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς, are equivalent to those of the Sept. τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν. Again, St. John has omitted the words τοῖς ὡς βαρέως ἤκουσαν : and in the place of καὶ νοήσωσι τῇ καρδίᾳ. But the formulas, τῇ καρδίᾳ συνιέναι and νοεῖν τῇ καρδίᾳ, as also ἰδεῖν τοῖς ὀφθαλμοῖς relate to, and must be understood of those who un-



derstand and perceive the nature and intent of the doctrine delivered by Christ, not less than the miracles worked by him, *so* as to suffer themselves to be brought to believe in him, and profess his religion. This is expressed by ἐπιστραφῶσι. For as the Hebr. שׁוּב is, in the Old Testament, used of the return of the Jews from the worship of idols, to that of the true God, so in the New Testament, ἐπιστρέφειν and ἐπιστρέφειν ἐπὶ τὸν Θεόν, or Κύριον, are used of Jews and Gentiles, who, rejecting Judaism, or Idolatry, embrace the Christian Religion. If the Jews in the age of Christ had done this, and had acknowledged him as that personage whom he had proved himself to be, then they might have been liberated from all spiritual evils, and most temporal ones, and been made partakers of the Kingdom and benefits of the Messiah: which is indicated in the last words καὶ ἰάσομαι αὐτούς. But from this sloth and negligence not only of hearing, but also of seeing, flowed such an inconceivable tardiness and stupor on the part of the Jews, that they neither understood the doctrines, nor perceived the force of the miracles of our Lord, and would acknowledge him as the promised Saviour, nor be partakers of the salvation obtained by him. (Tittman.)

41. ταῦτα εἶπεν Ἡσαίας ὅτε ε. τ. δ. α. These words are excellently interpreted by Chrysostom Homil. on this place: οὐδὲ γὰρ ἐπειδὴ εἶπεν Ἡσαίας, οὐκ ἐπίστευον, ἀλλ' ἐπειδὴ οὐκ ἔμελλον πιστεύειν, διὰ τοῦτο εἶπεν Ἡσαίας. The αὐτοῦ is to be referred to Κύριος (i. e. Θεός) in ver. 38.

St. John has in view the vision described in 6, 1. by which the visible appearance of the Divine Majesty was presented to the mind of the Prophet (for that is what is meant by εἶδε τὴν δόξαν αὐτοῦ). He there affirms that he saw Jehovah sitting on his throne, surrounded by a host of attending angels, and received command from Him, to denounce on the disobedient Israelites the heaviest punishments for their crimes. St. John, moreover, designates *the*

*time* at which Isaiah had complained of the stupor of the Jews, and their obstinate unbelief in God and the Messiah, namely, at *that period* when he had recently seen the vision of Divine Majesty. Nor did the Evangelist do this without good cause. He meant to indicate that the Prophet said this, not of his own will, but by the special command of God, not taught it by long experience (either his own or that of others), but by the suggestion, and in the name of God; and thus spoke what was the truth itself.

42, 43. ὅμως μέντοι — γένωνται. These words refer to ver. 37. Ὅμως μέντοι, may be considered as pleonastic: of which an example is cited by Wetstein, from Herodot. 1. 189. ὅμως μέντοι τὴν θερσίην πᾶσαν αὐτοῦ ταύτῃ διέτριψαν ἐργαζόμενοι. Δοξὰ properly signifies the *opinion* formed of any person or thing, whether good or evil; and hence *praise*, *favour*, &c. See John 5, 41 and 44. Rom. 3, 28.

44, 46. Ἰησοῦς δὲ ἔκραξε καὶ εἶπεν, &c. Many commentators think that the words from ver. 44—50. contain a discourse pronounced by Jesus just before his departure. But (as Kuinoel observes,) the Evangelist has plainly said at ver. 36. that Jesus, on concluding that discourse, departed, and never afterwards taught publicly. It is not probable that our Lord should be represented at ver. 44. as again addressing the multitude. Nor can any satisfactory reason be given why the Evangelist should thus interrupt the continuity of Christ's discourse, by inserting (πραγματικῶς,) his own judgment. Morus, Rosenm., Kuinoel, and Tittman, agree that these verses form *another part* of the discourse of St. John, in which he meant to shew that the Jews had no more faith in the *doctrines* than in the *miracles* of Jesus: that this was not by any fault of Jesus, but entirely their own; for that he had taught them fully, frequently, and publicly, (and that not only individually, but collectively, in the presence of their assembled rulers,) the nature of his person, had endeavoured to draw their attention to his words, and had

seriously exhorted them to believe in him ; shewing them how great were the benefits of faith, and how heavy the ruin attendant on obstinate unbelief : warning them, moreover, that no excuse could remain for those who should perish by their own perversity. In order to demonstrate this, the Evangelist has subjoined a brief summary of the principal discourses delivered by Christ during his triennial ministry, and recorded in his Gospel ; so that it might be understood that our Lord had admonished them *so plainly* of the nature of his person, and the salutary purpose of his coming, that the Jews might have no plea for ignorance on those subjects. But while St. John intends to comprehend the sense and substance of those discourses, he does it (as is usual with him) in the *words* of our Lord. For those very words have already occurred, and been explained above, at 1, 15. It must be observed too, that the Aorists *ἔκραξε*, and *εἶπεν*, must (as often in this gospel) be taken in the sense of Pluperfects. *Κράζω*, like the Heb. *קרא*, denotes (as at 1, 15. and 7, 28.) to *speak openly*, in the hearing of all, to *freely profess*, &c. So Rom. 9, 27. and elsewhere.

44. ὁ πιστεύων εἰς ἐμὲ — με. Here there is an ellipsis of *μόνον* and *καὶ* after *ἀλλὰ*. See the note on Matth. 10, 20. Mark 9, 37. and Glass, Phil. Sacr. p. 419. seqq. (Kuin.) The words may be thus rendered : “ He that hath faith in me, hath faith not (so much) in me, as (rather) in Him that sent me.”\* This our Lord had often declared ; as in John 5, 24. showing that any one *might* and *ought* to have faith in him, and that he who yielded or denied this faith to *him*, did in fact yield or deny it to *God*, who had sent him, and whom he had expressly called his Father and God. (Tittman.)

45. ὁ θεωρῶν ἐμὲ, θεωρεῖ τ. π. μ. Jesus had taught

\* That this idiom was not unknown to the ancient commentators, appears from the following explanation of Euthymius : τὸ δὲ οὐ πιστεύει εἰς ἐμὲ, δοκεῖ μὲν ἀρνήσεως ἔστι δὲ μᾶλλον προτροπῆς εἰς τὸ πιστεύειν ; he then cites a similar passage in Mark 9, 37.

them that he is most intimately united with the Father, since what the *Father* hath and doth, *He* hath and doth; what the Father willeth or doth not will, He willeth or doth not will; as in John 5, 19. seqq. By the expression "*see him that sent me*,"\* is meant *know* the Father, his works and counsels for the salvation of men; as in 1, 18. Therefore, he who *knoweth* Jesus, knoweth also the Father (i. e. the *love* of the Father who sent his Son), the *counsels* of the Father for the salvation of men by his Son, the *will* of the Father, that all should believe in the Son and obtain salvation.

Θελεῖν must not, therefore, be confined to *doctrine*, but is to be understood chiefly of the *counsel* of the Father, for the salvation of men by the Son. This is plain from the following words, in which Jesus is said to have manifested *this counsel* of the Father for the salvation of men, and professed himself to be the only and true Saviour of the human race.

46. *φῶς εἰς τὸν κόσμον ἐλήλυθα — μείνη.* This is the third point which our Lord had inculcated and wished to teach, namely, that he is the Saviour of the human race. For such he had professed to be, in words to the same effect, in 9, 5. and 8, 12. And so St. John often styles our Lord. (see 1, 4. and the notes on those passages.) He had declared himself to be such a Saviour as could *alone* procure the eternal salvation of men, and, therefore, whoever would receive that salvation, *must* believe in him; for he has added, "He who shall receive me as such, shall not remain in darkness, *but* (which is to be *understood*, and is added by our Lord, in 8, 12.) he

\* This is a *popular* expression, and many examples of it are produced by Wetstein, from the following writers. Ter. Prol. Andriæ. Ter. Phorm. 1, 5. Plaut. Captiv. 3, 4, 82. Eurip. Bacch. 925. Symmach. 9, 65. Sophocl. Philoct. 356 Liban. Ep. 906, 908, 940, 1021, and 1386. Claudian de quarto Consulatu Honorii. Athanas. Apol. ad Constantium. & Or. 4. Bereschith B. 97, 4. on Jos. 5, 14. "I am captain of the host of the Lord, and wherever *I* am seen, *God* is seen."

shall have the light of life;\* i. e. shall be free from all harm, shall be every way happy; but, on the contrary, he who shall reject Jesus as such, cannot but miss of salvation, and thus draw down ruin on his own head. The *ῥήματα* (as in 6, 63. and often) do not signify *doctrine* in general, but the *discourses* of our Lord.

46. ἐγὼ οὐ κρίνω αὐτὸν. The words are thus paraphrased by Kuinoel; "I do not (*so much*) condemn and exclude him from the Messiah's Kingdom, &c. I am not (*strictly speaking*) the author of his condemnation." Our Lord (says Tittman) means by these words, that he sustains not the blame, which can only rest with him, who having heard, has refused faith. For *κρίνειν* not only denotes to *judge* or *condemn*, but expresses the *effect* of judgment or condemnation, namely, *ruin and destruction*, and it is opposed to *σῶζειν*. Our Lord means to say, that he will not be the *cause* of condemnation and destruction to them, inasmuch as his purpose was not the ruin, but the salvation of man, (or, as he had said at 3, 17. he came not to destroy, but to preserve the world,) and that, therefore, the whole blame must rest with those who prefer darkness to light. See 3, 19.

48. ὁ λόγος ὃν ἐλάλησα, ἐκεῖνος κρίνει αὐτὸν, my words will condemn him, i. e. he will be delivered to destruction; since, though he has heard from me that I am the Saviour, yet he has not reposed faith in me as such. By τὸν λόγον, and τὰ ῥήματα, are meant *that part* of our Lord's doctrine, which respected his person and office.

All this our Lord has said above, in 3, 17. and it is here repeated by St. John, to shew that no blame in respect to the unbelief of the Jews could rest with our Lord; since, for three years, he had omitted nothing by which to draw them to faith, and

\* In negative enunciations affirmative ones are also to be understood as included.

lead them to salvation, had instructed by lucid discourses, had invited by promises, deterred by threats, allured by benefits, excited by miracles; had repelled none from salvation, had to every one opened an entrance into eternal life. He, therefore, who should prove obdurately deaf to all these appeals, and, in spite of the various methods that have been employed to bring conviction to him, should obstinately persevere in blindness, could not but perish by his *own* perversity, and would be utterly without excuse at the day of judgment.

49, 50. *ὅτι ἐγὼ — λαλῶ.* Here St. John speaks of the *divine truth of this doctrine*, and shews that not even in *this* respect could the Jewish people have any excuse; as in the words here recorded, which are similar to those of 5. 30. 17, 16 and 18. 6, 63. 8, 20. and in which he had asserted the truth and highly beneficial temporal tendency of the whole of his doctrine, especially what he should deliver concerning the Father and his counsels for the salvation of men by *himself*, the author of all salvation. Jesus had made three declarations; 1, that he had not devised the doctrine himself, but received it from the Father, and that, therefore, it did not owe its origin to human invention, but was altogether divine. “I have not (says our Lord) *invented* (ἐξ ἐμαυτοῦ οὐκ ἐλάλησα scil. τὸν λόγον) what I speak to you; but my Father, from whom I came, hath delivered it to me to speak it to you.”\* 2. He testified his thorough persuasion, that those things which were committed to him to be delivered, had all no other end than the eternal salvation of men; and that this doctrine points out the way, and leads to eternal happiness, and thus may be called (as in 6, 60) *the words of eternal life*. The *οἶδα* expresses a full persuasion; and by *ἐντολῇ* is meant the injunction of the Father to deliver this capital point of doctrine, namely,

\* Wetstein here cites Virg. *Æn.* 3, 251, Quæ Phæbo pater omnipotens, mihi Phæbus Apollo Prædixit. Servius, Notandum Apollinem, quæ dicit, ab Jove cognoscere. *Æschyl.* Eumen, 19. Διὸς προφήτης δ' ἐστὶ Δοξίῳ πατρός, and Στέλλειν ὅπως τάχιστα ταῦτα γὰρ πατὴρ Ζεὺς ἐγκαθιεῖ λόγια θεσπίσματα. *Tibull.* 3, 4, 47.

that which respects the *salvation of men*. 3. That no doubt might remain, our Lord affirmed that he, in teaching, had confined himself to the will of his Father; that he had neither added, nor detracted ought, and that, therefore, his doctrine is pure, complete, and altogether divine. What, then, was this summary of doctrine? It consisted of four capital points. Our Lord taught and demonstrated by words and deeds; 1, that he is the Legate of God, sent for the salvation of the human race. 2, That he is intimately conjoined and united with the Father, not only in respect of will and counsel, but of works and deeds; and thus, even in respect of his *human nature*, is, in short, the *Son of God*. 3. That he is the Saviour of the human race, who will obtain for, and impart to all that believe in him, life and felicity. 4. That this doctrine concerning himself, the Son of God sent on earth by his Father, and the Saviour of the human race, is indisputably true, and infinitely beneficial, as being the only means of attaining universal salvation.

This passage is beyond others deserving of serious attention, since from it may be understood and clearly demonstrated the four capital points of the Christian doctrine what theologians term the *essential, primary, and fundamental articles of faith*, and such as pertain to the sum of the Christian faith; and such as, if removed, leave the religion insufficient for salvation. They are, therefore, such as none ought to deny, who would profess the name of Christ, and through him aspire after eternal salvation. (Tittman.)

#### CHAP. XIII.

In this manner had Jesus for three years, both by words and deeds, manifested himself among the Jewish people as the *Son of God*, and the Saviour sent by God into the world, and revealed the wise and beneficial counsel of the Father for the salvation of the human race by his Son. And thus had he finished the work assigned him on earth; since from this time our Lord no longer taught *publicly* among the Jews, but devoted the short remainder of his life to the instruction of his disciples, whom he was soon to

leave, and who, he knew, would be exceedingly perturbed by the death of their Master. These he warns of the approaching trial, and consoles by his assurances, finally shewing his love as well towards them as to the whole human race. All this is detailed in 13, 14, 15 and 16. in which our Lord evinces, and the Evangelist has recorded, marks of the most exalted and *Divine majesty*. The events here narrated took place *πρὸ τῆς ἐσπρῆς τοῦ πάσχα* on the day before the Paschal feast; for that *supper* is here (as elsewhere in the New Testament) denoted by *τὸ πάσχα*, is plain. Hence *ἐσπρὴ τοῦ πάσχα* is the day on which it was customary to eat the Paschal lamb; and by *πρὸ τῆς ἐσπρῆς* is meant the day preceding. Now the Paschal lamb was eaten at the beginning of the Sabbath, which, by the mode of reckoning the days and hours customary among the Jews, fell on *Friday* after sun-set. Therefore what is here recorded took place on *Thursday* evening. In Matth. 26, 17. it is called *ἡ πρώτη τῶν ἀζύμων*, i. e. *προτέρα τῶν ἀζύμων*. Hence it is probable that our Lord celebrated the passover with his disciples *one day sooner* than the rest of the Jews. Well did he know that the period of his death drew near: he had already frequently conversed upon it with his disciples, and had predicted its most minute circumstances. This *death* is by the Evangelist termed *his return to his Father*. And such, too, did our Lord himself call it, in order thereby to signify that he came not on the earth as a *mere man*, but as the *Son of God*, who had proceeded from, and would return to the Father. But at the very period of his death He resolved to erect such a monument of ardent and perpetual philanthropy, that all men of every age might thence learn how great was the love which he bore to them while on earth, which he still bore, and would continue to bear to the end of time. For by the *ιδίοι* are meant not so much the *disciples* [according to Euthymius, Kuinoel, and some others.—Ed.] as *all men* in general, whom he has so called, inasmuch as he had said that they were delivered to him by the Father, in order that they might have conferred on them eternal life. (See 17, 24.) Wherefore the Evangelist has also subjoined *τοὺς ἐν τῷ κόσμῳ*, scil. *ὄντας*; from which very circumstance, also, it is clear that he meant it to be understood of those that live on earth, and therefore every one of them. For *these* our Lord had loved while he sojourned on earth, and for them he had even laid down his life. These he will continue to love after his return to the Father, and will watch over their salvation, being constituted Lord of the whole human race. Of this his ardent and unceasing love he was pleased, towards the latter moments of his life, to leave a perpetual *pledge*, and institute a *memorial*. For *ἡγάπησεν* is to be taken) as many other verbs of that sort) *declaratively*, and rendered, “he declared, evinced, testified his love.” What that pledge or memorial is, any one will easily understand who knows that our Lord, at this very supper, instituted the *holy Eucharist*. And this certainly seems to be meant. For in the *symbolical action* of washing his disciples’ feet soon after mentioned, our Lord exhibited a memorable mark of *condescension towards his disciples*: but not a token of his love to all men. Such, however, is the Eucharist, though St. John has not recorded its



*institution*, since that had been done by the other Evangelists, and it was, when he wrote his Gospel, a thing well known and already received into general use by all Christian churches; and will continue, *eis τέλος*, a monument of Christ's ardent love to the human race. (Tittman.)

It must be observed that *μεταβαίνειν* (like the Latin *migrare* and *discedere*) and all verbs of departing, are frequently used of *death*. See Kypke and Alberti on Matth. 26. 24. Of this Wetstein produces several examples from the Rabbinical writers. By the token of love evinced by Jesus to his disciples, the Evangelist means the *symbolical action* mentioned just after. (Kuini.)

The same commentator at *eis τέλος* subauds τοῦ βίου. And so L. Brug., Stock, Wolf, and others. Beza, Piscator, and Rosenm. take it for ἐν τέλει at the last; Grotius for διατελεῖ ἀγαπῶν, *perrexit eos diligere*. Chrysostom, Camerarius, Maldonati, and others, take τέλος for τελείωσις. Euthymius explains it σφόδρα. The exposition of L. Brug., &c. or that of Grotius, seems the most probable.\*

2. καὶ δείπνου γενομένου, &c. Here we have another token of Christ's condescending goodness, omitted by Matthew, Mark, and Luke. It can scarcely be doubted but that by δείπνον is to be understood the *last supper* of Christ and the Paschal one; and that the words δείπνου γενομένου are not to be *cæna peracta*, as is done by Luther and others, but *cæna parata, instructa*. For at ver. 4 and 12, our Lord is said to have risen from supper, and again sat down. Nor was the rite of washing the feet performed *after*, but *before* supper. By the change of tenses so usual with St. John, we are permitted to take γενομένου in this signification. Our Lord had then sat down, but before he had begun supper he arose, in order to wash the feet of his disciples. (Tittman.)

On the import of the phrase γενομένου τοῦ δείπνου

\* This interpretation is adopted, too, by Tittman; and is confirmed by several passages cited by Wetstein; as Prov. 17, 17. "A friend loveth at all times." Aristot. Rhet. 2, 22. and Ethic. Eudem. 7, 7. ex Euripidis Troad. 1051. οὐδεὶς ἐράσσης, ὅστις οὐκ ἀεὶ φιλεῖ. Plut. 10. Or. p. 841. Ε. φίλος δὲ ὧν τοῖς περὶ Δημοσθένην—οὐκ ἐνέμεινε μέχρι τέλους. Antholog. 1, 85, 5. Γνήσιος εἰμι φίλος, οὐς δ' ἄρα τιμῶ, τούτους ἐξ ἀρχῆς μέχρι τέλους ἀγαπῶ. Far otherwise was it with the Jews, who sang hosannas to Christ, but soon after required him to be crucified. (Wets.)

commentators are not agreed. Many, as Casaubon, and Kypke, render it *cum cæna parata esset*, while the supper was preparing, or was serving up, or when they had begun to sit down. Others, *cæna peracta*. But this is inconsistent with what follows; and the former interpretation seems to require *γινόμενου*. I assent to Kuinoel, who takes *γενομένου* for *ὄντος*, and refer to Matt. 26, 6. and Mark 14, 3. "No objection to this interpretation (observes he) can be raised, on the ground that the washing of feet preceded the supper, since the washing here recorded was altogether *extraordinary*;\* being a *symbolical action* intended to inculcate on the minds of his disciples humility, and the abandonment of all their views of worldly splendour; and was so much the more *seasonable*, since the disciples had just before been debating who would be *first*, *second*, and so forth, in dignity, when Jesus should establish his temporal kingdom. See Luke 7, 38. and the note. Almost all the best critics of the last century have agreed in abandoning the sense '*cæna peracta*,' *supper being ended*. Any other difference, therefore, is not material. Strictly speaking, the supper must have commenced, and not been, as some say, in preparation, or just bringing up; otherwise our Lord could not be said to rise from supper."

Upon the whole, the interpretation of Kuinoel and Tittman seems to be the safest. Jesus, it seems, had *sat down* to supper; but *soon after* rose, and commenced the washing. Then, having sat down again, he held the discourse here recorded. See ver. 12. and Luke 22, 28. where see the note.

2. τοῦ διαβόλου ἤδη βεβληκότος εἰς τὴν κ. Ι. Σ. Βάλλειν and ἐμβάλλειν εἰς νοῦν or καρδίαν, is by the Greek writers often used in the sense of inspiring and suggesting any thought, though sometimes the words

\* It is not, however, necessary to suppose this an *extraordinary* one; for it seems that there used on this night to be *two* washings. Thus Pesachin. 10, 4, 5. Quomodo differt hæc nox a cunctis aliis? Resp. Aliis noctibus semel levamur, hæc nocte bis.

εἰς νοῦν, &c., and the case of the person is omitted. Many examples are produced by Raphel, Elsner, Krebs, Kypke, and Wetstein, though they are not all exactly of the same character, nor similar to this of our Evangelist. As to εἰς νοῦν ἐμβαλέσθαι, it merely means *to take into one's head*. Nor is the Homeric ἐν φρεσὶ βάλλειν σῆσι apposite, any more than those examples where ἐμβάλλειν occurs with a dative or ἐν, and βάλλειν *by tmesis*. The only examples at all to the purpose are Parthenius, cited by Rosenm., Plutarch Timol. Θεοῦ τινοσεῖς νοῦν ἐμβάλοντος τῷ ἀνθρώπῳ, and Xen. Cyr. 1, 6, 13 and 19. cited by Raphel.

Most recent commentators regard this as no proof of an immediate influence of the devil, but as a popular form of speaking, and only meant to denote the enormity of the crime. Tittman, and others, take παραδιδόναι here in the sense of *deliver up*, not *betray*: in which phrase εἰς χεῖρας is sometimes added, as in Matt. 17, 27. Morus, Kuinoel, and Tittman, tell us that the circumstance of the devil's putting it into Judas's mind to deliver up Jesus, is mentioned for the purpose of showing that although Jesus knew his treachery, yet he vouchsafed to wash his feet. But this connection seems somewhat forced. It is, perhaps, enough to suppose that the Evangelist chose to insert these two circumstances (namely of Judas's meditated treachery and Christ's condescension), though not exactly together, and leaves his reader to make the inference which so naturally arises.

3. εἰδὼς ὁ Ἰησοῦς ὅτι πάντα δέδωκεν αὐτῷ — ὑπάγει. The passage may be thus rendered: "*Though he knew,*" &c.; and then we must supply "*yet he set this example of humility to his disciples.*" For this observation on the dignity of our Lord's person is here brought forward to display his characteristic humility and modesty, as evinced in this *symbolical action*, which shewed what "mind should be in them" who wished to be citizens of his kingdom,

and what sort of a kingdom that should be. *πάντα* has the force of a masculine (as in 6, 37 & 39. 3, 6), and is put for *πάντες*, *all men*: which is confirmed by 17, 2. *ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὁ δέδωκας αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον.* The passage may be thus paraphrased, “*Although* he knew that God had given him power over all men, both Jews and Gentiles, namely, by his doctrine; that he was destined by the Father to be the head and Lord of a most extensive religious society, yet, &c. See Acts 10, 36, Matt. 20, 18. (Kuin.)

This sense is, however, with reason, pronounced by Tittman too restricted; it is neither correspondent to the intention of our Lord, nor suitable to the magnitude of the subject. Our Lord has, at 17, 2, asserted his dominion over the whole human race, as also over the whole *world* (see Matt. 28, 18); which neither was nor could be the *reign of doctrine*, but of *power*: neither could the Evangelist take it in any other sense (nor intend any other) than *this*, that he knew himself to be the destined Lord of the human race, and of the whole world itself. In like manner the expression *ὅτι ἀπὸ Θεοῦ ἐξῆλθε* does not indicate that Jesus was sent to the earth, but that he came *from heaven* to the earth, and thus *was in heaven* before he came to the earth; as further appears from the following, *πρὸς τὸν Θεὸν ὑπάγει.* Nay our Lord has elsewhere (as in 3, 13. 6, 62. 17, 5) expressly declared that he descended “from heaven, and was in heaven, and had glory with the Father before the creation of the world.” John has, moreover, at 1, and 1, 2, 18, taught us that He was “in the bosom of the Father; nay, that He was “God himself.” Therefore *πρὸς τὸν Θεὸν ὑπάγει* can denote nothing else but this; “that the Lord would return to the Father,\* to take upon him the glory which he had

\* So the Classical writers speak of the demi-gods and heroes, as Capitol. Antonin. philos. 18. (cited by Wetstein) certis omnibus, quod a Diis commodatus ad Deos redisset. Isocrat. Paneg. μεταστάντος δὲ Ἡρακλέους εἰς θεοὺς. Apollod. 2. τὸν Ἡρακλέα—ἐξ ἀν-

before the creation of the world, and hold dominion with the Father by equal right.

4, 5. τίθησι τὰ ἱμάτια. By the ἱμάτια is meant the *pallium*. (See the note on Matt. 17, 2. and John 19, 23.) It denotes either the outer garment, or, as De Dieu thinks, the *two* outer garments, the *pallium* and *stola*. The word ἱμάτια is expressed by the Heb. שמלות, and by מעיל in Esdr. 9, 4. Job 1, 20. The Hebrews themselves expressed the *pallium* by the plural of the nouns בגד, or שמלה, and that *dignitatis gratia*: because the pallium was very wide and flowing. Examples of *this* use of the plural for the singular are very rare in the Classical writers; yet Lampe has produced one from Plutarch in Camell. where mention is made of τῶν ὑποπιθέμενων τὰ ἱμάτια τοῖς ποσὶν ἢ βαδίζει, which can only mean their *cloaks*. There is an exactly similar use in our word *clothes*. At all events, the notion of Origin is absurd, that Jesus stripped himself naked. De Dieu truly observes that there is no reason to suppose so, since next the body was the כתנת, *tunic*, and the מכני, *drawers*, or breeches, both covered by the מכמל, *stole*, or *waistcoat*, which was bound about by the חגור, *belt* or *girdle*: and over all this the מעל or מרשט, the ἱμάτια.

Λέντιον is a word of Hellenistic use, and of Latin origin; which Cl. Alex. Pæd. 2, 3. has explained by σάβανον. So Arrian in Periplo maris Erythr. ἀρσινωγικαὶ στολαὶ — καὶ λέντια, καὶ δικρόσσια. It is synonymous with σινδῶν. Lampe observes that the *linteum* formed part of the apparatus of the *alipia*. So Juv. Sat. 3. Jam lavat, et buccâ foculum excitat, et sonat unctis Strigilibus, pleno componit *lintea* gutto. Διέζωσεν ἑαυτόν. To be thus girded was a mark of servitude.\* Βάλλει ὕδωρ. Rosenm. notices

θρώπων εἰς θεοὺς μεταλίστασθαι. Arrian. de Exp. Alex. 7, 27. ὅτι ἐκ θεοῦ τε αὐτῷ ἡ γένεσις ἐνέβη καὶ παρὰ θεοῦ ἡ ἀποχώρησις. Liban. Ep. 371. Ὁ Ζεὺς δὲ ἐκεῖνος, ὁ σὸς προστάτης, καὶ παρ' οὗ κατέβης, καὶ πρὸς ὃν ἄπει.

\* So Midrasch in Jalkut Simeoni, part 1. fol. 27, 2. on Gen. 21,

this use of βάλλειν for ἐγγέω, which occurs in Exod. 24, 6.

5. ἤρξατο νίπτειν τ. π. τ. μ.\* The washing of feet is seldom mentioned in the profane writers. It occurs, however, in Herodot. 2, 172. Καὶ δ' ἄλλοχοι πόλλοισι πόδας νίψονται κομήταις — τότε δὴ ταῦτα τοὺς Μιλησίους κατελάμβανε, ὅποτε — γυναῖκες καὶ τέκνα ἐν ἀνδραπόδων λόγῳ ἐγίνοντο. Hom. Od. T. 348. That the action was properly a *servile* one (or, as Nonnus expresses it, δούλιον ἔργον) is plain from the Rabbinical passages produced by Lightfoot and Schoettgen, and the Classical ones by the other commentators; ex. gr. Plaut. Pers. 5, 2, 14. Locus hic tuus est, huc accumbe. Forte aquam pedibus, præben' tu, puere? This, indeed, sets in a stronger point of view the condescension of Christ. Though, as Lampe suggests, it was not a mere act of servitude, but rather of reverence, which the inferior rendered to the superior; as a wife to her husband, children to their parents.† It was *never* done by a *superior* towards an *inferior*.

6, 7. Some commentators have supposed that Jesus *first* approached to *Peter*, to wash his feet, and that, therefore, as there was no precedent, he felt so much the more scruple at permitting it. Most recent commentators think that our Lord had before washed some of the others' feet. The point

14. Abraham dimisit Hagarem per libellum repudii, qualem ejectæ accipiunt, et sumpsit velum, et circa lumbos illius ligavit, ut sciret se esse ancillam.

\* Grotius, Glasse, Kuinoel, and Tittman take this for the simple ἐνίψε. See the note on Matth. 4, 17. So Curt. 3, 5, 14. eum precari cœpere, for eum precati sunt, and 4, 9, 13. 1, 14, 35. 10, 8. Lampe, however, thinks that this principle need not be resorted to.

† So Flut. Pompejo, p. 658. D. (cited by Wets.) ἰδὼν ὁ Φαίωνιος οἰκετῶν ἀπορία τὸν Πομπήιον ἀρχόμενον αὐτὸν ἀπολούειν, προσέδραμε, καὶ ὑπέλουσε, καὶ συνήλειψε, καὶ τὸ λοιπὸν ἐκ τούτου περίεπων, καὶ θεραπεύων, ὅσα δεσπότας δούλος μεχρὶ νίψεως ποδῶν καὶ δείπνου παρασκευῆς διετέλεσεν, ὥστε τὴν ἐλευθεριότητα τῆς ὑπουργίας ἐκείνης θεασάμενον τίνα καὶ τὸ ἀφελὲς καὶ τὸ ἀπλᾶστον εἰπεῖν· φεῦ τοῖσι γενναίοισιν ὡς ἅπαν καλὸν.

is not easy of determination, and, indeed, not deserving of much attention.

6. Κύριε σύ μου νίπτεις τ. π. This interrogation, accompanied with a tone of wonder, involves a strong negation.

7. ὁ ἐγὼ ποιῶ — ταῦτα. The passage may be thus paraphrased. "The *meaning* of what I am doing thou understandest not now: but thou shalt ere long." The *effect* is put for the *efficient cause*. See Glass, Phil. Sacr. p. 843. Dath. (Kuin.) In this answer Peter ought to have acquiesced, and believed the purpose of Jesus to be both wise and holy: yet he could not restrain himself, but exclaimed οὐ μὴ νίψῃς τοὺς πόδας μου εἰς τὸν αἰῶνα. (On the proverbial, hyperbolic, and popular formula, οὐ μὴ εἰς τὸν αἰῶνα, see the note on 8, 51.) To which Jesus replies, εἰ μὴ νίψω σε, &c. unless thou sufferest me to wash thee, thou wilt have no part with me," i. e. as disciple, friend, &c. Verbs which denote *action* or *effect*, are often to be interpreted of the *faculty* or *power* of acting. See Glass Phil. Sacr. 197, 207.

Μέρος, *part, consent, communion, conjunction* as in Apoc. 20, 6. and μέρος in 2 Cor. 6, 15. τίς μερὶς πιστῶ μετὰ ἀπίστου. So also 2 Sam. 20, 1. Nor is this, as Vorstius thinks, a Hebraism. It occurs in Xenophon, and the best Classical writers. (Kypke and Kuin.)

The formula is not to be understood of participation in eternal felicity, but of conjunction of intimacy and friendship; for it is used partly of strict friendship and close familiarity, partly of communion of benefits; as in 2 Cor. 6, 15. Acts 8, 21. (Tittman.) Yet there seems an *allusion* to the spiritual washing away of sin by the blood of Christ. See Grot. Lampe, and Schoettgen.

9. μὴ τοὺς πόδας μου μ. ἁ. κ. τ. These words unequivocally express the great affection Peter bore towards his Master. He was now more vehement in admitting, that had before been in rejecting the washing. (Kuinoel and Tittman.)

How studious the Jews were of washing, appears from Mark 7, 3. where see the commentators. In this view Wetstein cites Schabbath, p. 39, 2. *Aquis calidis, quas calefecerunt pridie Sabbati, crastino lavant faciem, manus, et pedes, non vero totum corpus, sed faciem manus et pedes.* And he adds by way of paraphrase: "Not my feet only which none but the servants see, but my hands and my head which the guests behold." This, however, seems very fanciful.

10. ὁ λελουμένος — ὅλος. The passage is somewhat obscure. But it seems that at ὁ λελουμένος, ought to be supplied the words τὰς χεῖρας καὶ τὴν κεφαλὴν. For these words Peter had just mentioned. The Jews, before supper, washed their hands and face; and regarded food taken with unwashed hands as impure. See the note on Matth. 15, 2. Mark 7, 3 and 4. Now, the subject of these words is *supper*, and the *Paschal supper*. The disciples had (it seems, from Jesus's words,) washed their *face* (see Matth. 6, 17.) and hands, but their *feet* seem *not* to have been washed before supper. It was, indeed, customary, previous to sitting down to table, for the *feet* of the guests to be washed by servants. And this was done not only that the feet might be cleansed from dirt, or for the sake of refreshment after a journey, but formed a part of the customary *forms of civility*; so that the feet of every guest, even though clean, were washed.\* Yet this mark of attention was not *always* shewn. See the note on Luke 7, 44. Thus Jesus has here made mention of this washing, as of a *duty of civility*, to be performed by the host to the guest. The sense, therefore, seems to be this. "He who washeth his face and

\* Wetstein here remarks that those who were invited to a feast, used, before they went thither, to wash their whole body in a bath at home: yet on arriving at the house of their host, their feet were washed by a servant. He then refers to Luke 7, 38. and cites Plat. Conviv. 316. Σὺ δ', ἡδ' ὅς, Ἀριστόδημε, παρ' Ερμύμαχον κατακλίνου, καὶ ἐμοῦ ἔθῃ ἀπονίζειν τὸν παῖδα, and Symp. 616.



hands is considered sufficiently clean, and needs 'no other washing, unless this *mark of civility*, that his feet be washed by a servant. q. d. "My intention is not to cleanse you from any impurity: there is, therefore, no need for me to wash your *head and hands*. My design is to exhibit to you this particular *mark of civility*, and by so doing to act the part of a servant. (Kuīn.)

In this sense too, the words seem to be taken by Tittman.

10. καὶ ὑμεῖς καθαροὶ ἐστε, ἀλλ' οὐχὶ πάντες. Our Lord here takes occasion, from the mention of external and ceremonious cleansing, to advert to *internal and moral purity*, i. e. purity from evil thoughts and criminal designs, especially towards their Master. From these the disciples (except Judas,) might truly be pronounced pure and blameless. And this is the sense of *καθαρὸς* in other places; as in Acts 18, 16. (Tittman.)

By the words 'Ye are not at *all* pure,' Jesus meant to smite the conscience of Judas.

12—15. Jesus here proceeds to shew the meaning of the above symbolical action. On ἀναπεσων, see the note on John 6, 10.

13. Φωνεῖτε, *salute*. So Hor. A. P. 87. Poeta salutor. Ὁ διδάσκαλος, ὁ κύριος, מֶרֶץ רַבִּי, are words nearly equivalent. See the note on Matth. 8, 2. These nominatives have often the force of vocatives.\* See the note on Mark 5, 41. That disciples, among the Hebrews, addressed their instructors; not by their proper name, but by that of *Master*, is proved by the Rabbinical citations in Schoettgen's Hor. Heb. Thus Sanhedrim, fol. 100, 1. "It is Epicure-

\* Dr. Campbell, however, takes the nominatives for accusatives, and very acutely points out the force of the article, which, he says, confines the title to *one*; since, without it, the terms might have been applied to *any* other Rabbi. This idiom (continues he) and the use of the nominatives for the accusatives impart great energy to the expression, and shew that the words are applied to Jesus in a sense entirely peculiar to himself.

ism, if any one shall *call a Rabbi by his proper name.*" (Kuīn.)

14. ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας. These words are not to be too much pressed, nor taken in their literal sense. And that the Apostles *did not* so take them, is clear; since this *pediluvium* was neither observed by the Apostles, nor by the primitive Christians. Nor does the contrary appear from 1 Tim. 5, 10.; for neither *there* are the words εἰ ἀγίων πόδας ἔνιψεν to be *pressed*.

There is merely an allusion to the custom of the times, by which *women* used to bring the water for the guests: and it is only meant to denote hospitality of the most attentive sort. There is, therefore, in the passage, a figure by which the *species* is taken for the *genus*: *washing of feet* is put for the most *lowly offices*. Jesus meant by this symbolical action, exhibited at the very verge of life, to exhort his disciples to cultivate humility and moderation, and abstain from all proud ambitious contention for dignity. How necessary and *seasonable* was this exhortation, may be understood from the narrative found in Luke 22, 24—30. as also that of Matth. 18, 1—5. Mark 9, 33—37.

The disciples had, in common with all the Jews, an opinion of the temporal and earthly nature of Christ's kingdom, at the establishment of which, they expected that they should enjoy the most considerable offices of the court, sitting on the right hand, and on the left, &c. They perpetually dreamed of this terrestrial kingdom, and panted after the *earthly* honours, riches, and pleasures to be there enjoyed. This ambition and pride naturally generated envy, and other worldly passions. The admonitions then of our Lord were extremely *seasonable*; and that they might not be *forgotten*, he was pleased on this occasion, (as on that of placing a little child in the midst, Matth. 18, 1, 5.) to make use of a *symbolical action*: a sort of teaching frequently resorted to both by our Lord and the Prophets, as we find from the Scriptures of the Old Testament, and yet in use among the Oriental nations. See Jer. 27, 2. Ez. 12, 7. Matth. 27, 24. For our Lord exhibited the example, not that they should do the *very same thing* one towards another, but that they should take unto themselves the *very same mind* which he had characterized by this symbolical action; i. e. a mind weaned from ambition and pride, and ready to shew all *due humility*, and perform

all the offices of philanthropy and kindness. But the custom which obtains among some Christians (even the wealthy and dignified, as Kings and Princes,) of *formally washing* the feet of certain poor persons, on particular days, is quite arbitrary, and of human invention; not sanctioned by the example or practice of the primitive Christians, nor, indeed, introduced into use before the fourth century: it is, indeed, a sort of *playing at piety*, rather than a serious exercise of it; and for the most part, a token of pride, rather than of humility. The modest, lowly, unambitious mind of our Lord is, indeed, an object most worthy the imitation, not only of the great and opulent, but of *all* Christians: yet it should be evinced, not by *rites and forms*, but by *deeds*; not at certain stated periods, but throughout the whole course of life. (Tittman.)

On the humility which ought especially to characterize all *Teachers of religion*, Lampe has the following powerful passage.

“Optandum autem esset, ut illi, ad quos primo locu exemplum hoc pertinet, earundem virtutum æmulatione aliorum præambulones essent. Illos innuo, qui in Doctorum ac Pastorum Ecclesiae numero reputantur, qui tum maximè stellarum instar in nocte hujus ævi radiarent, si hæc imago Christi in illis plus reluceret; si se Angelos esse Ecclesiae *Philadelphensis* mysticos actu ipse comprobarent; si fastum illum deponerent, quo quidam tantum non Spiritum infallibilitatis in determinandis articulis fundamentalibus, in controversiis etiam circa problemata varia pro autoritate decidendis, in haereseos nota innocuis, qui quoad omnia cum ipsis non sentiunt, inurenda prae se ferunt; si non amplius superessent, qui invidiae cæstro perciti rumpuntur, quando aliorum etiam laboribus Deum benedicere animadvertunt; si cessarent omnes contentiones et rixae, omnia jurgia et opprobria, quibus fratrum non solum lingua sed etiam scripta in se invicem armata sunt; si factionum quarumcunque humana nomina ad Anticyras essent relegata; si *odium Vatiniæ et Theologicæ* non amplius pro synonymis haberentur: si omnes, qui ad hoc rastrum manus admoverunt, omne proprii honoris studium honori Christi sacrificassent, in id unum intenti, ut junctis manibus et animis fissuras Zionis, nimium quantum patentes, compingerent.”

16, 17. οὐκ ἔστι δούλος μείζων τ. κ. α. An *adage* of very frequent use at that time. See Matt. 10, 24. Luke 6, 40. John 15, 20: q. d. “It does not become you to affect earthly honours, and consider only the external appearance; but, by my example, you ought to cultivate humility and modesty, and perform the offices of humanity and kindness one towards another” Ἀπόστολος is used, like the Heb. מְשִׁיב, as verbal, for ὁ ἀποστάλμενος, i. e. *the sent*, as

in 2 Cor. 2, 23. Heb. 3, 1.\* (Kuin.) Wetstein compares Bereschith R. 78, 2. "Simeon said: whether is the greater, the sender or the sent?" It is written in Gen. 32, 26, "behold the *sender* is greater than the *sent*."

17. εἰ τὰυτα οἴδατε—αὐτά, i. e. *since*† ye know these things (namely, what I have already taught you, ver. 14—16.), happy will ye be, if ye observe and put them in practice." Wetstein compares Hesiod Dies, 62. εὐδαίμων τε καὶ ὄλβιος, ὃς τὰδε πάντα εἰδὼς ἐργάζεται. And so Senec. Ep. 75. non est beatus qui scit illa, sed qui facit.‡ (Kuin.) Knowledge must necessarily precede holiness; but it is not of itself sufficient. The practice must be added. There is nothing on which our Lord more insists than on the *doing*. See Matth. 7, 21. Mark 8, 35. Luke 6, 46. Luke 12, 47. These two attributes have a most close connection: knowledge is the rule of practice, and practice the scope and purpose of knowledge. (Lampe.)

18. οὐ περὶ πάντων ὑμῶν λέγω, scil. ταῦτα. A concise form of expression for, "Of all of you, however, I cannot affirm that you will be happy in the observance of these my precepts."

18. Ἐγὼ οἶδα οὓς ἐξελεξάμην. By the οὓς ἐξελεξάμην are meant *the disciples*. This signification is often found in ἐκλέγειν; as in John 6, 70. 15, 16 and 19.

\* Schleusner also produces examples from the Classical writers, to which I add Herodot. 1, 21. & 5, 38. ἐς Λακεδαίμονα τριῆρει ἀπόστολος ἐγένετο.

† This sense of εἰ occurs in many other passages. Euthymius, however, explains it thus: "If ye know these things (for ye *know* them, since ye have learnt them from me,) happy are ye if ye *do* them: for it is not enough merely to know, but it is also necessary to reduce that knowledge to practice." A mode of interpretation, ingenious indeed, but arbitrary and precarious, since it requires too many words to be supplied.

‡ Of all precepts, says Xenophon, (Hipparch. sub. fin. Op. p. 766.) I look upon that to be the choicest and best, that whatever a man knows to be good and useful, that he takes care to put in practice. Aristotle, Lib. 4. C. 2. tells us that, with respect to the acquisition of the virtues, mere knowledge is of no avail. (Bulkley.)

18. Ὁ τρώγων — αὐτοῦ. These words are taken from Ps. 41, 10. אָרַךְ יָדִי לְיָגֵן וְיָמִי לְזַרְמָה, ὁ ἐσθίων ἄρτους μου ἐμεγάλυνεν ἀπ' ἐμὲ πτερνισμόν, which words are said of the traitor Achphal. Ὁ τρώγων, &c. is a periphrasis denoting *convictor*, a *familiar friend*. See Tittman. Ἐπήρεν ἐπ' ἐμὲ τ. π. α., Kuinoel explains, "Hath endeavoured to supplant, trip up, and overthrow me." A metaphor (says he) taken from wrestling.\*

The communion of bread has been in every age accounted an inviolable pledge of friendship (as, among other passages cited by Elsner and Lampe, Curt. 7. 4): insomuch that nothing was thought baser than to violate faith towards those by whom any one had been hospitably entertained. So Eurip. Hec. 793. (cited by Lampe) κοινῆς τραπέζης πολλάκις τυχὼν ἐμοί, Ξενίας τῆς ἀριθμῶ πρώτα τῶν ἐμῶν φίλων. Kypke, however, takes ὁ τρώγων, &c. for, 'he who is fed by me,' *my servant*, and cites several passages of the Old Testament. But this conveys a very frigid sense. Tittman remarks that our Lord said this *beforehand*, on purpose that his disciples might not be perturbed by the unexpected perfidy of their companion. "For (says he) I have told you," &c. After ὅτι ἐγὼ must be supplied ἐκεῖνος, i. e. the person I have professed myself to be, the Messiah. This ellipsis (which often occurs) may, I think, be ascribed to the *modesty* of the speaker.

20. ὁ λαμβάνων — με. The same sentiment occurs in Matt. 10, 40—42. Luke 9, 48. where see the notes. The *connexion* here is very difficult to be

\* The metaphor is similarly explained by Euthymius, and many others. But I think, with Grotius, that it seems harsh: and I assent to L. Brug, Piscator, Lampe, Wetstein, and Doddridge, that it is a metaphor taken from kicking horses, oxen, &c. which sometimes mangle and even kill their benefactors. This they usually do in a very sudden, and, as it were, sly and *treacherous* manner: in which consists most of the force of the allusion. In this view, Wetstein cites Plut. 1, p. 4. ἔβρει καὶ τρυφῇ προτείροντα τῷ πόδε τοῖς ἰένουσιν, καὶ κελεύοντα νίπτειν, εἰτα λακτίζοντα καὶ ἀπωθούντα κίτωντας εἰς τὴν θάλασσαν.

traced. Commentators exceedingly differ in opinion. (See Lampe and Kuinoel.) The most probable *conjecture* is that of Tittman, who thinks that by these words Jesus meant to console his disciples, and thus to raise to a better hope those whom he just before depressed, by depriving them of a false one.

21. ἀμήν — εἰς ἐξ ὑμῶν παραδώσει με. Jesus now, in express terms, declares what he had before only obscurely hinted at. By ἐμαρτύρησε is meant *openly professed, testified*, as in 4. 4. (Beza, L. Brug, Erasmus, and Kuinoel.) Rosenm., and others, recognize in these words sorrow at the hardness of Judas's heart, on whose conscience no appeals would have any effect.

22. ἔβλεπον εἰς ἀλλήλους οἱ μαθηταί, ἀ. π. τ. λ. Ἐβλεπον is put for ἐνέβλεπον, *looked at*. This circumstance beautifully depicts the general solicitude, anxiety, and perplexity. The following expression ἀπορούμενοι denotes that *inopia consilii* which always accompanies such feelings. So in Gen. 42, 1. Jacob says to his sons, "And why look ye at one another?" This is beautifully depicted in Hom. II. α. 480. Ὡς δ' ὅταν ἄνδρ' ἄτη πυκινὴ λάβῃ, ὅστ' ἐνὶ πάτρῃ Φῶτα κατακτείνῃας, ἄλλον ἐξίκετο δῆμόν, Ἀνδρὸς ἐς ἀφνειοῦ, θάμβος δ' ἔχει εἰσροώοντας. Ὡς Ἀχιλεὺς θάμβησεν ἰδὼν Πρίλαμον θεοειδῆ. Θαμβήσαν δὲ καὶ ἄλλοι, ἐς ἀλλήλους δὲ ἴδοντο. (Lampe.) Ἀπορεῖσθαι is used of those who know of no *πῶρος* or way to turn themselves, know not what to say or do. Here it simply denotes, that they were altogether at a loss to know of whom Jesus spoke; as in Acts 25. Gal. 5, 20.

23. ἦν δὲ ἀνακείμενος — ἐν τῷ κόλπῳ τ. Ἰ. i. e. *reclined* next to him.\* See the note on John 1, 18.

\* Kypke, who has adopted this explanation, adds, that this situation was chiefly assigned to any near and dear connexions, as wives and children. So Plut. 2. p. 619. ὁ μὲν γὰρ ὑπ' αὐτὸν ἡ γυναῖκος ἡ παῖδων ἐστίν. And in Theocrit. id. 14, 37. the jealous husband spurns from him his wife, who was lying in his *bosom*, with the words ἄλλος τοι γλυκίων ὑποκόλπιος ἄλλον ἰοῖσα, θάλπε φίλον. So also Dio. Cass. ἐν τε τῇ κάτω αὐτοῦ ἀνέκλινε, καὶ τοῖς κόλποις ὥσπερ τὴν ἐρωμένην δείπνον εἴλετο. (Kypke.) So Plut. 2, 602. D. (cited

and on Luke 16, 22. See also Lampe on 6, 11. or this passage, and Pole's Syn. 'Εν τῷ κόλπῳ is synonymous with ἐπὶ τὸ στήθος αὐτοῦ at 21, 20. By the expression 'the disciple whom Jesus loved,' St. John designates himself, suppressing his *name*, with a modesty such as we may observe in other places ; as 20, 2. 21, 7.

24. νεύει τούτῳ Σίμων Πέτρος πυθέσθαι. Νεύει must be taken for *nutu significavit*. Of this signification many examples have been cited in the note on Luke 1, 22. to which I add Athen. 420. C. καὶ ἐλλιπόντων τῶν ἄρτων, νεύσαντων τοῦ παιδὸς ὡς οὐκετι εἰσιν. Eurip. Hecub. 548. λογάσι δ' Ἀργείων στρατοῦ νεανίαις ἔνευσε πᾶρθενον λαβεῖν.

25. ἐπιπεσὼν δὲ ἐκεῖνός — ἐστίν, he, then, reclining his head on Jesus's bosom, asked, 'Master, who is it?' 'Επιπίπτειν properly signifies 'to fall upon, and that with some violence.' But here it denotes *inclinare, lean upon*.\* So Herodian 1, 19. (cited by Lampe) εὐθέως δὲ κάρως ἐπέπεσεν αὐτῷ, εἰς ὕπνον τε καθελκόμενος, ὑπὸ καμάτων πάσχειν οἰηθεὶς ἀνεπαύσατο. A similar use of προσαναπίπτειν is noticed by Casaubon, who cites examples from Athenæus. That John put this question in a low voice, and was answered in the same tone, is plain from the context. Compare 28 and 29, and see the note on Matt. 26, 23.

26. ἐκεῖνός ἐστίν ὃ ἐγὼ βάψας τὸ ψωμίον ἐπιδείξω. Why the word ψωμίον should have been rendered by our common translators, and Doddridge, *sop*, I cannot conceive. The version of Campbell is, indeed, greatly preferable, namely, *morsel*. But this does not sufficiently express the sense. The word ψωμός, of which ψωμίον is a diminutive, is derived from ψάω

by Wets.) ὁ μὲν γὰρ ὑπ' αὐτὸν [τὸν ἐστιῶντα τόπος] ἢ γυναικὸς ἢ παίδων ἐστίν· ὁ δὲ ὑπὲρ αὐτὸν, εἰκότως τῷ μάλιστα τιμωμένῳ τῶν κεκλημένων ἀπεδόθη, ἵνα ἐγγὺς ᾦ, τοῦ ἐστιῶντος· and Eustath. in II. 2<sup>a</sup> p. 498, 27. ἐν συμποσίοις ἄκροι κάθηνται οἱ ἄριστοι.

\* Euthymius observes that he did not rise, but merely turned his head.

to break; and, therefore, answers to our *bit*, (as a *bit* of bread.) The metaphor is exactly similar. So also the Heb. *תפ*, a *bit*, from *תפ*, to break, divide, &c.; not to mention many other words of similar origin in different languages. It often denotes a *bucella*, or *mouthful*, or *morsel*, and was applied to those *quids* of food with which young children were crammed (like turkeys). It may, therefore, denote a piece of *any thing*, and consequently of any kind of *food*. Thus some of the best commentators understand by it a *slice* of meat from the Paschal lamb, dipped in the sauce. Jesus (observes Kuinoel and Tittman) who used to act the part of the master of the family, doubtless distributed to every one his *portion*; and was in the act of doing so, when John, putting the above question to him, he either helped Judas first, or, in serving out the portions, had come to him in his turn. Judas then, (perhaps sitting near Jesus, and having heard John's interrogation, or, with the suspicion naturally suggested by guilt, supposed that they were speaking of *him*), after receiving the portion, asks in a low voice, 'Is it I, master?' To whom Jesus answers, *οὐ εἶπας*, '*it is thou.*' (See Matt. 26, 25.) Then in a loud voice he adds, *ὁ ποιεῖς ποίησον τάχιον*, *what thou doest do quickly.* Here the present *ποιεῖς* is for the future, i. e. *what thou art about to do.* And in *τάχιον* we have the comparative for the superlative, *quamprimum*; as in Hebr. 13, 19. 1 Tim. 3, 14. Wetstein cites Senec. Agamemn. 965. Citius interea mihi edissere ubi sit gnatus? As to *ποιήσον τάχιον*, Chrysostom has well observed that the imperative only *permits*, and that this *permissive* sense carries with it the force of dissuasion and reprehension: nor is this idiom uncommon in our own language. Wetstein here cites many similar passages from the Classical writers, as Plaut. Pers. 1. 3, 66. Hoc si facturus, face. Senec. de benef. 2, 5. Fac, si quid facis. Martial 1, 46, Fac, si facis. Eurip. Iphig. in Aul, 817. *δρᾶ γ' εἰτι δράσεις*. Bp. Pearce observes, that men, who know



that they are certainly to suffer, are naturally desirous of not having it delayed, the fear of death being a sort of dying. And he cites Ovid Heroid. 10, 82. *Morsque minus pœnæ, quàm mora mortis, habet.* But this degrades the sense, and, I think, does injustice to the feelings of our Redeemer.

31, 32. *νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου — αὐτῶν.* On the departure of Judas, our Lord commenced those most beautiful and interesting *last discourses* with his disciples, by which he intended to infix in their minds truths, which, ignorant as they were, and labouring under heavy affliction, they could not, indeed, *at that time*, fully comprehend, but which they would *afterwards* understand, and by which, even now, they would be consoled and fortified against the impending tempest of trial and affliction. 1. He spoke of his *death*, and gave them to understand that it was fast approaching, and that, however ignominious it might *seem*, it would nevertheless eminently display his own glory and that of his Father.\* (Tittman.) In *ἐδοξάσθη* we have what is called the *prophetic preterite*, which is to be explained of what is future and shortly to happen. Schoettgen, too, observes that the preterite is here used to express *certainty*; a sort of expression (says he) very frequent with the Prophets. See the note on John 11, 23. So *ἐβλήθη*, in 15, 6, and *νεκίκεκα* in 16, 33.

The glory of our Lord (says Tittman) had been displayed by his whole *life*, both by words and deeds. The glory, too, of the Father was promoted, as he himself said (see 17, 4.) But *both* were especially glorified by the *death* of Christ.†

\* It was for the *honour of God* that Christ should suffer the ignominious death of the cross (see Heb. 12, 2. Joh. 21, 19. 1 Pet. 4, 16. 1 Cor. 6, 20.), and it was for the *honour of Christ* that he should rise again from the dead, should ascend to Heaven, and sit at the right hand of God; so that that very body on which punishment had been inflicted, might be raised to glory. (Wets.)

† The glory of our Lord himself was illustrated, inasmuch as by his death he evinced his exceeding great and almost incredible love;

33. *τεκνία*, ἔτι μικρὸν μεθ' ὑμῶν εἰμι. The commentators notice the use of this term of affection, *τεκνίος*, which (as Lampe observes) was, in ancient times, employed by masters towards their dependents (since they were regarded as parents), and especially by spiritual instructors towards their pupils. See 2 Kings 2, 12. 1 Cor. 4, 5. 9, 1. Gal. 4, 16.\* As to the *sentiment* expressed in this verse, similar ones had been before used by our Lord in his discourses with the Jews, (as in 7, 37 and 8, 21), but in a different sense.

Here we must supply *ἔτι* (which is expressed in ver. 36): q. d. "Now, indeed, ye cannot die with me, and go to the Father." Our Lord speaks like one about to die, preparing for his departure, and bid-

and moreover displayed his *Divine* power of acquiring for all men remission of sins, and eternal life. Among *men* this glory was illustrated when they acknowledged this love and power, and were sensible that "in him was life," and that this life was the cause of their spiritual resurrection, and when, in short, they placed in him all their hopes of salvation. Again, the *glory of the Father* was illustrated, inasmuch as by the death of our Lord was made conspicuous the wisdom, justice, holiness, and especially the grace and loving-kindness of the Father, in restoring and conferring salvation by his Son. And when this wisdom, holiness, and benignity of the Father is acknowledged, then is his glory illustrated among men. On the other hand, too, the Father manifested the *glory of the Son*, not only by the miracles exhibited at his death, but moreover by recalling him from death to life, and raising him to sit at his right hand, making him partaker of His majesty, and constituting him head over all things, Lord of the universe, and especially of the human race. When this *glory of Christ* is made known among men, and when he is acknowledged to be that personage, on whom the Father has conferred majesty so exalted, then is it *illustrated*. (Tittman.)

\* Nor was this unknown to the Gentile writers; as appears from the frequent use of the word *παῖς*. The reason for this is suggested by Plato: since (says he) *κίνεσι πάντες ἄνθρωποι, καὶ κατὰ σῶμα, καὶ κατὰ τὴν ψυχὴν*. And still better by Maimonid. Talm. Torah. C. 5. "The father, indeed, makes a man partaker of this temporal life; but the *preceptor*, who teaches him wisdom, introduces him to the future life. See Basil on Ps. 34, 12. (Lampe.)

*Teknia* may be expressed in English 'my dear children.' The pronoun seems necessary in our language, which admits but few diminutives, and still fewer *diminutives of affection* (as here), the place of which may best be supplied by a circumlocution of the pronoun possessive, and some adjective expressive of affection.

ding adieu to his friends: q. d. "I shall shortly leave you, and go to my Father (16, 16): thither ye cannot *now* follow me, but ye shall follow me hereafter. (This promise we find in 14, 3.) It is expedient for you (and, indeed, the welfare of my kingdom requires) that ye should remain some time longer on earth. Ye will lament my departure (see 16, 3. 20, 22 & 33. and Mark 16, 10), but ye must bear it with fortitude; keeping my remembrance strongly impressed on your minds; and especially showing obedience to my precepts." Of these *principal* one was that expressed in the words ἐντολὴν καινὴν δίδωμι ὑμῖν — ἀλλήλους.

34. ἐντολὴν καινὴν δίδωμι ὑμῖν — ἀλλήλους.

Almost all commentators are of opinion that our Lord has here enjoined on the disciples an universal precept of mutual love. But since that had already been laid down by Moses, inculcated by the Prophets, and finally, a hundred times repeated by our Lord to these very disciples, how could it be called *new*? In removing this difficulty commentators have been much divided in opinion. Thus some have thought that by καινὴν is meant ἄλλην, *another*, with reference to the precept at ver. 14. seq. and that there is here indicated *another* precept different from that: q. d. "Another precept, which I meant to deliver to you, is this." Others take καινὴν in the sense of *first, excellent*: a signification which they think is found in Matth. 16, 29. Apoc. 9, 9. like the Heb. *שׁוּבָה* in Ps. 33, 3. 96, 3. Jud. 5, 8. Thus ἐντολὴν καινὴν, would denote a *first, primary, principal precept*, to be observed beyond all others; what Christ, in 5, 12. calls his '*own law*,' and St. Paul (Gal. 6, 2.) *the law of Christ*, and St. James (Ep. 2, 8) '*the royal law*,' i. e. the most excellent and important precept, such as is termed by our Lord, in Matth. 23, 37 and 38. ἐντολὴν πρώτην καὶ μεγάλην. Another interpretation has been recently proposed by Knappe, in his Opusc. Var. 369. seqq. "Our Lord (says he) has enjoined mutual and peculiar love, and that for peculiar reasons. For 1. he said ἀγαπᾶτε ἀλλήλους, not, as in the Mosaic precept, ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν, between which there is a great difference. By the Mosaic precept, is enjoined mutual love towards *every man*, of any nation and country: but by this, the mutual love of Apostles, and moreover, of Christians one towards another; which is by the Apostles called φιλαδελφία, and is distinguished from ἡ ἀγάπη. And *such* a love our Redeemer required, as appropriate to Christians. Our Lord then adds καθὼς ἠγάπησα ὑμᾶς. He therefore meant by this, a peculiar love, i. e. conformed to his example, and therefore most excellent and efficacious. Finally, Jesus adds, ἐν τούτῳ γινώσκονται πάντες, ὅτι ἐμοὶ μαθηταὶ ἐστέ, ἐάν

ἀγάπην ἔχετε ἐν ἀλλήλοις. He therefore recommends mutual love as the principal and appropriate characteristic of his disciples. But the duty in which there is this characteristic of any society, is first and principal: therefore, the precept relates to this duty. Such a sort of precept our Lord *had* not hitherto given to his disciples, and *therefore* he called it *new*.

But it has been made a matter of enquiry, whether this precept of our Lord *be universal*, or *particular*, i. e. whether it were meant for all Christians in general, or specially, and only to his Disciples, as being future Apostles. And in this *last* sense, it should (it seems) be understood and explained. For it has place among the discourses held with his *confidential Disciples*, and is found among other rules and promises which pertained only to the *Apostles*, not to the rest of the men of that age, much less to *all men* without exception. It was to the *Apostles* our Lord addressed himself in *these* discourses. To *them* he announced his departure; to them he instructs, exhorts, and consoles; to them he promises the Holy Spirit, &c. Now, if all these things were appropriate and peculiar to the *Apostles*, must not the *rule* there contained be also peculiar to them, and *particular*? Hence, we may justly infer that it is only to be understood and explained of the *Apostles*. Now the very Mosaic law itself (see Lev. 19, 18.) seems to have been *particular*, not *universal*; enjoining on the Israelites, mutual love to their *countrymen*, not to *other nations*, or *all men*. So far, therefore, and *per se*, the law of love, not only as consisting in general love towards *all men*, but peculiar love towards those of the same country and religion, could by no means be said to be unknown, or new to Christ's Disciples. Yet *new* it was, and might be said to be, both to the Apostles and others, *πρὸς τι*, in a *certain manner*. To the Disciples indeed it was *new*, whether we consider their sentiments and opinions, or their office. For that they had not enough observed, nay had not even rightly comprehended, the precept respecting mutual love, is unquestionable. Thus, when they were disputing for the superiority, when they showed undue contempt of others, or preference to themselves, when they placed the principal honours and advantages of Christ's kingdom in external objects of desire, (see ver. 12, and 17.) it is plain that they did not feel sincere love for each other, nor had a right notion of the true dignity of Christian citizenship. Now, our Lord corrected and reprehended an envious, proud, arrogant, and worldly-minded spirit, and on the other hand, recommended humility, benevolence, mutual love, and philanthropy, and showed that *this* was the principal ornament of his Disciples, that this was the sign by which he should recognise them as his disciples, and by which others also might recognise them as such, and not by the external dignity they might bear in Christ's Kingdom (which our Lord was pleased to recommend, partly by a *symbolical action*, meant for their *instruction*, not *literal imitation*, and partly too, by the express precept, "Love one another as I have loved you, that ye may by this token be recognised as my Disciples"). This therefore was unheard of, and *new*; and so must the precept which enjoined it, inasmuch as it was contrary to all

their opinions and feelings. Again, the office and duty of Apostleship, especially consisted in jointly communicating the truths of Christianity, and co-operating in the furtherance and establishment of Christ's kingdom. And to *that* duty is this precept to be especially referred, and from thence understood and explained. For when our Lord recommended to his disciples, as future ministers of the gospel, and stewards of his kingdom, mutual love, what *did* he, what *could* he wish? Nothing but this, that they should shew *as* sincere and unfeigned an affection to each other, as fellow labourers in the gospel, and by no means suffer this holy society to be torn asunder by hatred, variance, envy, strife, &c. but rather preserve it by mutual unanimity, and thus, united in the bonds of pure affection, preach the gospel of Jesus, and propagate his kingdom. *Thus far* therefore the precept in question *was new*, inasmuch as they had thought only of an earthly kingdom, and nothing of furthering the spiritual one of Jesus by united powers and uninterrupted harmony. The precept therefore appertained to the *Apostles* only, whom Jesus, by this express rule, meant to teach a lesson he had just inculcated by a symbolical action. And for the reasons above stated, he might well call it *new*. Again, this precept was new in regard to the general custom of those times. 1st, Inasmuch as Jesus had purified it from the perverted interpretations of the Jewish Doctors, who (it appears) taught men to love their friends, and hate their enemies. 2dly, Inasmuch as he illustrated and inculcated it in a new manner, namely, by his *own bright example*, which is especially to be insisted on, if the passage be applied to general use. 3dly, Inasmuch as its *necessity* (of which there had been much diversity of opinion,) he had demonstrated by a new argument, namely, that he alone was a genuine disciple of Christ, in whom this mutual love should be found, and by that love was to be recognised and distinguished as a true citizen of Christ's kingdom, not by titles and honours (as the Disciples fancied), much less (as the Jewish Doctors taught,) by nativity, or by circumcision, sacrifices, and the other observances of the ritual Law. 4thly and lastly, Inasmuch as by inculcating mutual love, he had brought to light a new and most wise counsel, namely, that of uniting Jews and Gentiles, nay, even the whole human race, into one society and family of those who should acknowledge Christ as their Lord, should worship God as their Father, and love each other as children of God, and brethren one to another. (Tittman.)

Kuinoel, too, has adopted the interpretation of Knappe: and Rosenm. explains the words in nearly the same manner. It must be acknowledged that Tittman has given by far the most elaborate and satisfactory exposition of this difficult text ever yet brought forward. For other interpretations I must refer my readers to Pole, Lampe, Koecher, and Kuinoel, and will conclude with two excellent observations of our English theologians.

In popular language, (to which the manner of the sacred writers is so very much adapted,) that may be called a new law which revives an old law, that had been in a manner abrogated by universal disuse. (Campbell.)

It seems a strong and lively intimation, that the engagements to mutual love, peculiar to the Christian dispensation, are so singular and cogent, that all other men, when compared with its votaries, may seem uninstructed in the school of friendship, and Jesus may appear, as it were, the first professor of that divine science. (Doddridge.)

35. ἐν τούτῳ γινώσκονται π. ὁ. ἐ. μ. ἐ. *this shall be your characteristic mark.* Every school has its *insigne*, by which it may be distinguished. The *Pharisees*, by their reception of traditions and zeal for ritual observances; the *disciples of John the Baptist*, by the austerity of their life, and their frequent fastings. But Jesus wished the characteristic and criterion of his followers to be *mutual love*.\* For this the primitive church was remarkable, when the believers were one heart and mind (see Acts 4, 30), and when men said, "See how these Christians love each other." But what would those Christians say if they saw our times; if they saw, I will not say the bitterest strifes, but the most cruel wars amongst Christians, arising from the most insignificant causes; if they could hear that the characteristics of the churches were any thing but what our Lord has enjoined. (Grot.)

To the enquiry of Peter, "Lord, whither art thou going?" our Lord so answers as to repeat his former assertion; "Whither I am going thou canst not follow;" but he subjoins, for his comfort, "*now at least*, but thou *shalt* follow me hereafter;" by which he meant to signify that that was not denied to Peter which had been refused to the Jews; for their *ἀμαρτία*, *contumacy* (see 8, 21), it was only *deferred* to some future time. And this Jesus explains more fully at 14, 2. seqq. (Tittman.) See Doddridge. But Peter, not yet understanding our Lord's meaning, affectionately exclaims, Κύριε, διατί οὐ δυναμαί σοί ἀκολουθῆσαι ἄρτι; τὴν ψυχὴν μου ὑπέρ σου θήσω. On the phrase *ψυχὴν τιθέναι* see the note on 10, 12. On the answer of Jesus see the note on Matt. 26, 34. to

\* It is this that peculiarly characterizes the true Christian. For sincere and unfeigned love is the head of all virtues. (Euthym.)

which I add the following passage of Theocrit. Id. 27, 61. *Αἰὲρ αὐτὰν καὶ τὴν ψυχὰν ἐπιβάλλειν.*

The words οὐκ μὴ ἀλέκτωρ φωνήσει, Tittman explains ‘before the morrow dawns.’ The Jews (he adds) used to denote the approach of day by the term *cock-crowing*. He then paraphrases the passage thus: “So far art thou from laying down thy life for my sake, that, for the sake of avoiding the slightest danger, thou wilt thrice deny thyself to be my disciple.” Thus (continues Tittman) did our Lord check this boasting, though it arose from affection, meaning thereby to warn him and the other disciples against trusting at *any time*, and least of all in *dangers*, to their own strength, but to be assured that they could effect nothing without divine grace: and thus learn to place their entire dependence on God, and himself their Lord.

#### CHAP. XIV.

Now follow two discourses of our Lord; one of which was held while he and the disciples were yet at table; and the other on their going out of the city. The former is contained in Ch. 14, the latter in Ch. 15 to 17.

The discourse of our Lord at table consists of three parts:

1. CONSOLATION for the calamity so near at hand; *because Christ by his death and passion would prepare for them a high habitation*, ver. 1—5.

2. AN EXHORTATION to faith in Christ, ver. 5.—15.

3. A PROMISE of the Holy Spirit, ver 16—fin. (Schoettgen.)

This, and all which follows to the end of Ch. 17. relates to the *Apostles only*, and was spoken to them by Jesus not above three or four hours before he went out into the garden, where he was seized upon. (Bp. Pearce.)

1. μὴ ταρασσέσθω ὑμῶν ἡ καρδία. What Jesus had

said of his departure (see 13. seqq.) had, it seems, excited much perturbation in the minds of his disciples. He now endeavours, by fortifying their courage, to prepare them to bear whatever may happen. "There is no need (says he) that you should be troubled and dismayed at my departure (repeating the same at ver. 17.); only trust in God and in me." (Kuin. and Tittman.)

The *πιστεύετε* may be taken either in the *imperative*, like the preceding verb *παραστρέσω*, and the subsequent one, *πιστεύετε*, or in the *indicative*. The latter mode is adopted by the Vulg., Erasmus, Zur., Casaubon, Beza, Eust. Grotius, and Glass. The former is found in the Syriac and Arabic versions, as also in the translation of Tindal, and is supported by Cyril, Theodor., Mops., Nonnus, Euthymius, Theophylact, Luther, Doddridge, Wesl., Worsl., Campbell, and others. The words either way yield a good sense. But Campbell asserts the following reasons for preferring the former mode. 1st. In a point which depends entirely on the Greek idiom, great deference is due to the judgment of those whose native language was Greek. The consent of *Greek commentators*, in a question of this kind, is, therefore, of great weight. 2dly. The two clauses are so similarly expressed and linked together by the copulative, that it is, I suspect, unprecedented to make the verb in one an indicative, and the same verb, repeated in the other, an imperative. The simple and natural way is, to render similarly what is similarly expressed; nor ought this rule ever to be departed from, unless something obscure or incongruous should follow from the observance of it. This is so far from being the case here, that I remark, 3dly, That by rendering both in the imperative, the sense is not only good, but apposite. How frequently, in the book of Psalms, are the people of God, in the time of affliction, exhorted to trust in the Lord? Such exhortations, therefore, are not understood to imply a total want of faith in



those to whom they are given. (Campbell.) It appears most natural to render πιστεύετε alike in both places; and it is certain, an exhortation to faith in God, and in Christ, would be very seasonable, considering how weak and defective their faith was. (Doddridge.)

This mode of interpretation has also been followed by most judicious commentators, as Whitby, Rosenm. Knappe, Kuinoel, Tittman, and especially Lampe, who, after an elaborate investigation, decidedly prefers the imperative.

2. ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοναὶ πολλαὶ εἰσιν. Our Lord now endeavours to wean his disciples from the desire of earthly pre-eminence, and directs their views to the felicity which he is going to prepare for them. "In my Father's house," (i. e. in heaven) says he, "are habitations amply sufficient to receive any number." As the formulas (which elsewhere occur) *to be with*, or *to dwell*, with *God* or *Christ*, denote to be a partaker of the felicity enjoyed by God or Christ, so here the sense of the words ἐν τῇ οἰκίᾳ. &c. may be thus expressed: "Many, as well as you, will be partakers of the felicity which my Father enjoys. To you, and *very many*, is opened an entrance to heavenly felicity." The ideas of the Jews respecting the Deity represented him as a being sitting on a throne in heaven. See Ps. 33, 13 & 14. Is. 63, 15. Matth. 6, 9. Acts 7, 49.\*

The place of Christ's habitation is called the *house of the Father*, not that He inhabits any house, since 'the Heaven of Heavens cannot contain him,' but for two reasons, partly because there He manifests Himself and His Majesty, i. e. His power, wisdom, bene-

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\* That the *Gentiles* too, entertained this opinion, appears from the following passages, cited by Lampe. Orpheus ap. Clem. Alex. Strom. L. 5. Αὐτὸς δ' αὖ μέγαν αὐθις ἐκ οὐρανὸν ἐστήρικται Χρυσὸν εἰνὶ θρόνῳ, γαίῃ δ' ὑπὸ ποσσὶ βέβηκεν. Aristot. de mundo, C. 11. Ἀκροτάτῃ κορυφῇ τοῦ συμπάντος ἐγκαθιδρυμένος οὐρανοῦ Eurip. Jone v. 1, 2. Ἀλλὰς ὁ χαλκείοις νότοις οὐρανὸν Θεῶν παλαιὸν οἶκον ἐκτριβὼν. Eurip. ap. Clem. Alex. L. 5. Ποῖος δ' ἂν οἶκος τεκτόνων πλασθεὶς ὑπὸ Δέμας τὸ θεῖον περιβέδλοι τοίχων πτυχαῖς;

volence, and justice, by works far more illustrious than what are seen on earth; partly since from the beginning of things He has destined Heaven as the perpetual habitation of the good, and the seat of the blessed: whence they are called 'sons of God,' heirs of God,' in Rom. 8, 17; since, when received into Heaven, they will obtain the benefits promised by God, and acquired for them by Christ. In like manner, Heaven is described as a 'well-built city,' whose foundations are strong, i. e. an 'habitation permanent, and which shall endure for ever,' not raised by human hands, but erected by God himself, in which perpetually shines forth the magnitude of Divine power, wisdom, and benevolence; and this is represented as their country and eternal home. Now, by the words 'in my Father's house are many habitations,' our Lord meant to teach his disciples, that Heaven is a *most ample space*, which can hold an *immense multitude*, and sufficient for receiving exceedingly great numbers, and, as far as concerns the will of the Father, *all men*, and not *them only*. Not Peter alone will follow him, or one or two more; but to all who have adhered to him by faith and love, will be afforded an entrance to this celestial seat. (Tittman.)

2. εἰ δὲ μὴ, εἰπον ἅν ὑμῖν. It must be acknowledged that these words involve some difficulty; and are, therefore, variously interpreted by commentators. Many of the ancient, and some modern ones, place a colon after ὑμῖν, and connect the following words with the preceding, thus, "If it had been otherwise (if I could not affirm that there were habitations prepared in my Father's house) I would tell you; but I will depart to prepare," &c. Others take the words interrogatively. But these interpretations are by Kuinoel justly pronounced perplexed and frigid (see Lampe in loc.): and in refutation of the *second* method, Tittman observes that it is liable to this insurmountable difficulty, namely, that our Lord had indeed said to his disciples that he should depart, but not that he should depart for the purpose of preparing a place for them. The simplest and most probable mode of interpretation seems to be that originally proposed by Valla, Beza, Grotius, and recently adopted and further illustrated by Thaleman, Knappe (Opusc. 3, 12. sq.), and Tittman, who place a full stop after ὑμῖν. Thus the following words προετοιμασαι τόπον ὑμῖν, contains a sentence of *particular applica-*

cation, the sense of which may be expressed in the following manner: "If it had been otherwise, I would have told you so: I do not feed you with vain hopes. I moreover go to prepare a place for you." By the words εἰ δὲ μὴ, εἶπον ἂν ὑμῖν, our Lord meant to *again assert* what he had just said, that in the house of his Father were many habitations, whither Peter, and all the disciples who believed in him, should follow him: q. d. "Such a hope I should not hold out, unless I were prepared to realize it." Then for the confirmation of this hope, he subjoins πορεύομαι ἐτοιμάσαι τόπον ὑμῖν. In these words our Lord speaks *as a friend*, who goes before another to some unknown region, in order to obtain for him an admission thither, and prepare him an habitation. Or, as Grotius suggests, the similitude is taken from a travelling companion, who, on a journey, goes forward to provide apartments for his companions against their arrival. So Nonnus: ὅτι προκέλευος ὁδεύσω.

Many ancient Fathers and Interpreters, as also some modern ones, as Dr. Paley, and others, infer from hence, that there are various places appointed, and various degrees of reward assigned in another world. But the context will not permit any such sense. Whether the opinion itself in question be well founded, is another thing. That it was adopted by the Jewish Doctors, we may infer from the following Rabbinical passage cited by Schoettgen. Schabbath, fol. 152, 1. on the words of Cohel. 12, 5. "*Since a man goes to his eternal habitation:*" "We learn from hence, that to every righteous person is assigned an habitation according to his merits. So when an earthly Monarch goes with his officers to any city, all enter by the same gate: but when they pass the night there, then to each is assigned a place according to his dignity." Tertullian too, refers the many mansions to the different and various merits of the saints; who, he supposes, will not equally see God, nor enjoy happiness in heaven, but unequally, according to the different degrees of virtue, and of the light of glory.

I am inclined to think, with Mosheim, that there is here an allusion to the custom of Oriental monarchs, of assigning to their courtiers habitations within their immensely extensive royal palaces.

2. πορεύομαι ἐτοιμάσαι τ. ὁ. Mosheim is of opinion that by πορεύομαι, Christ indicated his *death*; since he has elsewhere adopted the same metaphor; as in ver. 12 & 28. 16, 28. 7, 33. 16, 5. Our Lord

departed (observes Tittman) not for his own sake, but for that of his followers; to the end that he might prepare a place for them in Heaven, where, removed from the miseries of this world, they might be received into an eternity of happiness. For *destined*, indeed, was Heaven, from the first, to be the seat of the blessed; though it was not yet *prepared*. Christ it was that prepared it by his death: and thence it appears that the death of Christ had this force and efficacy, namely, that by it he should acquire for men an eternal and blessed abode in Heaven. (Tittman.)

Τόπος, as it denotes *any space*, may signify both country, city, house, &c.: and it is synonymous with *μονή*, and therefore denotes *habitation, abode*.

3. ἔαν πορευθῶ, &c. There is here a continuation of the same similitude. For those who have arrived first at any inn, usually go out to meet their friends when approaching, in order to introduce them. (Rosenm.) Ἐάν here signifies *when*; as in 12, 32. 13, 20. 16, 7. Πάλιν ἔρχομαι is for ἀνελεύσομαι, *will come back*. The Present tense in this whole discourse has the force of the Future. Some commentators, as Heumann, Mosheim, &c. interpret this of the return of Christ at the end of the world. (See Doddridge.) But this seems harsh and improbable. It is rather the constant doctrine of Christ and the Apostles, that faithful Christians will immediately after death be with Christ, and enjoy happiness. See Luke 16, 23. 23, 43. Joh. 11, 25. 2 Cor. 5, 6, 8. Phil. 1, 23. (Kuin.) By these words our Lord adverts to *three* benefits to be derived from him. 1. He has, by his death, prepared for every one a place in Heaven. 2. To this place he leads all faithful followers. For the expression is undoubtedly to be understood of the period of each one's *death*. 3. He leads them to the place where he himself *reigns and enjoys happiness*: so that they may be united with him. This is the constant doctrine of Christ and the Apostles. See 10, 28. 12, 26. 17, 2. Luke

23, 43. Rom. 14, 7—9. 2 Tim. 4, 18. 2 Cor. 5, 8. Phil. 1, 23. Hence they are said to be co-heirs of his glory; and as they have been partakers of his tribulations, so will they be also of his felicity. See Rom. 8, 17.

4. *ὅπου ἐγὼ ὑπάγω οἴδατε*, &c. Lest the disciples should fail to rely on the promise of our Lord, that "where he is now going they should come also," he adds, "Now then you know the place whither I am going, nor can you be ignorant of the way." Our Lord had already told them that he was going to the house of his Father, to Heaven; and, moreover, going to prepare for them an abode there; and that he would be the person who should receive and introduce them thither. Now, therefore, they knew the place whither he was going, and the way of arriving at it. For as it was Christ that prepared it, so was it Christ that should receive and introduce thither his followers. Christ, therefore, is the *way*, i. e. the Guide and Author of life and future felicity, which can be sought, expected, and attained by him only. (Tittman.)

In the same manner is the passage interpreted by Kuinoel. Some commentators understand by *way*, the *doctrine* of Christ in general. But (as Tittman observes) of *doctrine* our Lord had here said nothing.

5—6. The disciples, though they might, and ought to have known, (especially since, in his discourses, our Lord had very often professed himself to be the Author, not only of earthly, but of celestial and eternal felicity; as in 5, 24. 6, 40. 8, 12. &c.), yet they neither understood, nor could be persuaded, that Jesus would die and depart from this earth, hindered, doubtless, by their pre-conception of the visible kingdom of the Messiah soon to be established. Certainly, Thomas (though sincerely attached to our Lord, yet a little incredulous,) seems to have thought of nothing but an earthly kingdom, when he said: "Lord, we know not whither thou art going: how, then, should we know the way?"

Jesus had, indeed, said that he was going to his Father's house, and had taught them what was *the way*, if they would wish to follow him : but Thomas confessedly understands neither. (Tittman.) Lampe, Michaelis, and Doddridge are of opinion that by *house* Thomas formed an idea of the *palace* of some earthly monarch. Be that as it may, to his question our Lord *so* answers (see ver. 6.) as to explain his meaning more fully. And first he hints that he spoke, not of earthly, but of heavenly and eternal felicity, and taught by what means any one might attain to it. " I am (says he) the *true way* to eternal life : no one can come to the Father but by me." Ὁδὸς is for ὁδοποιὸς, *guide*, and ἀλήθεια for ἀληθινή, ὁδὸς ἀληθινή denoting a true and sure guide. The phrase is similar to one often employed by our Lord (see 10, 7. compared with 9. and 11, 25.); and ἡ ζωὴ is for πρὸς τὴν ζωὴν κομίζουσα or ἄγουσα.\*

\* The expression *way to life*, was also used by the Greek Philosophers, and occurs in the epitaph of Diogenes, ap. Laert. L. 6. C. 78. (cited by Lampe,) Μοῦνος ἐπεὶ βιοταῖς ἀνάρκεια δόξαν ἔδειξας θανατοῖς, καὶ ζωῆς ὁμον ἐλαφροτάταν.

First, Jesus calls himself *life*, meaning eternal felicity in the house of his Father, whither he is going, and where he will receive and introduce his followers. Then he calls himself *the way to life* : in which expression, ὁδὸς is equivalent to ὁδηγός, or ἀρχηγός ; as in Acts 3, 15. Hebr. 2, 10. 5, 9. He has called himself *the way*, or *guide*, and author of life and eternal salvation, *not* inasmuch as by his *doctrine* he shewed the path to eternal salvation (as some commentators explain) ; for of this there is no mention made in the discourse ;) but for two reasons. 1st, Since he has prepared life and eternal salvation by his *death*. 2dly, Since he has led us to it by his power and omnipotence.

He calls himself *the true way*, inasmuch as he is not only the *true*, but the *only way*, by which any one can safely arrive at eternal happiness, and, indeed, there is *no other way*, since he is the *only* and *true guide*, &c. Thus he adds, in express terms, " No one cometh unto the Father but by me."

The phrase ἐρχεσθαι πρὸς τὸν πατέρα (*come unto the Father*,) our Lord uses ; since at ver. 2 and 3. he had said that he was going to his Father's house, &c. Therefore, *to come to the Father*, is equivalent to *come to the Father's house*, the heavenly and eternal abode. It is, therefore, evident that the formula has here a more extensive sense than when the faithful are said to obtain by Christ an " access to the Father," to his grace and favour, and the benefits thence

7. εἰ ἐγνώκειτέ με, καὶ τὸν π. μ. ἐ. It appears that the disciples had not yet understood our Lord's expressions. So difficult is it to see the truth when the mind is pre-occupied with false opinions. Wherefore our Lord exclaims "if ye had known me," &c. To *know* Jesus here denotes to recognize him to be such as he had just described himself, namely, as one about to depart to his Father's house for the purpose of preparing a place for his followers, and introducing them thither, i. e. as the true guide to eternal life. Therefore, to *know* Jesus does not merely denote (as most commentators explain) to know the *doctrine* of Jesus in general, but to know him to be what he is in respect of his purposes, benefits, and the salvation of which he is the Author. (Tittman.) Our Lord then adds, as if to mitigate the harshness of the preceding expression, and raise the drooping spirits of his disciples, καὶ ἀπ' ἄρτι γινώσκετε αὐτὸν, καὶ ἐωράκατε αὐτὸν, which words may be rendered, "But henceforth ye both know, and, as it were, see him." Here there appears a sort of climax. For (as Kuinoel observes) ὁρᾶν denotes a *deeper insight* into any thing than γινώσκειν. Most modern commentators, as Glass, Rosenm. Kuinoel, and Tittman, take these presents as futures; change of tenses being frequent in this Gospel, and especially in the discourse now under our consideration. But I know not whether this be necessary *here*. As to the καὶ, it must be rendered *sed*, since there is plainly an opposition. The passage is thus paraphrased by Kuinoel. "After my death and return to Heaven, ye will lay aside your prejudices, and judge more rightly of the purpose of the Father in sending me, and of my office, together with the beneficial effects re-

resulting. See Eph. 2, 18. 3, 11. "But come to the Father (says our Lord,) can no one, except by me:" thus professing that he is the only and most perfect guide and author of eternal life; and, that besides him, there is no other who can afford an entrance to heaven; and that therefore, whoever would come thither, must acknowledge Jesus as the only guide to eternal life, and expect it from him. (Tittman.)

sulting from it," Tittman, however, justly observes, that this ought not to be confined to the *doctrine* and teaching of our Lord, but extended also to his *death* (so near at hand), to his resurrection and ascension to Heaven, at which time, by the aid of the Holy Spirit, they had a complete insight into the counsel of the Father respecting the salvation of men by his Son.

8. λέγει αὐτῷ Φίλιππος· Κύριε, δείξον ἡμῖν τὸν πατέρα. To the comprehension of these mysteries the present imbecility of the disciples could not attain: inso-much that Philip exclaimed, "Lord, shew us the Father, and it sufficeth us." Jesus had, in the preceding verse, promised that his disciples should shortly after see the Father; meaning that they should attain to a further knowledge of the counsels of the Father for the salvation of men. But Philip (who, it seems, referred all things to sense) takes *seeing* in the literal sense, namely, of the visible appearance of God. This he earnestly desired. (Tittman.) By ἀρκεῖ ἡμῖν is meant "that will satisfy our utmost wishes." This expression Wetstein illustrates from Plut. Theog. εἰ γὰρ σύ μοι ἐθέλεις συνεῖναι, ἐξαρκεῖ, καὶ οὐδένα ἄλλον ζητεῖ. Kuinoel observes that Philip seems to have borne in mind those passages of the Old Testament, where felicitous times are announced to the Jewish nation, in which God himself would descend from Heaven, and would come to the assistance of his people. (See Mal. 3, 1 seqq. Matth. 11, 9. Is. 40, 3 seqq. Matth. 3, 3.); which many Jews explained of the times of the Messiah. Philip then understood these metaphorical expressions as he had done the words of Christ, *literally*; and supposing that Jesus would presently establish the Messiah's kingdom, or thinking of the promised appearance of God at that period, desired nothing so earnestly.\* (Kuinoel.) This explication,

\* The Jews, on account of the frequent appearances of the Deity, conceived such gross ideas of his essence, that they would believe no one, except him to whom God had manifested himself by



however ingenious, seems too laboured and hypothetical, and therefore precarious.

9. τοσούτον χρόνον μεθ' ὑμῶν εἰμι, &c. Many ancient and modern interpreters think that Christ here refers to his *sublime and divine nature*, namely, that he has divine power and knowledge in common with the Father, and is of the same essence. In this view Euthymius thus paraphrases: "So long have I been with you, and thou hast not known me, Philip: for divine nature cannot be seen or known."

The disciples had, indeed, for a considerable time enjoyed the instruction and intimate converse of Jesus, and had heard him especially declare that he came in order to lay down his life for the salvation of men; at the same time exhorting them not to lay up treasures upon earth, but to seek especially after the spiritual benefits of the kingdom of heaven. They had seen the sanctity of his life, his contempt of earthly riches and honours, his submission to the lowest state of poverty and misery, desiring and seeking after nought but the salvation of souls. They had, moreover, seen his *majesty*, "the majesty of the only begotten of the Father" (see 1, 14), nay, were shortly to see him *die for the human race*. But in all this they had, in fact, heard and *seen the Father*, i. e. the image, decrees, counsels, and works of the Father respecting the salvation of men. He who saw Jesus living, acting, and dying, *saw*, in fact, *the Father*, i. e. the image of the Father, and the effigies of the divine nature, which St. Paul calls the ἀπαύγασμα τῆς δόξης καὶ χαρακτὴς τῆς ὑποστάσεως αὐτοῦ (Heb. 1, 3), the love of the Father, who sent his Son into the world, the counsel of the Father for the salvation of men by his Son, the supremely wise plan of that salvation, and, finally, the will of the Father, that all should believe in the Son, and, through him,

a certain external and visible symbol. This error the disciples of Christ also had imbibed; and had not as yet paid sufficient attention to collect from our Lord's discourses the immateriality of the Deity. (Schoettgen.)

attain salvation. Compare ver. 7 and 12, 45. There was, therefore, no need that our Lord should then show them the Father, and more fully expound his counsels and decrees. They might *already* have sufficiently known them from the words and actions of our Lord, and *would shortly* know and comprehend them *more fully* by the inspiration of the Holy Spirit. (Tittman.) In this view we may compare the following passages cited by Wetstein, Hippolyt. Noet. 7. τοῦτ' ἐστίν, ὃ ἐμὲ ἑωρακώς, δι' ἐμοῦ τὸν πατέρα γινῶναι δύνη, διὰ γὰρ τῆς εἰκόνης ὁμοίας τυγχανούσης εὐγνωστὸς ὁ πατὴρ γίνεται. Sanhedrim fol. 107. 2. "Whoever saw Abraham said, He is Isaac. Whoever saw Isaac, said, He is Abraham."

10. οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ—ὃ ἐν ἐμοὶ μένων.

These words are meant as a fuller explanation of the preceding. The first of these remarkable words, ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ὃ ἐν ἐμοὶ μένων, (used supra 10, 18. where see the note,) are explained by the most ancient interpreters, and from them by Athanasius, of the conjunction of the Father and Son in respect of nature, and was employed to defend the unity of essence of the Father and Son. As to the formula εἶναι ἐν τινι, it plainly expresses intimate conjunction with any one. But (as Rosenm. observes,) since two may be conjoined in various ways, it can only be determined from the context of any passage, what *sort* of conjunction is to be understood. Thus in John 2, 5. those are said to be *conjoined* with God, who obey the doctrines of Christ in faith and love, and especially acknowledge the love of God, in sending his Son into the world for the salvation of the human race, in return, loving and worshipping him. This is in 1 John, 1, 5. called κοινωνία μετὰ τοῦ πατρὸς, conjunction with the Father, by the bond of similar feeling and love; since the Father beareth exceeding great love towards men, conferreth upon them benefits of every sort, and blesseth them by his Son: and these love and worship the Father, bend their minds, and conform their lives to the rule of the Divine will. Just as in Rom. 8, 1. 16, 11. 2 Cor. 5, 17. those are said to be *in Christ*, who are *united to him* in the closest bonds of faith and love. Moreover, in 10, 38. where our Lord had spoken of himself and the Father, *fellowship of work and power* must be understood. The same *community* is meant in the present passage; but with some addition. In the preceding verses our Lord had said, 'he that seeth me, seeth my Father, which (as we observed,) is to be understood of knowledge of the Father, his counsels, will, and works.' (Tittman.)

In the following words Jesus says, "I speak nothing which my

Father doth not speak by me. Whatsoever I speak, is by his suggestion, not my own inclination. Whatsoever I do, I do in conformity to his will. All things are the Father's, which are said and done by me. If my Father should himself address you, he would only say what I say; would only work what I work." From all which it clearly appears, that Jesus meant parity and consent with the Father, in respect of words and deeds, and intended to teach what he had often before asserted, (see 7, 16. seqq. 8, 28. 12, 49. 5, 19, and 36. 10, 37.) namely, that his words and his works are not human, but altogether divine. Now, from the context of the present passage it is manifest, that when our Lord said that he is *in* the Father, and the Father in him, he meant to indicate fellowship with the Father, parity partly of feelings and counsels, and partly of words and works; as when, in 10, 30. he asserts that he and the Father are one, he meant to express this same association of feeling and will, and at the same time, of work and power with the Father; as in 10, 38. where he expresses mutual conjunction of one and the same energy and power. But, since a conjunction not only in respect of *counsel and will*, but in respect to one and the same *energy and power*, subsists between the Father and Son, it may be hence, with certainty inferred, that there is also between them a *communion of one and the same nature*: and when our Lord affirms that the Father abideth in him, he has indicated a perpetuity of mutual conjunction, and testifies that it is impossible he should ever do any thing contrary to the mind, counsel, and wishes of the Father. (Tittman.)

11. πιστεύετε μοι ὅτι ἐγὼ ἐν τῷ πατρὶ, &c. Jesus has already said that he differeth in no respect from his Father, but rather that his Father and he are most closely conjoined in respect of counsel and action, and whatsoever he speaks, or does, are the Father's. This he not only *repeats* in these words, but admonishes his followers to repose faith in the assertion; tells them if they hesitate to do so, his *deeds* are calculated to confirm it. For as to a familiar and popular proof of this intimate conjunction with the Father, he appeals (as in 10, 38. and elsewhere) to his *works* as most manifest arguments that to him and to his Father there is the same mind, will, energy, power, &c. By the τὰ ἔργα are meant his *miracles*; for these he has distinguished from his works. (Tittman.)

Noesselt, indeed, (Opusc. 2. 388.) explains them of Christ's *doctrines* and the business of instruction. But this interpretation (which is far too limited)

has been refuted by Storr, Schott, in his Diss. on the intent of Christ's miracles, P. 1. p. 32, and Kuinoel; although Tittman thinks that these may be *included*; and that *ἔργα* seems to have this sense in the following verse.

12. ὁ πιστεύων εἰς ἐμὲ, τὰ ἔργα — ποιήσει.

To encourage them and stimulate their exertions, our Lord subjoins a most gracious *promise*; which, however, (like the whole of this his last discourse,) appertained solely to the *disciples*, to whom that discourse was addressed, and has no reference to *believers in general*, much less to *believers of all ages*: nay, it did not appertain to the *disciples* of our Lord *as such*, but as being the future *teachers* of his religion, and *successors* in the work of evangelization: for their encouragement, our Lord says, that *they* may venture to hope for greater success in their ministry than *he* had in his. That such is the sense of the words *μείζονα τούτων ποιήσει*, is clear from what our Lord immediately subjoins, *ὅτι ἐγὼ πρὸς τὸν πατέρα μου πορεύομαι*, which words indicate that these *ἔργα* were to take place *after* his departure to Heaven. To *these his disciples* then our Lord promised: 1st, that they should perform the same works that he had hitherto effected. By these *ἔργα* our Lord meant, not the whole work which he had done, was doing, or should do, for the acquirement of human salvation; but only that *part* of his office which he had hitherto discharged, and which he elsewhere calls the "work committed to him by the Father." (See 17, 4.) This consisted in communicating the Divine doctrine respecting the counsels and purposes of the Father in sending the Son, and the salvation to be obtained by him; in working miracles for the succour of the afflicted, and the testification of his Divine mission; in collecting disciples, and promoting, by every possible way, the welfare and salvation of his countrymen, or whomsoever he should convert to the faith: thus eminently glorifying the name of his Father. (See 17, 4.) These same works were the *disciples* to do, when they should succeed to the office of Christ; and such they really *did perform*; since they promulgated the doctrine of Christ, worked miracles in proof of his Divine mission, brought over many to the acknowledgment of the faith, most illustriously manifested the glory of God, and promoted the salvation of men. But our Lord assures them that they shall perform *greater* works than these: by which however we are to understand, not *greater per se*; for as far as regards the miracles worked by the Apostles, none were *more illustrious* than those performed by our Lord, (who, indeed, worked very many not recorded by the Evangelists, see Joh. 20, 30.) but only in a *certain degree*, partly in respect to their office and ministry, (which is alone the subject of these words,) and partly in respect to the *effects* of that ministry. For Christ taught but for three years, in Palestine only, and his auditors consisted almost

entirely of *Jews*: but the Apostles, for a long series of years, and throughout nearly the whole of the civilized world. Christ preached the gospel of the kingdom of God and his counsels for the restoration and attainment of salvation by a Saviour; yet he could not bring forward or explain all Christian truths, not even to his disciples, since they were as yet unable to bear them. (See John 16, 12.) Some things he could only hint at by images and comparisons. (See Luke 8, 10.) But the Apostles, after the departure of their Lord, enlightened by the Holy Spirit, taught the gospel far more clearly and fully. Christ worked very many miracles, most beneficial in effect: yet he could not induce any *considerable number* to believe in him. Now, far greater success attended the exertions of the Apostles. One single sermon of Peter on the day of Pentecost, was of such effect, as to bring over three thousand to the faith. Christ collected *disciples*, but not a *church*. That was left for the Apostles to effect. They founded and established numerous churches, consisting both of Jews and Gentiles, and even in the most civilized regions of the world. Great multitudes either abandoned the Mosaic Law, or the Heathen superstitions, professed the religion of Christ, and conformed their opinions and lives to the rules of his doctrine. *Thus far* therefore the Apostles effected *greater works*, i. e. produced a *greater moral change*, and, as it were, a '*new creation*.'" Yet it must be remembered that although they effected *greater works* than Christ, yet they were not *themselves greater*. For that was only a *part* of Christ's office to which they had succeeded, and, if compared with the rest, the least important. Again, the *greater works* of the Apostles were not effected by their *own* efficacy and power, but by that of Christ. For whatever the Apostles did, was, in fact, the work of him and of the Spirit, which he imparted to them. Thus (as Chrysostom well observes,) Christ did far more, when *absent*, by others, than *present* by himself: inasmuch as he enabled the meanest and most insignificant persons to produce such a change, as could never be effected by the wisdom of the greatest philosophers, and the learning and eloquence of the most eminent orators. (Tittman.) By this is demonstrated the power of the *giver*, not that of the *doer*: for he who in the name of Christ effects greater things than Christ had done, does, in fact, proclaim the power of Christ. (Euthymius.)

12. ὅτι ἐγὼ πρὸς τὸν πατέρα μου πορεύομαι. These words the ancient commentators have paraphrased by a long sentence. (See Lampe.) On the contrary, Rosenm. briefly expresses them by 'me ad Patrem redeunte.' But it seems proper to avoid both these extremes. The phraseology is here (as elsewhere in this Gospel) too brief, and, therefore, not a little obscure and dubious. It is plain that something is

omitted, κατ' ἀποσιώπησιν, and *for pathos*; in supplying which our only direction is the context and the circumstances of the case, to which we must rigidly adhere. Grotius, Markland, and Campbell, indeed, unite this closely with the following sentence, which construction, however, appears to be repugnant to the context. It should seem that the sentence is highly *elliptical*, and, moreover, (I suspect) *parenthetical*. Much of the obscurity has arisen from rendering the ὅτι *because*. It should rather be translated *for*. I would then translate and supply, "For I am going to my Father, and must, therefore, have others to do the works in question." Wetstein would supply, "Not to abandon you, but to plead your cause more strongly with the Father. If I could defend that cause in this humble estate, much more can I do when raised to the throne." But this is exceedingly loose and unauthorized, as, indeed, are almost all the paraphrases I have yet seen. Euthymius seems to have had a clearer view of the true meaning, while he thus paraphrased; ὑμῶν ἐστὶ τοῦ λοιποῦ τὸ καὶ θαυματουργεῖν διότι ἐγὼ πρὸς τὸν πατέρα μου πορεύομαι. And he observes that this is said for the purpose of consoling them under the loss they must so shortly sustain.

14. καὶ ὁ, τι ἂν αἰτήσητε ἐν τῷ ὀνόματί μου. In order to raise their drooping spirits, and confirm their feeble faith, Jesus *repeats* what he had said at ver.

14. By these words our Lord intimates that he is the person who should supply them with power not only to effect the *same*, but *greater* works (as he had promised at ver. 12), and by whom they would effect even the most extraordinary things. By these words, too, our Lord meant to excite in his disciples hopes of *success* in the work of evangelization. For (as many learned commentators have perceived) the promises here made had not a reference to *all* Christians, but to the Apostles only; nor even to the prayers of the Apostles *in general*, but to such as should be offered *in the cause of Christ*; for that

is the sense of the formula ἐν τῷ ὀνόματι μου.\* (Tittman.)

13. ἵνα δοξασθῇ ὁ πατὴρ ἐν τῷ υἱῷ, *that the Father may be glorified in the Son.* The Father is glorified when His majesty, i. e. his wisdom, justice, holiness, love, and benevolence (especially evinced in the salvation of men by his Son), is made known and acknowledged. This was illustrated by the Son, namely, by his passion and death, by his resurrection and ascension to the right hand of the Father; and especially when he imparted to the Apostles spiritual strength, and so fitted them for their office, that by their ministry the glory of the Father was rendered conspicuous among men.

15. εἰν ἀγαπάτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσατε. For the very cause just stated, namely, since they might expect their Apostolic labours to be attended with such success, our Lord, therefore, exhorts them, in the present verse, *as* they love him *so* to keep his commandments, and promptly perform all his injunctions. For by ἐντολαί are not denoted *all* the *precepts* of our Lord, and such as are of *universal* application, much less the doctrine of Christ *in general*, but those *mandata* which he had given, or

\* This interpretation the context *permits*. For this whole discourse of our Lord respects Apostles and future Apostles. To *these* he promises that he will give them whatsoever they may require and ask in the administration of the Apostolic office, as his legates and ministers. And again, these words have a close connection with the preceding τὰ ἔργα — ποιήσεις, and the καὶ is to be rendered *but*. As *those* words appertained to the *Apostles only*, so also do these. Moreover, the *usus loquendi* peculiar to St. John, permits, nay absolutely *requires*, this interpretation. For, when in ver. 26. Jesus says, 'the Father will send the Spirit *in my name*,' it denotes no more than *for my cause, in my place, and to supply my place*. And, when in 16, 24. he says, 'hitherto have ye asked nothing *in my name*,' he means *in his cause*. For they did not yet sufficiently understand what was the cause of Christ: nor had they any *need*, thus far, to ask any thing, since they had the Lord present with them. Hitherto they had been only his disciples; now they were to be his *successors* in the ministry, and his *Apostles*. Finally, *facts and experience confirm this interpretation*. For as often as they asked understanding in teaching, prudence in their proceedings, power in doing, or patience in suffering, so often, there is reason to believe, their prayers were not ineffectual. (Tittman.)

should give to these his disciples, with reference to the apostolic office and miracles. Obedience to these our Lord enjoins; and adjures them, by their love to him, to yield that obedience. He hints, too, that he expects this from their undoubted love to him.\* (Tittman.) Most other modern commentators, as Markland, Bp. Pearce, Rosenm., and Kuinoel, agree that these promises were only intended for the Apostles and first preachers of the word.

16. καὶ ἐγὼ ἐρωτήσω τὸν πατέρα, καὶ ἄλλον παράκλητον — αἰῶνα.

To further excite them to the fulfilment of his commands, Christ adds a *new promise*, that of sending to them an *helper* in the discharge of their Apostolic functions. The term by which this is denoted, namely *παράκλητος*, is a remarkable one. It is employed by our Lord a second time, in the following part of this discourse: but occurs no where else in Scripture. It requires great care to determine its true sense, on which commentators have considerably differed, and are not yet quite agreed. Some, and indeed most of the earlier ones, render it *consolator*: and this not only the *usus loquendi permits*, (for in the Sept. and the New Testament, *παρακαλεῖν* signifies *to console*,) but the context and scope of the discourse *require* it. For our Lord's purpose was then to *console* his Disciples under their sorrow at his announcing his departure and future visible absence.

Others interpret it *Deprecator, defensor*, i. e. *apud Deum*: and they appeal to Rom. 8, 26. But this interpretation is neither suitable to the context, nor to the intent of Christ. Others, therefore, as Cameron, Ernesti, and Rosenmuller explain, *doctor mundi*, interpreter of truth, one who not only *taught*, but filled them to teach others. And this interpretation the context not only *permits*, but seems to require. For 1st, The Hellenists used *παράκλητος* and *παρακαλεῖν*, of teachers and interpreters of any one's meaning. So the Sept. and Philo, from whom examples are produced by Carpzov. Exerc. in Heb. 154. and Loesner on this passage. Nay, the term *παράκλητος* was, together with some other Greek words, transferred into the Jewish language. See Buxtorf, Lex. Talm. and Wetstein's Rabbinical citations. Again, whenever the word is used by our Lord, we find such *attributes* and actions as leave no doubt but that it respects the mode and manner of teaching. For he has called the Spirit *ἄλλος παράκλητος*, *another paraclete*, who shall succeed him, and occupy his place. But our Lord *was* a Teacher of his disciples

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\* Grotius and Wetstein thus paraphrase: "Evince this your love of me not by tears and other fallacious signs of attachment, but by fulfilling my commands, and especially that which enjoins mutual love."



(see 13, 13.): he has, moreover, at ver. 17. called himself τὸ πνεῦμα τῆς ἀληθείας, the spirit of truth, which signifies no other than *Doctor verissimus*. Nay, at ver. 26. he has expressly said, ἐκεῖνος ὑμᾶς διδάξει πάντα, καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν· and 16, 13. ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν.

This interpretation, therefore, carries with it considerable probability. Some, however, there are, who do not approve of even this, and prefer that of *helper*: a sense which, they think, is partly by the context, and partly by the *usus loquendi*. And, indeed, the notion of *teacher* or of *consoler* appears too confined, and seems not to express the *whole* extent of the gifts imparted by the Holy Spirit, and comprehended by our Lord in this expressive term. For the Holy Spirit was not sent *merely* to *console* the Disciples, or imbue them with fuller *knowledge*, but also to be present with them, and impart a peculiar energy in *speaking*, *writing*, *acting*, and *administering* the whole of the Apostolic office. Nor did it confer on them *gifts of teaching* only, but *other gifts*, to which St. Paul abundantly testifies, in 1 Cor. 12, 4. seqq. and of which he says, at ver. 11. πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ πνεῦμα. Hence, the Apostles, not only when they *taught*, but also when they formed and governed churches, appointed teachers, and did any thing else in the administration of their office, attributed it to the *efficacy of the Spirit*. See Acts 20, 28. And of the same nature and the same variety, were the gifts promised by our Lord to the Apostles, (see Mark 16, 17 and 18.) and undoubtedly alluded to in the present passage. For 1st, Jesus promised *another paraclete*: but in whatever sense he was the *paraclete* of the disciples, in *such* too, was the Holy Spirit. For our Lord stood not in the place of *teacher only* to his Disciples, but of *Master* also; since by him they were every way assisted, on his authority they depended, from him sought every thing, and in his defence entirely acquiesced. Such then was to them the Holy Spirit. Our Lord then subjoins, ἵνα μένη μεθ' ὑμῶν εἰς τὸν αἰῶνα, and ὅτι παρ' ὑμῖν μένει καὶ ἐν ὑμῖν ἔσται. But the phrase μένει μετὰ τινος, and εἶναι ἐν τινι (which are equivalent), undoubtedly denote the being present with any one by favour, counsel, assistance, power, &c. (See Matth. 28, 20.) Therefore, when it is said in this place that the paraclete shall *abide* with the Apostles, and *for ever*, it is evidently signified that He will be *with* them by His grace, power, and efficacy, perpetually, at whatever time, in whatever causes or concerns; that He will never abandon them, never leave them destitute of His help and assistance, neither in the affairs of human life, nor in the discharge of their Apostolic office. This notion, namely *helper* and *assister*, in the word παράκλητος, the context requires, nay *demand*s. Nor is authority wanting: For, in the best Greek writers, as Demosthenes, Lysius, Æschines, &c. παρακαλεῖν and παράκλητος, are used of persons called in by others to plead their cause, afford them assistance, in any manner, or in any thing, and is used generally of those who are any one's helpers, &c. See Reisk Ind. Demosth. As to the use of παράκλητος in the Sept. and Philo, and the Rabbinical term פֶּרִישׁ, it may be

doubted whether the notion of *teacher* has been rightly attributed; and whether it ought not rather to have that of *monitor* and *helper*: which is probable from what is advanced by Knappe in his Comment. de Spiritu Sancto et Christo paraclete, Opusc. C. 1. p. 27. This, therefore, seems to be the sense of the word *παράκλητος*, in the present passage. Nor does it appear to bear any other sense in 1 John, 2, 1. where our Lord is called the *παράκλητος*, inasmuch as he formerly, and even yet, pleadeth our cause, sitting at the right hand of his Father. For in that place the subject turns on those who although reformed, holy, and pious, yet sin, mourning however over their sins. For *their solace*, the Apostle subjoins, "We have a paraclete, who is no inactive spectator of our cares and concerns, one who never ceaseth to *help* us; who is, and remains ever, our *helper*, and the author of our salvation." (See Hebr. 2, 16, Rom. 8, 34.) Such then is our *παράκλητος*, our *helper*, who sitteth at the right hand of God, and hath all power in Heaven and in earth, and who, especially in the above passage of St. John's first Epistle, is styled *παράκλητος*, inasmuch as he is *ἱλασμός περὶ τῶν ἁμαρτιῶν*, the expiator of our sins, by whose mediation and assistance we may hope for remission of sins. From what has been said, it clearly appears that to the word *παράκλητος* is to be attributed, not the signification of *consoler* or *comforter*, nor of *teacher*, but of *aider* and *helper*. (Tittman.)

For much of the matter contained in the above elaborate view of the signification of this important term, the learned commentator is indebted to Ernesti, Knappe, Schleusner, and Kuinoel, of whom Knappe and Kuinoel adopt the interpretation proposed by Tittman, namely *helper*. Lampe, Ernesti, Pearce, Rosenm. Wetstein, and other learned critics, however, prefer *advocate*. For my own part, I see no reason why the two senses, namely of *advocatus* (in the signification assigned to it by Ernesti, and admitted by Tittman,) and *opitulator*, should not be united: which would be a safer mode of interpreting this extensive and somewhat dubious term. For other opinions I must refer the reader to Pole's Synop., Wolf's Curæ, and Koecher's Analecta; not, however, omitting to observe, that Dr. Doddridge prefers retaining the term *comforter*; and that Dr. Campbell adopts that of *monitor*; which he defends by an exceedingly prolix (and, as it appears to me, unsatisfactory) annotation. His objections to *advocate* are founded in a too confined view of the force of the word, and are written in that quibbling spirit which too often characterizes his strictures. The objection he makes to our common version *comforter*, is equally valid against his own, '*monitor*.' They are both, indeed, too limited: but were I to make a choice between the two, I should prefer *comforter*, which is supported by the authority of the Greek Fathers and Commentators, as Chrysostom, Cyril, Origen, Theophylact, and Euthymius. The only mode of interpretation that can do justice to the extent of application which the nature of the office denoted in *παράκλητος* requires, seems to me to be that of uniting the conjunct senses, *advocatus* and *opitulator*. Augustin, indeed, long ago united the interpretations *advocate* and *comforter*. But these do not well

admit of being conjoined; not to mention that they omit many important offices of the paraclete, as described in Scripture.

16. Ἐρωτήσω Tittman would understand, not of deprecation, but effect, i. e. 'efficiam ut Pater vobis mittat.' But this seems arbitrary; and is indeed unnecessary. We must adhere to the sense *petere*, which is used in the Hellenistic writers, and understand the *effect* as elliptically omitted after καὶ. The construction of the sentence is Hebrew, or rather inartificial, and perfectly consistent with popular phraseology in any language.

By εἰς τὸν αἰῶνα, some understand, *to all eternity*; which sense is strenuously maintained by Gerhard; and Lampe truly observes, that when it is not limited by the circumstances, it denotes eternity. But it seems to be so limited *here*; and therefore I agree with Grotius, L. Brug., Maldonati, Hackspan, Wetstein, Pearce, Rosen., Kuinoel, Tittman, and Schleusner, that it signifies εἰς τέλος, *to the end (of life)*. So the Hebr. עוֹלָם, in Exod. 21, 6. Gen. 17, 7. 13, 9. Phil. 15. For עוֹלָם, denotes continual duration, accommodated to the persons spoken of. So Eurip. Phœn. 1537, μόναν αἰῶνα διάξοις, τὸν αἰεὶ χρόνον — ἐν λειβομένοις δακρύοις.

17. τὸ πνεῦμα τὸ ἅγιον, &c. Our Lord now proceeds more clearly to show what *sort* of a *helper* is He whose mission is promised after his departure. The promised *Paraclete* was, therefore, the "spirit of truth," i. e. the author and impartor of all truth, inasmuch as he is himself most *veracious*, to whom we may safely, and ought, to yield implicit credence, since He assuredly is *the very truth itself*, and qualifies his ministers for the communication of it. By Him, therefore, its knowledge is diffused among men.

By *truth* is meant, not *any* truth, or (as most commentators think) Christ's *doctrine* in general: but only the primary part of it, namely, that which respects Christ and the Divine counsels for the salvation of men by Him; which St. Paul (Phil. 3, 8.) calls τὸ ὑπερέχον τῆς γνώσεως Ἰησοῦ Χριστοῦ. In this sense the word is

used by our Lord in his discourses ; as we observed at 1, 17. and 8, 32. And in this sense the Apostle has expressly explained it in 16, 13. (See also 17, 4, and 6. seqq.) This *truth* our Lord caused to be manifested to the disciples by the Divine Spirit, that they might not only themselves fully understand it, but be able to communicate it to others. This Christ was pleased should be delivered first by the Apostles, who were therefore studious of its communication, as being the head and sum, the beginning and end of all instruction and doctrine. In proof of this being the true sense, let us compare a passage of St. Paul, (1 Cor. 2, 6. seqq.) in which is evidently contained an interpretation of the passage now under our consideration. Thus, Him, whom our Lord promises under the name of *πνεῦμα*, the same the Apostle, at ver. 10, 11, 12 and 13. calls the *πνεῦμα τοῦ Θεοῦ* (the Spirit of God), as also *ἐκ τοῦ Θεοῦ* and *πνεῦμα ἁγίων*, subjoining too, *τὸ πνεῦμα πάντα ἐρευνᾷ, καὶ τὰ βὰθη τοῦ Θεοῦ*, the *Spirit investigateth and knoweth all things, even the secret counsels of God*. Moreover, what our Lord calls *truth*, the Apostle calls *wisdom*, (ver. 6.) and that not 'the wisdom of this world,' and such as the Gentiles desired, or such as was cultivated by the Jewish Doctors and Rulers, but "the wisdom of God," hitherto hidden and recondite, yet now, by the eternal counsel of God, manifested. But what sort of wisdom did the Apostle mean? Undoubtedly the Christian Doctrine ; and yet, not the Christian Doctrine in *general*, (for *that* was not *hidden* and recondite, since it had been delivered by the Prophets), but only a part of Christ's Doctrine, namely, that which has respect to the counsels of God for the salvation of men by a Saviour, to Christ himself, who had died on the cross, to his spiritual kingdom, to the attainment of salvation by him only, without the observance of the Mosaic Law, and finally, the profession of this religion by all nations, both Jews and Gentiles. This part of the Christian Doctrine had been hidden to the men of those times : nor was it clearly understood by the *Disciples themselves*, as long as our Lord continued upon earth. This was at length revealed by the Holy Spirit ; first to the Apostles, and then communicated by them to all nations. Such therefore is what St. Paul meant by *wisdom* ; as appears from the equivalent and synonymous expression, by which he has further designated it, namely, *τὰ βὰθη τοῦ Θεοῦ*, &c. in 10, 11 and 12. He has too, at ver. 2. and C. 3. ver. 11. taught that the wisdom which he, above all things, delivers, as the basis of his whole instruction, and which he has above all inculcated, is the doctrine of Christ and his crucifixion. Again, our Lord has called the Holy Spirit the *Spirit of truth* ; now, *why* he so called it, is thus explained by St. Paul, at ver. 10 and 13. "The wisdom which no one had ever heard from others, no one had ever found in the whole of *nature*, no not among the *wisest men*, which no one could ever form in thought, this He hath revealed to us by his omniscient Spirit ; and this we communicate in words not devised by human wisdom, but such as are supplied and suggested by the Holy Spirit." Thus, the Holy Spirit is by the Apostle said to be the *Spirit of truth*, for three causes ; 1st, Since by His omniscience He knoweth every *hidden truth* (i. e. the secret counsels of

God for the salvation of men by Christ). 2dly, Because this truth and these secret counsels the Apostles have manifested. 3dly, Since He fitted and enabled them to communicate those counsels to others; and thus caused the knowledge of them to be diffused among men. (Tittman.)

By the *κόσμος*, which our Lord has here said could not receive this Spirit of truth, is meant the bulk of mankind, worldly, sensual, and neglectful of heavenly things; such as were for the most part the Jews of that age. These *could* not receive it, because, from exclusive attention to worldly things, they neither understood, nor *cared* to understand, the nature of spiritual gifts, much less did they *desire* them. "This *κόσμος* (continues Tittman,) is, by the Apostle, in the passage above adverted to, called *αἰὼν οὗτος*, *this age*, i. e. the men of this age, of these times; and expressly, at ver. 8. *ἀρχοντες τοῦ αἰῶνος τούτου* (who crucified the Lord of life and glory). Moreover, this *κόσμος*, or *αἰὼν* is, at ver. 14. called the *ψυχικὸς ἄνθρωπος*, i. e. the *animal and natural man*, sensual, ignorant, and neglectful of divine things. To him is opposed the *πνευματικὸς*, at ver. 13, and 15. and *τέλειος*, at ver. 6. And what Christ here says, (namely, that the world cannot receive the Spirit of truth, as neither comprehending nor desiring them,) St. Paul, at ver. 8. thus explains: "None of the Rulers recognised this wisdom; otherwise they would not have crucified the Lord of life. And at ver. 14. "The secret things manifested by the Spirit, the animal man *does* not, *cannot*, comprehend; nay, accounts them as foolish." Finally, the words of our Lord, *ὑμεῖς γινώσκετε αὐτὸ, ὅτι παρ' ὑμῶν μένει καὶ ἐν ὑμῖν ἔσται*, the Apostle, at ver. 12, 13. and 16, thus explains: "We have received the Spirit of God, and by it understand the magnitude of the benefits conferred on us by God through Christ, and, aided by it, we can recommend and expound them to others. 'We have the mind of Christ.' From all which it clearly appears that by *ἀληθεία* (*truth*) is here to be understood the *caput doctrinæ* concerning Christ, and the counsels of God by Christ; and that the Holy Spirit is called the *Spirit of truth*, inasmuch as by it this *caput doctrinæ* is manifested and illustrated. It scarcely seems necessary to intimate that those commentators are in grievous error, who [as many recent ones, and especially Kuinoel. Edit.] venture to interpret *πνεῦμα* of the *Divine* aid and assistance. For 1st, The Spirit is called *παράκλητος*; but the *usus loquendi* by no means permits us to take the word for an abstract noun. And as to what some say, that it is used by *prosopopœia*, they entirely forget that that figure is only used when life and speech are attributed to any thing naturally devoid of them; or when the *res abstracta* is described as a *person*; but not *vice versa*. Things are changed into persons, but not persons into things. Again, the paraclete is said to be *another* who should succeed Christ. He is, therefore, compared with Christ, is described as being *such* a helper as Christ was, in *such* a sense as Christ was, and not *figuratively* (as a thing is sometimes said to be a helper), but *literally and properly*. As any *person* helps another, so in like manner the Holy Spirit was, and might well be said to be, the

helper of the Disciples. Finally, to this Spirit Christ has applied such attributes as are only suitable to a *person*: q. d. "He will teach you all things, and remind you of all things which I have said unto you. (See ver. 27. and 16, 13 and 14.) He will guide you unto all truth: for he will not speak of himself, but whatsoever he heareth, that he will speak, and he will shew you things to come," &c. All which requires us to understand some *subject*, and that an intelligent, willing, and acting one. (Tittman.)

18. οὐκ ἀφήσω ὑμᾶς ὀρφανούς· ἔρχομαι πρὸς ὑμᾶς. Besides the Holy Ghost and his most powerful aid in every part of their Apostolic office, Christ here promises (for their further consolation under their sorrow at his departure) also his *own* present help and assistance, with which he will ever be at hand. (Tittman.)

The words are somewhat obscure and dubious, and have, therefore, been variously interpreted. For a statement of the different modes of explication, I must refer the reader to Pole, Koecher, Lampe, and Kuinoel. Some would understand them solely of Christ's re-appearance to the disciples after his resurrection; and others take them entirely in a figurative sense, and confine them to the *future life*. But these may be said to be the *extremes*, almost equally distant from the truth, and at variance with the context. The mode of interpretation which involves the least difficulty is that adopted by Hezel, Flatt, Kuinoel, and Tittman, who take the ἔρχομαι in an extended sense, both of the visible appearance and presence of Christ after his resurrection, and also of his invisible and metaphorical presence after. Certainly it cannot be confined to the former, since the words οὐκ ἀφήσω ὑμᾶς ὀρφανούς would have little meaning, if applied to the short and interrupted intercourse enjoyed by the disciples with our Lord in the interval between his resurrection and his ascension. But that this sense must not be *excluded*, is plain from the following words, ὑμεῖς δὲ θεωρεῖτε με, *ye shall see me*, and 19. ὁ κόσμος με οὐκ ἔτι θεωρεῖ. And yet it does not come up to the *extent of sense* required by the expressive words οὐκ ἀφήσω ὑμᾶς

ὁρφανούς. We must, then, especially advert to the mental, invisible, and metaphorical presence of our Lord, and its *efficacy* on the minds of the Apostles; which (as Kuinoel observes) is plain from ver. 20. For what is mentioned in that verse happened after our Lord's ascension and return to heaven. Compare also ver. 23. and the note on ver. 21.

Thus also the word ἐρχεσθαι is used of the invisible advent of Christ by the manifestation of his majesty, though not the display of his person, in Matth. 16, 27. 28, 24 & 44. We must, therefore, *unite both* the above senses, and in this we are borne out by facts. For (as Tittman observes) Christ did first return *proprie*, literally, to his disciples, after his resurrection, in a visible mode; and *improprie*, invisibly, metaphorically, after his ascension to heaven; and, when, as he promised, in departing to heaven (see Matth. 28, 20), he was perpetually *present* and *with* them by the gracious aid of his omnipotent power in the discharge of their Evangelical functions. For Christ is *then*, in *effect*, *present*, when he operates, affords assistance, and confers benefits of any sort. And thus our Lord did *not* leave the disciples destitute, nor fail to impart solace and assistance. The Holy Spirit *was present* with divine and gracious aid. Thus, though Christ withdrew himself from his disciples, yet he *left* them not. He was always *with* them, and, in fact, gave them, when absent, greater aid than he had done when present.

18. ὁρφανούς. Doddridge and Campbell translate *orphans*. But though there may be an *allusion* to the case of children deprived of their parents, or, metaphorically, pupils deprived of their master, yet it is *but an allusion*. The word is, in fact, properly an adjective, and is often so used in the Classical writers; as Dionys. Hal. 1, 69. ὁρφανον τέκνων ἔθηκε. Plato Phædr. ὁρφανον πάντος. It answers to the Heb. יתום, and is used *generally* of all who are *destitute*, whether children deprived of their parents,

or parents of their children, or those who are left destitute of friends, or any who could aid them. It is, therefore, best rendered by an *adjective*. There is a very similar expression cited by Elsner from Lucian de Morte Peregrini, p. 760. ἀγαλμα ἐξ ἀνθρώπων εἰς θεοὺς ὀχοῦμενον ἐπὶ τοῦ πυρὸς, ὀρφανοὺς ἡμᾶς καταλιπόν. So also a Rabbinical writer cited by Wetstein. Væ mihi tua caussa, magister et domine mi, quia totam hanc generationem *reliquisti orphanam*.

19. ἔτι μικρὸν, καὶ ὁ κόσμος με οὐκ ἔτι θεωρεῖ, yet a little time *and*, &c. Here we must supply μέρος του χρόνου ἔστι, and take καὶ for *and then*. By ἔγῃν, too, is here meant ἀναξήν.

20. καὶ γὰρ ἐν αὐτῷ. The word καὶ γὰρ, in this writer especially, has often a peculiar elegance in it, and is not fully understood, but by adding the word *so* in the rendering of it, *so also I*, and then it has an influence on the former part of the period, and makes that the first part of a similitude or comparison, as it is itself the ἀνταπόδοσις, or second. Thus it is frequently in other places; as in 6, 56. ἐν ἐμοὶ μένει, καὶ γὰρ ἐν αὐτῷ, *as he remaineth in me, so also I in him*. So καὶ αὐτὸς in 1 John 4, 15. ὁ Θεὸς ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν τῷ Θεῷ. And, again, ver. 16. as in the present passage, where two parts (not *three*) of conviction seem to be set down as the effects of Christ's resurrection. 1. They shall know that *Christ is in his Father*, that is, that he came truly with commission from him, and hath kept close to the discharge of it, varied not from it in the least. (Hammond.)

21. ὁ ἔχων τὰς ἐντολάς μου — ὁ ἀγαπῶν με. Christ here repeats what he had said at ver. 15. where see the note. Ἔχειν here signifies, like the Latin *tenere*, to *know*. So Acts 25, 26. Xen. Mem. 1, 6, 13. and Anab. 3, 5, 3. and Rep. Lac. 3. Soph. Trach. 321 (referred to by Kuinoel.) I add Isocr. Nic. 50, 1. τὴν εὐνοίαν τὴν πρὸς ὑμᾶς, ἐν τοῖς ἔργοις ἐνδείκνυσθε μᾶλλον ἢ ἐν τοῖς λόγοις. Our Lord moreover (says Tittman).



*adds a promise*: "Such an one not only will *I* love, but *my Father*," &c.

21. Ἐμφανίσω αὐτῷ ἑμαυτόν. These words are somewhat ambiguous, and, as such, are by commentators explained in two ways: 1, *literally*, of the personal appearance of Christ after his resurrection. But this (objects Kuinoel) is at variance with the *explanation* of the words at ver. 23. 2. Metaphorically: q. d. "I will make myself known to him, make my love known to him, or cause that he shall see my person, office, doctrine, &c. more perfectly." But it is manifest that this also is repugnant to the exegetical words in ver. 23. μόνῃν παρ αὐτῷ ποιήσομεν, which cannot be understood of increase of knowledge only. Kuinoel then paraphrases thus: "*Demonstrabo me ei benevolum et beneficum*. But this appears to be harsh and precarious. It seems to me that the two above mentioned interpretations may be *united*, since these words (like those of the 18th verse) relate not only to the visible, but to the invisible return and presence of our Lord. See the note on that verse.

22. λέγει αὐτῷ Ἰούδας — κόσμῳ. Some of the disciples, it seems, (carried away with false conceptions respecting the temporal kingdom of the Messiah), did not rightly comprehend our Lord's words, and, thinking that he meant no more than a temporary retreat, understood them only of the external and visible manifestation of his glory. To the question, τί γέγονεν ὅτι,\* &c. our Lord answered not *directly*

\* The question (as Lampe observes) indicates ignorance proceeding from prejudice, and conjoined with *alarm*; as evinced by the phrase τί γέγονεν, which is formed on the model of the Heb. מָה הָיָה. Kypke compares from Arrian, ἐπυνθανόμεν τί ἐγένετο; and διατί ἀνθρώπε; τί ἐγένετο; Eurip. Troad. 889. τί δ' ἐστὶν εἰχλὺς ὡς ἐκαίνισας θεῶν; It is, in fact, not a Hebraism, as Grotius and De Dieu have supposed, since similar phrases are found in most languages. Thus we say, "how is this?" "what now?"

Campbell translates, "wherefore wilt thou discover," &c., and remarks that the words of the Evangelist can be interpreted only as an inquiry into the reason of discovering himself to them, and

(since, as he had said, his disciples were not equal to the comprehension of what he would have to communicate), but turned their attention to what it *especially* behoved them to know and believe, namely, that not *he* only, but the *Father* would be perpetually with them by His grace and Holy Spirit, and that *then* they would understand all things necessary for them to know. Our Lord then repeats, in part, what he had said at ver. 21. and again affirms that nothing is more needful to them in their Evangelical office than perseverance in love towards him and obedience to his *commands* (for λόγος and λόγοι, like ἐντολαί in ver. 21, signify *directions* for the administration of their apostolic office); and that then they might rest assured of the peculiar favour of the Father. Of his own love towards the disciples he says nothing, since *that* he had already done at ver. 21, but he lays down this position; that whomsoever he loveth is also loved by the Father; thus tacitly hinting at the *reason why* he cannot manifest himself to all, namely, because they neither love him, nor obey his injunctions. Jesus moreover adds to the former promise *this* one: "We will come to him and make our abode (μονήν) with him;" which words are variously expounded by commentators. (Tittman.)

The formula μονήν ποιεῖν and μένειν denotes *to dwell*; as in Jos. Ant. 13, 4. 8, 7. and Thucyd. 1. p. 29. οὐκ ἐπ' ἀγαθῷ τὴν μονήν ποιούμενος. Palairot adds Onosand. Strategic. ὅποι δ' ἂν μέλλοι — ἐπὶ τῷ φθείρειν τὴν χάραν. Ποιούμενος τὴν μονήν ἐκλεγέσθαι χαρὶα μὴ ἐλαύδη. But here the formulas πρὸς αὐτὸν ἐλευσομεθα,

not to the world. This question, continues Campbell, arose from the remains of national prejudices in regard to the Messiah, to which the Apostles themselves were never entirely superior, till after the descent of the Holy Spirit, related in the 2nd chap. of the Acts. Our Lord's answer in the two following verses, though, in all probability, not perfectly understood by them at the time, assigns a reason for the distinction he would make between his Disciples and the world, but says nothing about the *manner* of discovering himself."

καὶ μόνῃ παρ' αὐτῷ ποιήσομεν, must be taken figuratively. Thus in the Old Testament there frequently occur such phrases as, "*God fixed his tent in Judaea; abode at Jerusalem; dwelleth among the Jews.*" See Levit. 26, 11. Jesus, therefore, meant in this answer to illustrate, by a well known trope, the formula καὶ ἐμφανίσω αὐτῷ ἐμαυτὸν, and to intimate to them that by these words he promised to the Apostles and his other faithful followers his own favour and that of his Father. See the note on ver. 21. Therefore μόνῃ παρ' αὐτῷ ποιήσομεν is equivalent to μεθ' ἔσομαι in Matt. 28, 20. See Apoc. 21, 3. The words πρὸς αὐτὸν ἐλευσόμεθα are not, however, to be *pressed*, but appertain solely to the ornament. (Kuīn.) This precarious principle must here by no means be resorted to: nor, indeed, is there any necessity for it. There is an exactly similar expression in Plotin. *Ennead.* p. 550. C. (cited by Bulkley): Θεὸν δὲ καλέσας — εὐξαι εἰλθεῖν. Ὁ δὲ ἦκοι τὸν αὐτοῦ κόσμον φέρων, μετὰ πάντων τῶν ἐν αὐτῷ θεῶν, "*Earnestly implore God to come, and he will come, bringing along with him his whole universe of beauty, and all the Gods that are in him.*" In the Old Testament God is said to *come* to men, when he promises or bestows peculiar benefits on them; also to *dwell*, or remain, with those whom he especially favours: as also to *leave* and *depart from* those whom he ceases to benefit. Thus (as Tittman observes) when Jesus says that he and the Father will come and remain with such an one, he promises that he and the Father will continually bestow on him benefits of every kind. The promise pertained solely to the disciples. To these our Lord gave injunctions respecting their Apostolic office. These, therefore, he bids expect his perpetual assistance. We may, however, (if we please) apply them by *accommodation* to all those who love God, and testify that love by faith and obedience. (Tittman.) A remarkably apposite passage is here cited by Lampe from Philo de Cherubim, p. 124. where the deity is mystically described as coming and *dwelling* in the

μου: 'Επεὶ δὲ τοῖνυν ἀοράτως τῶδε τῆς ψυχῆς χαρὶν εἰσδύεται, παρασκευάζωμεν τὸν τόπον ἐκείνον ὡς ἐνεστὶν ἀξιόχρεών ἐνδιαίτημα Θεοῦ γενησόμενον· εἰ δὲ μὴ, λύσεται μεταναστὰς εἰς ἕτερον οἶκον, ὃν ἂν ἄμεινον αὐτῷ δοκῇ δεδημιουργῆσθαι, &c. So also this Rabbinical passage cited by Schoettgen: "Happy is the man who daily strives to approve himself unto God, and duly prepares himself for the reception of this divine guest."

24. After having illustrated the sense of the phrase ἐμφανίσω ἑμαυτὸν, our Lord adverts to the interrogation of Judas; so, however, as to shew that the wicked, and those that despise and are adversaries to his doctrine, are unworthy of this ἐμφανισμὸς and these benefits. Ὁ μὴ ἀγαπᾷν με, τοὺς λόγους μου οὐ τηρεῖ. This sense of τηρεῖν is thus illustrated by Bp. Pearce: "The word τηρεῖν signifies to observe words, either with a good intent to pay a regard to them, or with an ill intent, to accuse a man for them. In the latter sense the word is used in C. 15, 20. and in Gen. 3, 15. and in the first sense here and in ver. 15 and 24. and in Matt. 19, 17. and Mark 6, 20. Here (as often in this Gospel) there is a very harsh ellipsis. After τηρεῖ supply, "Nor can expect my favour, and that of my Father, or the benefits destined to my faithful followers."

24. καὶ ὁ λόγος — πατρός. Here again there is an ellipsis which must be thus supplied: "And the doctrine ye have heard is not (so much) mine as the Father's. He, therefore, who rejecteth it, rejecteth the Father, and cannot expect the benefits I have just mentioned." See ver. 21 and 23. So Aristid. T. 2. p. 446. καὶ τὸ ὑπέρχεσθαι δὲ αἰεὶ τὰ ἐνδοξα πρόσωπα — ἀπάγοντα ἀφ' ἑαυτοῦ, σέμνον πάνυ, οἶον· οὐ λόγους ἑμαυτοῦ λέγω, ἀλλὰ γράμματα τῶν ἡμετέρων προγόνων. Hor. 2. S. 2, 2. "Non meus hic sermo est, sed quem præcepit Ofellus." (Wettstein.)

25. ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων, i. e. "these things have I thus far briefly said, while yet present with you, to console you and cheer your spirits, and

to prepare you for what will shortly happen to me and you. (Kuin.)

26. τὸ πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ πατήρ ἐ. τ. ὁ μ.  
Since our Lord neither chose, (nor, indeed, had it in his power,) to say more, he, as it were, commended them to the Holy Spirit, which was soon to be his *vicarius*. For that is the sense of ἐν τῷ ὀνόματι μου, ver. 16. “*He* will (says our Lord) explain all things which it behoves you to know; as also those which I have hitherto expounded to you, to the comprehension of which ye are not as yet equal.” (Tittman.) See 16, 12. By πάντα is meant the whole compass of truths necessary to the first teachers of Christ’s religion, &c. (Kuin.) Or rather only that part of of them which regarded himself, his counsels, the work committed to him by the Father, &c. all which they could not then comprehend, but clearly understood after the Holy Spirit had been infused into their minds. (Tittman.)

27. εἰρήνην ἀφήμι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν.  
These, and the following verses contain a solemn and affecting valediction. Our Lord speaks as one just about to depart, or rather die, and bidding farewell to his friends. (Tittman.) Many commentators indeed (as Grotius, Hackspan, Schulz, Langius, Rosenm., and Bolten), treat the words as a *mere* form of farewell. See Lampe 483. But it has been truly observed by Wolf, Raphel, Rusius, Lampe, Kuinoel, and Tittman, that, it is by no means such. The Jews used, for that purpose, a different formula to this, which is not simply שלום לך, ‘*Peace be unto you*, but my peace I leave unto you.’\* Some commentators, as Kuinoel, would ex-

\* Raphel, too, observes, that the *Salam* was not uttered at *departing*, but at *meeting* any one. Nothing, indeed, similar to this can be found in the Greek Classical writers; which, however, is not to be expected; neither is it necessary, since it is a mere Hebraism; as appears from Haggaï 2, 9. from the emphatical words of which prophetic dict its sense must be interpreted. The words are these: וְבָקוּם חוּחַ אֶתְּן שְׁלוֹם, *and in this place* (i. e. the second temple) *will I GIVE PEACE.* (Lampe.)

plain *δίδωμι* here by *promise*; and they refer to Matt. 24, 24. But there is no occasion to observe such an over scrupulous nicety. A dying man may be said to *give* what he knows will very soon be in the possession of the person to whom he *bequeaths* it. And thus it was in the case of our Lord. This idea is also suggested by the term *ἄφῃμι*, which may be rendered, "I bequeath to you."\*

28. *ἡκούσατε ὅτι — ὑμᾶς*. For their consolation Christ tells them that they have need to rejoice rather than grieve at his departure. Here, however,

\* Our Lord calls it *my*, because it is bestowed *by him*; and in opposition to the peace conferred by the world: for (as observes Gerhard) the latter is only external, transient, unstable, and often dissembled; but that of Jesus spiritual, firm, stable, sincere, and solid. It is a beautiful remark, too, of Cameron, that the world gives peace by the removal of things adverse to the flesh. Christ does not *so give peace*. His peace flourishes most when we are not only hard *pressed*, but almost *oppressed*, and borne down, by the adversities of the flesh.

This internal peace of mind, as superior to all external, was acknowledged by the ancient philosophers. Thus in a remarkable passage of Arrian Epict. 3, 13. (cited by Raphael) *εἰρήνην μεγάλην Ὁ Καῖσαρ ἡμῖν δοκεῖ παρέχειν, ὅτι οὐκ εἰσὶν οὐκέτι πολέμοι, οὐδὲ μαχαί, οὐδὲ ληστήρια μεγάλα, οὐδὲ πειρατικά, ἀλλ' ἔξεστι πάσῃ ὥρᾳ ὀδεύειν, πλὴν ἀπὸ ἀνατολῶν ἐπὶ δυσμάς· μὴ τι οὖν καὶ ἀπὸ πυρετοῦ δύναται ἡμῖν εἰρήνην παρασχεῖν; μὴ τι καὶ ἀπὸ ναυαγίου; μὴ τι ἀπὸ ἐμπρησμοῦ, ἢ ἀπὸ σεισμοῦ, ἢ ἀπὸ κεραυνοῦ; ἄγε, ἀπ' ἔρωτος; οὐ δύναται, ἀπὸ φθόνου; οὐ δύναται, ἀπὸ οὐδενὸς ἀπλῶς τούτων· ὁ δὲ λόγος ὁ τῶν φιλοσόφων ὑπισχνεῖται καὶ ἀπὸ τούτων εἰρήνην παρέχειν· καὶ τι λέγει; ἂν μοι προσέχητε, ὦ ἄνθρωποι, ὅπου ἂν ᾔητε, ὅτι ἂν ποιῇτε, οὐ λυπηθήσεσθε, οὐκ ὀργισθήσεσθε, οὐκ ἀναγκαθήσεσθε, οὐ κωλυθήσεσθε, ἀπειθεῖς δὲ καὶ ἐλεύθεροι διάξετε ἀπὸ πάντων· ταύτην τὴν εἰρήνην τις ἔχων, οὐχι κεκηρυγμένην ὑπὸ τοῦ Καίσαρος, (πόθεν γὰρ αὐτῷ ταύτην κηρύξει;) ἀλλ' ὑπὸ τοῦ θεοῦ κεκηρυγμένην διὰ τοῦ λόγου, οὐκ ἀρκεῖται θάνατος ἢ μόνος, ἐπιβλέπων, καὶ ἐνθυμούμενος, νῦν ἐμοὶ κακὸν οὐδὲν δύναται συμβῆλῃναι, ἐμοὶ ληστής οὐκ ἔστιν, ἐμοὶ σεισμός οὐκ ἔστιν, πάντα εἰρήνης μεστὰ, πάντα ἀταραξίας, πᾶσα ὁδός, πᾶσα πόλις, πᾶσα συνόδος, γελῶν, κοινῶνός, ἀβλαβής; Thus also Philo 1142. assigning to Jerusalem the sense ὅρασις εἰρήνης, adds that such a peace is not to be sought in the fortresses of the earth, but ἐν ψυχῇ ἀπολέμφ, and adds ἴσθαι δὴ γενναῖε, ὅτι θεὸς μόνος ἢ ἀψευδέστατος καὶ πρὸς ἀληθειάν ἐστιν εἰρήνη· ἢ δὲ γεννητὴ καὶ φθαρτὴ οὐσία πᾶσα, συνεχὴς πόλεμος, &c. So also Philo, T. 2. p. 129, 6. φθάνει δὲ χρησμοῖς δωρησάμενος ὁ θεὸς φιλέει τὸ μέγιστον ἀγαθὸν εἰρήνην, ὃ μηδεὶς ἱκανὸς ἀνθρώπων παρασχεῖν.*

it must be observed that *ἵκνω* expresses not merely *departure*, but suggests an idea of *return*, namely, to heaven. The present *ἔρχομαι* is for the future *I SHALL come*. And this *coming* must be understood (as has been already observed at ver. 18.) partly as *visible*, after his resurrection, and partly *invisible*, after his ascension; and is to be taken metaphorically. Each would supply abundant matter of comfort and joy. Our Lord also tells them that he is going, not *any where*, not to some distant region of the world (as some of the disciples fancied, 13, 36), but to *the Father*, to resume the majesty and glory he had before the creation of the world; and that from him he would send to his disciples his Holy Spirit, and be their ever present and omnipotent aider and helper. Finally, he bids them remember, what he had often told them, namely, that he was about to return back to the Father, to encounter death, indeed, but that from death he should return to life, then ascend to heaven and resume his majesty in heaven; that being especially the work of the Father. This is (I have no doubt) the sense of the controverted words *ὅτι ὁ πατὴρ μου μέγας μου ἐστίν*, in the explication of which commentators have always hesitated, and which some have abused, to impugn the doctrine of Christ's divinity.\*

\* From the context it is manifest that Jesus said his Father was greater than he, not in respect of *nature* and attributes, but in respect of *work*. For he has, in this whole passage, described himself as the *Legate* of his Father, by whom he had been sent, for the accomplishment of a certain work, with whom he had formerly existed, and to whom he should return. See vv. 10, 11, 12, 13, 14, 16, 20, & 31. c. 16, 28. But when a King is said to be greater than his ambassador, who would then understand this of *nature* and *attributes*, as if there were any *natural* difference between the sender and the sent? As far as regards *nature*, they are equal: it is only in respect of *office* that the former is greater than the latter. But this is what our Lord perpetually inculcates, (especially in this Gospel), and would have it to be understood and believed by all, namely, that his work is not human, but altogether Divine, committed to him by the deliberate counsel of God, and therefore the work of the Father himself, and illustrating the glory of the Father. That he doth nothing, and saith nothing by his own suggestion,

30. οὐκ ἔτι πολλὰ λαλήσω μεθ' ὑμῶν, &c. Jesus now announces to his disciples that the time of his

but by the will and injunction of the Father : whatever he hath, he hath from the Father ; whatever he teacheth, he teacheth at the command of the Father, whatever he acteth is by the Father, and for the glory of the Father ; when he layeth down his life, he layeth it down from the counsel, and at the will, of the Father ; whoever, therefore, denieth faith to *him*, denieth it to the *Father* ; that the Father gave him to have life in himself, and power to raise the dead, and hold judgment over them : that he hath delivered to him dominion over the whole human race ; that he might give eternal life to whomsoever the Father willeth, nay, also have dominion over the whole universe. (See 5, 19. seqq. 17. 2. Matth. 28, 18. and elsewhere.) Hence, as long as he lived on earth, he maintained that he worked the work of the Father ; and, at the close of life, testified thus of himself. " I have manifested thy glory on earth. I have finished the work which thou gavest me to do." See Joh. 9, 4, 17. 4. In *this* view our Lord said, " my Father is greater than I," i. e. as a *Legate* sent by the Father for the accomplishment of a Divine work. But in a case of this sort, between the *sender* and the *sent*, no other *ratio* can exist than this, that the sender has here the precedence, and *so far* may be called *greater* than the sent.

In like manner spoke the Apostles of our Lord ; referring to the Father, His counsel and decree, whatever Christ had formerly done, was doing, or should do. They state that the Father sent the Son, constituted him King, Lord, and Head of the Church, which he should govern, and on which he should confer benefits of every kind ; that by the Son He raises the dead, exercises final judgment, and rewards every one according to his works ; that he hath exalted the Son to the right hand of His majesty, and hath given him supreme dignity, that all should adore him, and acknowledge him as Lord, to the glory of the Father. The passages which serve to prove and illustrate this are numerous and obvious. See especially 1 Cor. 15, 24 seqq. Therefore both our Lord and the Apostles ascribed, in the work of salvation, the primacy to the Father, since he committed it to the Son, and accomplishes it by him. The Son is equal to the Father ; but not greater than the Father. The Father is, and remains, primary in this whole work, inasmuch as He originated all things, and willed them to be done by the Son. And thus the Father may be said to be greater than the Son, inasmuch as He is the fountain and origin of all which the Son hath, and performeth, in the work of salvation. For the Son hath and performeth all things *by* the Father. The Greek commentators have called the Father the ἀρχὴ τοῦ υἱοῦ, inasmuch as He has communicated His essence to the Son : but the Son hath it from the Father, and by the Father, is what He is. But especially is he the Saviour and Lord of the human race *by* and *through* the Father, i. e. the Father willing, decreeing, commencing, and committing to him the work of human redemption ; and, as Son, subjected himself to the will of the



departure is approaching, nay, is just at hand ; and, therefore, he has it not in his power to say more.

Father, undertook and accomplished the work committed to him by the Father, and that not at his own pleasure, but at the will of the Father, and for the glory of the Father ; declared it was his delight to obey the will of his Father, and with that obedience professed himself satisfied, and ready to obey that will, even unto the death of the cross. This devotedness the same Apostle has held up to admiration in Philip. 2, 6—11. which passage exceedingly illustrates the present one. [See a comparison of the two passages in Tittman.—Edit.] By the words "*my Father is greater than I,*" our Lord meant also to indicate his acquiescence in the will of his Father. The words were, moreover, uttered partly to console the Disciples under their grief at his approaching death (*μὴ παρασῃσθω ὑμῶν ἡ καρδία, μηδὲ δειλιάτω*), and partly to confirm their faith, *καὶ νῦν εἶρηκα ὑμῖν πρὶν γένεσθαι, ἵνα ὅταν γένηται, πιστεύσητε*. There was much of *consolation* supplied by the assurance that all these things happened by the counsel of the Father, to which our Lord yielded entire acquiescence. For this cause, our Lord, in ver. 29. subjoins *καὶ νῦν εἶρηκα ὑμῖν — πιστεύσητε*. For what he had spoken of his departure, his return to life, and subsequent ascension to the Father, he seems to have said to auditors not very attentive nor intelligent, and whose minds were agitated with a variety of conflicting emotions. And, moreover, he said these things in order that, when the *event* should come to pass, (when he should have died, returned to life, appeared to his Disciples, and finally, gone unto the Father,) the Disciples might remember these words, understood what he had meant by them, and that thus their faith might be confirmed. In fine, we may, and *ought*, here to resort to the analogy of doctrine, and that not of dogmatical theology, but of Divine doctrine delivered in the Gospel of St. John. We have in the preceding part of it remarked, that our Lord expressly taught, repeatedly inculcated, and endeavoured to instil into the minds of his hearers, the belief that he hath what the Father hath, doth what the Father doth, and that he is equal to the Father in respect of attributes and works. Now then, would not our Lord seem to have uttered what was inconsistent with these declarations, if he had said that his Father was greater than he *in respect of nature*? Or how can John have understood the words in any such way, since he has taught us that our Saviour existed before the beginning of the world, was *with* God, nay, *was* God? From all which it clearly appears, that there is nothing in the declaration in question, which ought to seem strange, or affords reason for any one to stumble. (Tittman.)

The very same view of the subject was adopted by Lampe, to whom Tittman has been much indebted in forming the above very able and instructive annotation. Wetstein here cites Zanch. *Epist. ad Stuckium*. Neque impium fuerit, si quis dicat, Deum, qui est de Deo, inferiorem illo esse qui Deus non est de Deo. Majus enim quiddam est, Deitatem habere a se ipso, quam eandem habere ab alio sibi communicatam.

By the ἄρχων τοῦ κόσμου is meant (as at 12, 3. where see the note) the wicked worldly-minded Jews, and especially the Priests, Rulers, &c., who in Luke 22, 52. are called the ἀρχιερεῖς καὶ στρατηγοὶ τοῦ ἱεροῦ καὶ πρεσβύτεροι, and in 22, 20, οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες, and in 1 Cor. 2, 6 & 8. ἄρχοντες τοῦ αἰῶνος τούτου, who (it is added) crucified the Lord of glory. These were the persons who attacked the Lord, subdued him to their power by an armed force, hurried him to judgment, condemned him to death, crucified him, and endeavoured to extinguish all memorial of him. Yet nothing could they *effect against him* (for that is the sense of the words καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν, where ἔχει is put for ἔξει). It must be observed, too, that ἔχω is here, as often, used for δύναμαι (see the note on Mark 14, 8. and Matt. 18, 25); with the subaudition, however, of ποιεῖν, which is also omitted after ἔχειν in the passage of Mark. The complete phrase occurs in Luke 17, 4. 'Εν ἐμοὶ is put for the simple ἐμοί, a *dativus incommodi*. See Storr's Opusc. 3, 265. In fact nothing *did* they effect but what the wise counsel of God had decreed. (Acts. 28, 2, 23). For after our Lord had undergone death for the salvation of the human race, he soon returned to life, ascended to heaven, was raised to the right hand of the Majesty, sent his Holy Spirit to the disciples, and by them was proclaimed Saviour of the world throughout Judæa, and the whole of the civilized world. Truly, therefore, did our Lord say that against him and his work of salvation, Jewish malice and wickedness would have no power.

31. ἀλλ' ἵνα γινῶ ὁ κόσμος ὅτι ᾤ. τ. π. Something (Schoettgen observes) is wanting to the connection and the argument; and he would supply: "But (the prince of this world only cometh against me and impelleth the Jews to crucify me) that the world may know;" &c. (See Lampe.) Kuinoel supplies "discedo à vobis, impetum principis improborum excipio, non fugio calamitates, mihi imminentes, ut

lubenter me subjiçio." All these modes, however, are far fetched and precarious.

31. ἐγείρεσθε, ἄγωμεν ἐντεῦθεν. Commentators are not quite agreed on the *place* where that portion of Christ's exhortation which yet remains (namely C. 15—18) was pronounced. Some, as Grotius, Schoettgen, and Rosenm., think that it was on the way from Jerusalem to the garden of Gethsamene. But there is not a hint to that effect in the course of the chapters; neither is it probable that a discourse of this most interesting and important nature should have been pronounced in the street, or on the way to the garden; still less that our Lord should have poured forth so *solemn a prayer* as that which occupies the 17th chapter, under such circumstances. The portion in question must (it should seem) have been pronounced either previous to departing from the house at Jerusalem, or in the garden, as Euthymius thinks; but the former is the more probable supposition, and has been adopted by the most eminent of the recent commentators, as Glass, Pearce, Doddridge, Lampe, Kuinoel, Tittman, and Knapp, which last critic (after noticing that the hypothesis of their being pronounced on the road, is refuted by the words which commence the 18th chapter, ταῦτα εἰπων ἐξῆλθε, i. e. *set forward from the city*) proceeds to observe that, as the words from C. 13—30 were delivered while Judas Iscariot was yet present, so the *remainder* (after his departure) were pronounced partly while they were yet sitting at table, C. 13, 31—14, 31., partly after they had risen, from C. 15 to 18.; and that by the words ἐγείρεσθε, ἄγωμεν ἐντεῦθεν is signified, that they should rise and *prepare* for departure. Perhaps the clause may be rendered, "Come, we must depart." For it does not follow that because the words were pronounced, they should *immediately have departed*; especially as the pronouncing what is contained in those chapters would take but a short space of time. The formula ἐγείρεσθε, &c. shows the *readiness* with

which our Lord went to his passion and subsequent death; and the connection of his address to the disciples, evinces how loath he was to part from them. See Kuinoel and Tittman.

## CHAP. XV.

1. ἐγὼ εἰμι ἡ ἀμπελος ἡ ἀληθινή. Before his departure from the place where he had celebrated the Paschal supper, and held the preceding discourses with his disciples, our Lord seems to have subjoined others also, which are contained in c. 15, 16 and 17, and those equally deserving our attention, nay of even greater importance. Our Lord seems to have been exceeding loath to part from them, and, with affectionate solicitude for their welfare, he reverts to the admonition which he had already inculcated (see 13, 14 seqq. 14, 15 and 21), namely, that they should be studious of fulfilling the directions which he had enjoined on them, and especially such as regarded their Apostolic office. He tells them their exertions would be successful for the accomplishment of that purpose. No fruit, however, (he warns them) could be expected, but by perseverance in communion of faith and love towards him from whom, if they suffered themselves to be separated, or ascribed too much to their own strength, they could expect no success in their ministration. And that they might the better understand and keep in memory all these things, Christ thought fit to explain them by employing a similitude derived from a well known object, namely, a vine and its branches. Whether this similitude was suggested by any vine trees near them, or by the vineyards through which he was passing (as Wetstein and some commentators conjecture), or, which is more probable, from the *wine* on the table (or, as it is called in Matt. 26, 29. the *fruit of the vine*), cannot be with certainty determined, and need not be anxiously inquired. Moreover that these discourses, as well as the pre-

ceding, appertain solely to the *disciples* and their office, and can of them alone be properly explained, is evident from ver. 16 & 17. of this chapter, and is required by the whole of the context; although it may, by *accommodation*, be applied to others, especially ministers of the church in general. (Tittman.)

Nearly the same observations are found in Noesselt. Opusc. 2. p. 25. (cited by Rosenm.) and, with abridgment, by Kuinoel. The comparison of the Messiah to a vine tree was not unknown to the Jews; as we find by Berachoth, fol. 89. (cited by Wetstein.) "Whosoever seeth in a dream a vine branch, will see the Messiah." Lampe observes, that the whole of this last discourse of our Lord contains two parts. 1st. The address to the Disciples. 2dly, The prayer to God. The former instructory; the latter consolatory. By the first, our Lord meant to teach them that he so discharges his mediatorial office, as to promote, at the same time, the glory of the Father; that He, with whom he was going to unite them, was holy, the solace which he afforded them was certain, as resting on a stable foundation, and supposing qualities fit for its reception. To this end is exhibited the true source of all comfort to the Disciples of our Lord by the parable of the *vine*, which adumbrates the mystical communion of the faithful with Christ, 15, 1—17.

The *consolatory* part contains a double bulwark of their faith: 1st, Against the hatred of the world: 2dly, Against the departure of Christ, 16, 5—33. The parable of the vine tree was employed by our Lord, in order that at this his departure he might draw more closely the bond of union between himself and his Disciples. For which end, he first shews the *nature* of this union, by explaining it under the emblem of the trunk and branches of a vine tree. Then he applies it to his Disciples, by urging the *duties* which flow from this union. (Lampe.) Christ here also calls himself ἡ ἀμπελος ἡ ἀληθινή, *the true vine*, by which Grotius, Beausobre, Bp. Pearce, and others understand *one of the right sort*, bearing good fruit, in opposition to any wild or barren tree. Raphael well observes, that it properly denotes any thing to be what it appears, or is called. So John 1, 9. 6, 32. Beausobre thinks there is an allusion to Jerem. 2, 21. where such a vine is called καρποφόρος, and ἀληθινή. Thus Euthymius explains it, ἡ τὴν ἀλήθειαν καρποφοροῦσα, in which I am inclined to conjecture τῇ ἀληθείᾳ (*really*). The comparison is frequent in the Old Testament; as Is. 5, 1. seqq. Joel 1, 7. in which the Jewish people is compared to a vine. The church is compared to a vine, in Ps. 128, 3. and Cant. 2, 13. 4, 10. 7, 12. And also the Jewish church, in Ps. 50, 9.

Christ, moreover, calls his Father the γεωργὸς (*vine-dresser*), by a figure, *genus* for *species*, i. e. the more general expression γεωργὸς, being used for the more special and proper one ἀμπελουργὸς. Lampe cites Genes. 9, 20. and Virg. Georg.; and refers to Stobæus,

as showing from Aristophanes, Musonius, and others, that the *ῥὸ ἀμπελοργεῖν* formed a part of the *γεωργία*.

2. *πᾶν κλήμα ἐν ἐμοὶ μὴ φέρον καρπὸν, &c.* After *ἐν ἐμοὶ* must be supplied *ὄν*, since (as Lampe observes) it is to be referred to *κλήμα*, not to the following words. The signification is *adhering to*; and this, in the application, denotes ‘my disciple, who professeth me as his Lord.’ *Μὴ φέρων καρπὸν*, ‘not bearing fruit,\* not discharging his duty as a teacher.’

2. *Αἶρει, removes it, takes it away.* So the Heb. *נָשָׂא*, which is rendered by *αἶρει* in the Sept. This sense, however, is not unknown to the Classical writers. There is also a pleonasm of *αὐτό*, by a sort of Hebraism. See Vorst. de Hebr. 550.

2. *καθαίρει, cleanses by pruning,†* thus cutting away those useless shoots and twigs, in which the best trees sometimes most abound. Wetstein thinks there is here a *Paronomasia* between *αἶρει*, which denotes the *pampinatio* (or rubbing off the little shoots), and *καθαίρει* the pruning and cutting away the useless twigs and branches. “By *καθαίρει* (observes Tittman) is meant, in the application, *takes care of, nourishes, furthers, increases, and daily bestows on it greater gifts*, so that it may bring forth the more generous and plentiful fruits of good works. Compare Matt. 13, 12. 25, 29. To *such* a minister

\* Lampe cites Marc. Anton. 11, 1. where there is a similar agricultural allusion. *Τὸν καρπὸν, ὃν φέρει, αὕτῃ καρποῦται, τοὺς γὰρ φυνῶν καρποὺς καὶ τὸ ἀνάλογον ἐπὶ τῶν ζώων ἄλλοι καρποῦνται*. See the note of Pric. on Matth. 7, 17.

† Agreeably to this sense of *καθαίρειν*, Horace uses the word *purgare*, when in Ep. 1, 7, 51. he says *purgantem unguis cultello, cutting his nails with a penknife*. (Bp. Pearce.) On the subject of pruning, Grotius and Wetstein appositely cites Cic. Cat. Maj. 15. *Vitis—quam, serpentem multiplici lapsu et erratico, ferro amputans coercet ars agricolarum, ne silvescat sarmentis, et in omnes partes nimia fundatur*. Hor. Epod. 2, 9. *Ergo aut adulta vitium propagine altas maritat populos, Inutilesque falce ramos amputans Feliciores inserit*. Columella 4, 24. *Sarmenta lata, vetera, male nata, contorta, deorsum spectantia recidito. novella et fructuaria recta summittito, brachia tenera et viridia servato; arida et vetera falce amputato*. Æschin. in Ctesiph. *ἀμπελοργοῦσι τινες τὴν πόλιν, ἀνατεμῆκασι τινες τὰ κλήματα τοῦ δήμου*.

our Lord promises not only his own, but his Father's especial providence and favour; as it is said in 14, 23. 'The father will love him.' The Father is termed *vine dresser*, inasmuch as to him, as to the *author*, and to manifest his glory, as being the *master*, all the fruits of the work tend. So also will it be with his disciples, since he hath so decreed. (Tittman.) Lampe well observes that the purification\* of the soul is elegantly compared to the pruning of vine branches, when the dry wood is cut away, or the too luxuriant shoots and leaves removed. Thus, continues he, the purity of the soul is promoted, when the heart is circumcised, when the body of sin is more and more destroyed (Rom. 6, 6), when ignorance is removed, errors corrected, and vice eradicated; and when the excessive luxuriance, either from irregular desires, external prosperity, or mental inflation, is checked. There is a beautiful passage to this effect in Virg. Geor. L. 2. *Ac dum prima novis adolescit frondibus ætas, Parcendum teneris; & dum se lætus ad auras Palmes agit, laxis per purum immissus habenis, Ipsa acies falcis nondum tentanda, sed uncis Carpendæ manibus frondes, interque legendæ. Inde ubi jam validis amplexæ stirpibus ulmos Exierint, tunc stringe comas, tunc brachia conde. Antè reformidant ferrum; tunc denique dura Exerce imperia, & ramos compesce fluentes.* (Lampe.)

Here we may observe, too, that the difference between the graces of the Gospel and the works of mere nature is like that which exists between the fruit of wild trees and that of cultivated ones. To this purpose there is a very apposite passage in Plutarch. Arat. τὴν δὲ τοιαύτην ἀνωμαλίαν ἔνδεια λόγου φιλοσόφου περὶ τὰς εὐφυίας ἀπεργάζεται, τὴν ἀρετὴν, ὥσπερ καρπὸν αὐτοφυῆ καὶ ἀγεώργητον, ἐκφέρουσα δίχα τῆς ἐπιστήμης. ταῦτα μὲν οὖν ἐξετάξουσιν τοῖς παραδείγμασιν.

\* This purification (says Euthymius), the Lord effects, διὰ τῶν πειρασμῶν, παραχωρῶν ἐπάγεσθαι τούτους αὐτῷ, πᾶν μὲν βλαβερόν ἀποξέοντας, πᾶσαν δὲ στεβρότητα καὶ γονιμότητα πλείονος ἀρετῆς ἐμποιοῦντας.

2. *πλείονα καρπὸν*. By *more fruits* are meant both *further* and *better*. By the former is designated constancy in performing good works. So Luke 8. 15. Ps. 1, 3. Jerem. 17, 8. Ps. 92, 15. By the latter is expressed an increase of holiness and a gradual approximation to the mark of perfection. So Ps. 84, 8. Matt. 13, 12. Phil. 3, 14. (Lampe.) This strongly suggests a very sublime and important thought, namely, that one of the noblest rewards God can bestow on former acts of obedience, is to make the soul yet *more holy*, and fit for farther and more eminent service, though it should be by such painful afflictions as resemble the pruning of a vine. (Doddridge.)

3. *ἤδη ὑμεῖς καθαροί ἐστε δ. τ. λ. δ. λ. ὅ* Now comes the application of the parable, 3—17, in which Jesus shews to what class of vine branches they were to be referred (ver. 3), and the duties suitable to that state. (Lampe.) The passage may be thus paraphrased: "Being now by my doctrine freed from ignorance and error, ye are prepared for your office." Jesus added these words, in order to shew that what he had said at ver. 2. was to be understood of the increase of knowledge which they should receive. (Kuin.) By *ἤδη* is meant *now, ye soon will be*. (Lampe.) To pruned and purified vine-branches, Christ compares them, inasmuch as they were *then* pure from the immorality of the age, and especially exempt from the Jewish malignity towards him: and brought to a better knowledge of the nature of his person, and a greater faith, love, and obedience towards him. Afterwards, however, they were to be *more* purified, especially from the prejudices yet adhering to them; and thus would bring forth more and better fruit. This the Father (who is here represented as the vine dresser) effected through the medium of his Holy Spirit, by which they were enabled to bear fruit luxuriantly. And for this cause our Lord seriously exhorted them by the most weighty arguments, not through their own fault, to



break the mutual conjunction which existed between them and himself, but rather to constantly cultivate that union, inasmuch as he should, on his part, pre-serve it for ever. (Tittman.)

4 *μείνατε ἐμοί, καὶ γὰρ ἐν ὑμῖν.* We are to bear in mind that our Lord here addresses them, not as *disciples*, but rather as his future *ministers* and *legates*. In this capacity he exhorts to use all diligence in adhering continually to him in faith, love, and obedience, and that not only in the general duties of life, but especially in the discharge of their Apostolic function. He also promises that *he*\* will constantly adhere to them, will be present with them by his favour and assistance at every period of their life, and in all parts of their office, so that they should bring forth abundant fruits. For that is the meaning of the phrase *μένειν ἐν τινι*. See the note on 6, 56. Moreover by the words *μείνατε ἐν ἐμοί* our Lord exhorted them to unwearied constancy in the profession of his name, but especially in the administration of their apostolic office. And that he might the more excite them to this, he used further arguments, which could not but produce a powerful effect on the minds of his disciples. 1. *καὶ γὰρ ἐν ὑμῖν*, by which he promised that, as far as concerned himself, he would preserve the most intimate communion with them, and, by his tender love towards them, would sustain and assist them at all times, and by every method. (Tittman.)

Most modern commentators consider the words *μείνατε ἐν ἐμοί* as a *precept*, and *καὶ γὰρ ἐν ὑμῖν* as a *promise*. Thus they take it as an *elliptical* expression equivalent to, (*As*) *I also will (then) remain in you*. On the 20th verse we have seen that Dr. Hammond explains the *καὶ γὰρ* (which occurs also in 6, 56. and 1 John 4, 15. and elsewhere) by *So also I*: which

\* On this Euthymius lays especial stress, observing, that many a one is conjoined with Christ by faith, in whom, however, Christ does not abide, rejecting the person as leading a life unworthy of his.

comes to the same thing. This mode of interpretation is also adopted by Bp. Pearce, Doddridge, Campbell, Rosenm., Markland, Tittman, and others. Lampe, however, considers the words as a *reiterated precept*, enjoining solicitous care, &c. But in this he has been misled by his too studious application of these words to the mysterious doctrines of the Gospel, or rather the dogmas of Calvinism.

4. *καθὼς τὸ κλῆμα — μείνητε.* Here we have another argument, deduced from the highly beneficial purposes and effects of this conjunction. Our Lord here employs a similitude (in order the more strongly to impress this doctrine on the minds of his disciples), and that derived from the same metaphor. For he had commenced by calling himself the *true vine tree*, and his disciples the branches, inasmuch as they received all their power for right action and the discharge of their office from Christ, to whom they must therefore *adhere*, if they would produce fruit, by the right discharge of their office, which consisted in bearing witness to his name before men, in making known the gracious tidings of salvation to be obtained by Christ, in preaching to all nations, and propagating every where the salutary truths of the Gospel throughout the whole world, both by oral and epistolary instruction; in collecting disciples, founding churches, and thus contributing the greatest possible assistance to the dissemination of the knowledge of God and Christ, of true faith, purity of heart, holiness of life, and eternal felicity. This our Lord had expressly enjoined, when he committed to them the Apostolic office. (See Matt. 28, 19 & 20.) This was the intent of the connection between Jesus and the disciples (as ministers and servants), and these ought to be the effects and fruits thence resulting. But, as it is here expressed, the vine-branch could not bear fruit, *ἀφ' ἑαυτοῦ*, i. e. *by its own virtue*, or (as it is explained in the words following, *ἐὰν μὴ μείνη ἐν τῇ ἀμπέλῳ*), rent from the trunk from which it draws its juice and derives its

virtue.\* "Thus *you* (says our Lord) by your own power, and separated from communion with me, can produce none of the fruits of that office; but *conjoined with me*, and by my aid, together with the co-operation of the Father and the Holy Spirit, ye will bear much fruit,† ye will do mighty works, and confer incalculable benefits on the whole human race." See Matt. 10, 32 & 33. Luke 12, 8 & 9. in which passages, as in the one now under our consideration, Christ seems to have had in view the calamities which the disciples would encounter, from the profession of his name, and, therefore, intended these discourses to serve as an exhortation to them to bear those calamities with fortitude and firmness. (Tittman.)

5. *χωρίς ἐμοῦ*, scil. *ὄντες*, i. e. *χωρισθέντες*, *apart from me*. Markland compares the words *οὐ δυνάσθε ποιεῖν οὐδέν*, to our vulgar expression 'ye can make nothing of it.'

6. *ἐὰν μὴ τις μείνῃ ἐν ἐμοί, ἐβλήθη ἔξω*. The Aorist *ἐβλήθη* has the force of the future‡ (see Glass Phil.

\* To this purpose the following passage of Demophilus (cited and translated by Bulkley,) will be found extremely apposite. "Having been rooted and sprung up from God, let us adhere to our root; for, like streams of water parted from their fountain, so the plants of the earth cut from their root, soon become withered, dry, and rotten"

† Here I cannot omit to cite a beautiful passage of Max. Tyr. Diss. 11. where there is the same *agricultural* allusion. 'Ὁ Ζεῦ, καὶ Ἀθηνᾶ, καὶ Ἀπολλων, ἐθῶν ἀνθρωπίνων ἐπίσκοποι, φιλοσόφων ὑμῖν μαθητῶν δεῖ, οἱ τὴν ὑμετέραν τέχνην ἐρρωμέναις ψυχαῖς ὑποδεξάμενοι ἀμνητον βίον καλὸν καὶ εὐδαίμονα ἐκκαρπύσσονται· ἀλλ' ἔστι σπάγιον μὲν τὸ τῆς γεωργίας ταύτης χρῆμα, μόλις δὲ καὶ ὀψὲ παραγινόμενον. Another passage to the same effect is quoted by Markland, from Philo, p. 129. οἱ γεωργίας μὲν ἀμύητοι ψυχικῆς ἢ στείρουσα καὶ φνεύουσα τὰς ἀρετὰς, καρπὸν τρέπεται τὸν εὐδαίμονα βίον ἀπ' αὐτῶν.

‡ On this idiom, see Pfochen, Diatr. §33. who, however, can only produce *one* example from the Greek Classical writers, and that from a poet. (Hesiod.) We may perhaps admit the version of the Syriac and Nonnus, since it seems certain that the Aorist is sometimes put for the *present*. But even *this* (if the examples of Glass be examined) will be found *rare*. Grotius and Grævius, indeed, tell us, that Aorists often indicate what is *customary*. Grævius cites

Sacr. 306.), as *καί* has that of the pronoun *ἐ*. See the note on Mark 2, 5. (Kuin.) *Καί* is here put for the relative, as is well observed by Knatchbull, who adduces a remarkable example from Ruth 1, 11. It is, in fact, a Hebraism. So that the conjectures of Bp. Pearce and Dr. Owen are quite unnecessary; as has also been perceived by Marklând, who refers (as examples) to Matt. 27, 10. John 20, 18. Luke 15, 15. Acts 2, 2. 6, 6. It is put (he adds) for *βληθείς ἐξηράνθη*, and this for *ξηραίνεται*. At *συνάγουσι* and *βάλλουσι* we must subaud *ἄνθρωποι*, or suppose the verbs to be put impersonally. See Luke 16, 4. 6, 38. and Glass, Phil. Sacr. 246. *Αὐτὰ* is put for *αὐτὸ*, by an idiom common to the popular style in all languages.

7. *ἐὰν μείνητε — μείνη*. See the note on John 8, 4. To this same purpose our Lord employs another argument, and further explains the *μείνατε ἐν ἐμοί*. For the words *καὶ τὰ ῥήματα μου ἐν ὑμῖν μείνη* appear to be not quite synonymous; but there is this difference between them, that the former expresses perpetuity of communion with Christ in *general*; the latter, perseverance in yielding assent to the doctrine of Christ; as in 7, 31. *μένειν ἐν τῷ λόγῳ*. At least the *τὰ ῥήματα* do not denote the *doctrine* of Christ in *general*, but that *part* which relates to Christ, and those discourses of our Lord, in which he had spoken of himself, and had taught the nature

many examples; but chiefly from Poets, and, of the sacred writers, Mark 14, 12. 15, 6. *ἀπέλυε*. In those passages, however, as also in the one now under our consideration, the sense hence arising would be unsuitable and feeble. Cocceius takes another and plainer course, by rejecting the enallage. He accounts it a Hebraism, and gives the following sense: “*Quum ejectus fuerit foras et exaruerit, colligitur cum cæteris aridis palmitibus et in ignem conjicitur et uritur.*” It is usual, not only in Hebrew, but Greek and Latin, for a thing to be expressed in the Future, which is, indeed, in *itself future*, but in the execution *must precede*. Since, however, examples of *Indicatives*, in such a sense, are somewhat rare, the method of rendering which I have adopted seems the simplest. “*Si quis non manserit in me, ejectus est foras, ut palmes, et exaruit. Et colligunt eos, et in ignem conjiciunt et incendium fit.*” (Lampe.)

of his person and office ; which is required by the *usus loquendi* peculiar to this Evangelist ; as 5, 47. 6, 63 & 68. 12, 47. 17, 8. (Tittman.)

8. ἐν τούτῳ ἐδοξάσθη ὁ πατήρ, &c. Here again we have the Aorist for the Future ; as in ver. 6. Ἰνα is for εἰάν or ὅταν : as in ver. 13. and 3 Joh. 4.

8. καὶ γενήσεσθε ἐμοὶ μαθηταί, and (then) *shall ye be (really) my disciples*. The context plainly shows that γενήσεσθε must signify *really* be. This ellipsis of ἀληθῶς is not unfrequent in the New Testament ; and something like it is found even in the popular phraseology of modern languages. Kuinoel would here apply Glass's canon (Phil. Sacr.), by which words signifying *to be*, or *become*, or *to do any thing*, sometimes denote the *making known* the being or acting : which yields much the same sense. So 13, 35. ἐν τούτῳ γινώσκονται πάντες ὅτι ἐμοὶ μαθηταί ἐστε. Lampe, indeed, objects to the enallage in ἐδοξάσθη, which may be taken (as Euthymius suggests) for δοξάζεται. But that would convert the sentence into a *general gnome*, little suitable to the *particular purpose* of the words.

Of the doctrine here inculcated Tittman offers the following judicious illustration.

“ The glory of the Father is illustrated when his majesty (so conspicuous in his works) and especially (as we have observed at 13, 31. and 14, 14.), his *wisdom* and his *benevolence* in conferring salvation by Christ, is acknowledged. This glory is celebrated and made known by others, when, by words and deeds, they cause this his wisdom and benevolence to be acknowledged and revered. For *this* is, in the New Testament, said to be the glory of the Father, in reference to Christ. *This* our Lord had illustrated by words and deeds (see 13, 31. 17, 4 & 6.) ; this he enjoined the Apostles to illustrate (see 14, 14.), and this they *did* illustrate, especially when they taught that the Father had sent the Son, had given him to die for the accomplishment of human salvation, and had recalled him from the dead, had

placed him at his right hand, appointed him judge of quick and dead, in order that he might confer salvation on all believers, and that *they* might manifest among men the incredible love of the Father to the human race. (Tittman.)

9 — 11. *καθὼς ἠγάπησέ με*. Christ, moreover, reminds them partly of his own singular love towards them, and partly points out to their imitation his own example in doing the work enjoined on him by the Father. (Tittman.) *Καθὼς* should not be rendered *sicut*, *as*, but (as Lampe explains) *quemadmodum*, or rather (as Tittman renders it) *quantopere* — *tantopere*. By *ἀγάπη μου* is meant *love towards me*;\* as in ver. 10. *ἀγάπη μου*. See Luke 11, 42. and compare 14, 23 & 24. (Kuin.) Assuredly, if any thing could excite the disciples to zealously fulfil the injunctions of our Lord, it would be the love with which he had loved them; and this he compares to the love of the Father towards him, whose divinity was evinced by the voice from Heaven, “This is my beloved Son.” (Tittman.)

11. *ταυτα λελάληκα ὑμῖν — πληρωθῆτε*, these things (namely, that ye should continue to love me, follow my precepts, and obey my injunctions) have I said to you, that my joy for you (at your love, obedience, faith, and ardent attachment) might be perpetual,

\* Of the two ways in which this precept is capable of being understood, either *continue to love me*, or *continue to be loved by me*; in other words, “keep your place in my affection,” Campbell chooses the latter; and for this preference he assigns the following reasons:

First, it is most natural to suppose that, when our Lord enjoined them to continue in a particular state, it would be in that state wherein he had signified that they then were. Now this state is manifestly that of being loved by him; of which mention is made in the words immediately preceding. *As the Father hath loved me*, says he, *so have I loved you; continue in my love*. “Ye possess my love at *present*, continue to possess it.” But here a doubt might arise in their minds. “How shall we continue to possess it? or how shall we know that we continue to possess it?” To obviate all such exceptions, he adds, “If ye keep my commandments, ye shall continue to possess my love; as I have kept my Father’s commandments, and continue to possess his love.” (Campbell.)

and that you might have perfect joy. See 1 Joh. 1, 4. 2 Joh. 12. Χαίρειν ἐν signifies *rejoice at*. Χαρὰ ἐν ὑμῖν denotes joy (felt) on your account. Thus χαρὰ ἡ ἐμὴ ἐν ὑμῖν, *my joy for you*, is distinguished from ἡ χαρὰ ὑμῶν; as has been rightly observed by Heuman, Thaleman, Reinhard, and Schott. (Kuin.)

As the love of Christ towards the Disciples had been very great; so should their love towards him be ardent and constant. Our Lord requires also a *proof* of it (as in 14, 15, 21, 23.), and *such* an one as he had exhibited towards his Father, namely, perpetual obedience even unto death. Our Lord moreover affirms, that this constant obedience and love would be to himself and to his Disciples a source of the purest joy; since for his Disciples Christ might rejoice, when they loved him constantly, and evinced that love by fulfilling his commandments: thus bearing fruit to the glory of the Father, and to the furtherance of human salvation. The Disciples, on their part, felt joy when they saw the abundant fruits of their Apostolic exertions, and perceived that the Lord was with them by his Spirit, and that they were accepted and approved both to him and to the Father. All these things were spoken to the *disciples*, as *future Apostles*, and of them they must be understood and explained. They may, however, by *accommodation* be applied to Pastors of the Church in general, especially if a comparison be drawn with what the Apostles really effected in Christ's ministry, and wished to be continued by all Pastors and Teachers. For these are conjoined with Christ, as vine branches with the trunk, not only by the bonds common to *all* Christians, namely, faith, love, and obedience, inasmuch as they acknowledge Christ as their Lord, and the sole Author of salvation, but also by *peculiar bonds*, both of office, and such as arise out of the duties annexed to it, inasmuch as they are themselves ministers of Christ, who have dedicated themselves to Christ, and devoted their strength and their whole lives to the promotion of his Gospel, are *administrators* of the divine doctrine, *stewards* of the divine mysteries, announcing the secret counsels of the Father for the salvation of men by Christ. (See 1 Cor. 4, 1.), *ambassadors of Christ*, who represent his person, urge on men (in his name and in his place,) the necessity of being reconciled unto God (see 2 Cor. 5, 20), *co-operators with God* in forwarding the work of salvation, in bringing men to a knowledge of the truth, to faith, obedience, holiness, and tranquillity here and hereafter; and all this by raising the whole superstructure of doctrine on this *one foundation*, namely, *Christ Jesus*. (See 1 Cor. 3, 5. seqq.) Now in order to become such, and to *so* administer their office, it is incumbent on them to *continue in Christ*, i. e. devote all their care to be found *united* with Christ by the purest faith and love, and, at the same time, to *rightly preach his Gospel*, and regard the heads and sum of it to be *Christ Jesus*, as the supreme author of human salvation; this Gospel they must make it a rule to preach

above all things, and to this refer every thing for his sake ; and by his aid, do every thing, and, after the example of the Apostle Paul, "preach Christ, and him crucified; otherwise they can by no means bring forth fruits unto edification.

Finally, Pastors have the strongest incitements in the importance and utility of their Evangelical functions, in the love of Christ to men, in the hope of assistance as well from Christ and his Spirit, as from the Father, who rejects the sluggish servant, affords assistance and support to, and rewards the faithful and diligent labourer, &c. (Tittman.)

12. From ver. 12—17. Christ *repeats* the precept of mutual love, which he had given supra 13, 34. as a powerful incitement to the successful discharge of their Apostolic office, and he enforced it by new arguments, αὐτὴ ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ, ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς ἡγάπησα ὑμᾶς.\* Our Lord had before called it a *new* precept ; (in *what* sense has been already shewn) here he calls it a precept which he wishes them, *beyond others*, to observe, as being the *sum* of all his precepts. By this it appears he required love of no ordinary sort, affection the most constant and ardent, such as he had evinced towards them, than which greater could not exist among men. To this our Lord in the 13th and 14th verses, subjoins μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα-† τις τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ. Ἵμεῖς—ὑμῖν. By these words he expresses what he meant by the words "as I have loved you." Since our Lord evinced his love by laying down his life for them, *such* he requires from his disciples, and for *this cause*, since he himself *so* loved them. A similar argument is urged at 14, 5 & 21. Grotius refers to Job 2, 4. and the stories of Pylades and Orestes,

\* What a wonderful concatenation may we here observe ! Having shewn that *abiding in Christ* proceeds from loving him, and keeping his commandments, his commandment is, that we love one another. Therefore, loving one another and loving God is *abiding in Christ*, and love towards God and towards each other is conjoined. (Euthymius.)

† "H is understood before ἵνα, as in the 3rd Epistle of this writer, ver. 4. "Ἴνα for *ὅτε*, the adverb of time (as Beza takes it here and in other places), is generally, if not always, joined to the Indicative Mood, I suppose to distinguish it from the other ἵνα. (Markland.).



Damon and Pythias.\* By φίλοι are meant friends *especially so*, and deserving of the name. So μαθηταὶ supra ver. 8.

15. οὐκέτι ὑμᾶς λέγω δούλους — φίλους. Besides the other tokens of his love, our Lord appeals to the following, which were especially evinced towards the Apostles. The words may be thus translated and paraphrased. (*I say FRIENDS*), *for I no longer call you servants (for the servant differeth from the friend), since he knoweth not what his master doeth (i. e. the plans and views of his master). You I call FRIENDS, since (I have used the most unreserved communication of my plans), and whatever I have learned from my Father I have made known to you.*† This (says Lampe) is not to be understood absolutely, but *secundum quid*. For, in fact, the name δοῦλος, *servant*, had been not unfrequently bestowed by our Lord on his disciples; as in Matth. 10, 24. 20, 27. 21, 36. Luke 17, 10. Nay, it occurs in the discourses of this last night (13—13 & 16.), and our Lord adds “the servant is not greater than his Lord.” The term *servus*, too, is taken sometimes in a harsher, and sometimes a milder sense. In the latter it is used for any one *subject* and inferior to another, and who acts under his orders, and is bound to yield obedience and respect to his superior. (Lampe.) This would seem also agreeable to the customs of Judæa; since, as we learn from Schoettgen, the Rabbins treated their disciples at first rather harshly, and exacted from them certain offices somewhat servile; but afterwards, when they had made a

\* And he might have added the still more affecting story of Alcestes, so pathetically represented in the exquisite Drama of Eurip. ex. gr. 15, 3. πῶς δ' οὐκ ἀρίστη; τις δ' ἐναντιώσεται; τί χρὴ γενέσθαι τὴν ὑπερβεβλημένην γυναῖκα; πῶς δ' ἂν μᾶλλον ἐνδείξαιτό τις πόσιν προτιμῶς ἢ θέλουσ' ὑπερθανεῖν;

† Incomparable benignity and condescension! Where do we ever find any one that makes a good *servant* his *friend*? But Christ does this, and what is *more*, makes him his *brother*: “Tell my brethren, says he in Matth. 28, 10. to go into Galilee.” He makes him, moreover, *son* to the Father, and constitutes him *co-heir* with him in the kingdom of Heaven. (Euthym.)

progress in learning, treated them with more liberality. This interpretation seems also to have been adopted by Wetstein, who cites from Cic. Fam. 16, 16. *cum eum indignum illa fortuna nobis amicam quam servum esse maluisti.* and Jos. Ant. 15, 9, 3. *πάσαι χρώμενος αὐτῷ φίλῳ, νῦν ὑπηκόῳ χρήσεται.* And he refers to Philem. 16. But this interpretation is liable to the following well-founded objections: that Jesus, a little after, again compares them to servants, and that this was not the *first* time he had called them friends (see Luke 12, 4): that our Lord had already treated his disciples with great affability and familiarity, and had now been addressing them most confidentially. See John 6, 53. Matt. 16, 21. seqq. and elsewhere. Hence many modern commentators as Glass, Wolf, Fessel, Rosenm., Kuinoel, and Tittman, take οὐκέτι for οὐκ; a signification not unfrequent. (Kuinoel refers to his note on Mark 7, 12.) They also take λέγω in the sense of a preterite; a frequent enallage. To this whole interpretation, indeed, Lampe takes strong exception. He replies that the passages cited in proof of this sense of οὐκέτι (namely, Acts 13, 34. and Rom. 6, 9) prove the contrary; and he observes that the whole difficulty vanishes, if we understand servitude of the *legal* sort, and refer οὐκέτι, not up to that period, but to the completion of the whole system at the departure of Jesus from the world. But this seems to involve a still greater difficulty than is to be found in the contrary interpretation. The mode of explanation, therefore, of Glass, and others, which is adopted by almost all recent commentators, merits the preference. Οὐκέτι is explained by Kuinoel *non tam*, who, moreover, observes that δούλος is here to be understood in the *milder* sense (above mentioned); and, as such, is interchanged with διάκονος in John 12, 26. Ποιεῖ must be rendered *is doing, means to do*, i. e. the plans, &c.: q. d. "The servant is not on such terms of familiarity with his master, as to have communicated to him his plans, and the

reasons for his orders. I have called (and treated you) as friends, by unreserved communication of my counsels and those of my Father." Yet, as in 16, 12, Jesus affirms that he has still many things to say which they cannot bear, but which must be taught them more completely by the *spirit of truth*. Thus the *πάντα* must be understood *restrictively* of all that was proper for them to know and suitable to their condition, and had been enjoined by the Father. The disciples (observes Tittman) whom our Lord was here addressing, were the *esoteric*, i. e. those that were *interioris admissionis, confidential*. To these our Lord explained (as he well might) the mysteries of the kingdom of heaven (see Matt. 13, 11. Luke 8, 10.); and the future fortunes of his religion he adumbrated under similitudes. But this freedom of communication he did not use towards the *rest*, who are called the *οἱ ἕξω* in Mark 13, 11. and Luke 8, 10 (like the *exoteric* disciples of the Greek philosophers). To the former he especially announced what should happen to him; his death, resurrection, departure to the Father, and his counsels in conjunction with the Father, which our Lord especially has in view by the words *ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ πατρὸς μου, ἐγνώρισα ὑμῖν*, and not his whole doctrine, but the secret counsels of the Father respecting *Christ* and his *work of salvation*. Now after the manner that our Lord had treated his disciples, in *that* manner did he enjoin them to treat each other, to live united in the bonds of the most perfect harmony, and have all things in common. (Tittman.)

16, 17, *οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς*. Our Lord bids them remember what great love he had shewn to them above all others, what favours he had heaped upon them, admitting them into the number of his disciples, when they had previously merited no such distinction. *They* (says our Lord) had not selected *him* as their master, teacher, and friend, but he selected *them* as his disciples, companions, and friends. (Tittman.)

16. Ἔθηκε ὑμᾶς, *constitui*. Τιθέναι, like the Heb. כּוּן, often signifies *appoint*; as in Acts 13, 47. 20, 28. Rom. 4, 7. Heb. 1, 2. and elsewhere. Ὑπάγητε is pleonastic (by a well known Hebraism), as in Matt. 18, 15. 19, 21. (Kuin.) This idiom is not, however, exclusively Hebrew, but is found in the idiotical and popular style in most languages, even the modern ones. Neither is it quite pleonastic, since it seems to convey a certain notion of *alacrity*.

16. ἵνα—καρπὸν φέρητε. By the *fruit* is here meant the fruits of their Apostolic office, and by the words ὁ καρπὸς ὑμῶν μένη is hinted that those fruits should extend not only to the men of *that* age, Jews and Gentiles, but to those of all succeeding times, even the whole human race, and would never decay nor perish, but endure to the end of the world. And these their fruits *did* remain, have continued to the present day, and must continue to the end of all human affairs. But if they would confer on the human race blessings so precious and permanent, there was especial need of concord and mutual love, and a reciprocal desire of being serviceable to each other. That duty is inculcated in the 17th verse. (Tittman.) The connexion between this and the next verse is thus laid down by Wetstein: "For this *very reason*, namely, that the world hateth you, is concord and harmony among you the more necessary, in order that the solace and assistance which you cannot hope for from others, you may derive mutually from yourselves."

18. εἰ ὁ κόσμος ὑμᾶς μισεῖ—μεμίσηκεν. Our Lord now proceeds to notice the calamities which his disciples would have to encounter, for the profession of faith in him; exhorting them to a constant endurance, and consoling them by reminding them of the treatment he had experienced in his own case. This *hatred of the world* our Lord mentions lest they should wonder that their innocence and holiness could not shield them from it, and that they might not think it unworthy of their character to undergo what he

had himself suffered on earth : q. d. " If my innocence could not shield me from the hatred of the world, neither will yours : as they have persecuted *me* unto death, so will they *you*." (Tittman.) The term *world* is here used in the restricted sense, so frequent in this Gospel, namely, the wicked and unbelieving part of it, especially of the Jews. Kuinoel remarks that *γινώσκειν* is here to be interpreted *reputare, cogitare* ; as in Matt. 24, 39. 1 Pet. 5, 9. See Abresch Dilucid. Thucyd. p. 392. *Πρώτον* is manifestly for *πρότερον, first*. Dr. Lardner, indeed, maintains that it signifies *your chief* : which version has been injudiciously adopted by Dr. Doddridge. It is, in fact, at variance with the *norma loquendi*, by no means so suitable to the context, and, indeed, scarcely merited the complete refutation it received from Dr. Campbell, in a long and elaborate annotation.

Dr. C. has, with reason, dwelt on the support given to the adverbial sense of *πρῶτος* by the ancient versions, Nonnus, and the Greek Fathers and commentators, observing that this *uniformity* among expositors who spoke the same language, is striking. " It ought, moreover (continues he), to be remembered that, in this application, when it has a regimen, preserves the construction of an adjective in the superlative degree. It is commonly preceded by the article, and is always followed, either by the genitive plural of the noun expressing the subject of comparison, or, if the noun be a collective, by the genitive singular. In like manner, the noun governed includes both the thing compared, and the things to which it is compared. Thus to say *ὁ πρῶτος ἐστὶν ἡμῶν, he is the chief of you*, implies he is one of you ; *οἱ πρῶτοι τῆς Γαλιλαίας*, can be applied to none but Galileans, and *οἱ πρῶτοι τῶν Ἰουδαίων*, to none but Jews. He who is called (Acts 28, 7.) *ὁ πρῶτος τῆς νήσου*, must have been one of the islanders. If, then, our Lord had said, *ἐμὲ τὸν πρῶτον ἡμῶν μετίσκεν*, I should admit the interpretation to be plausible, as the construction is regular, and he himself is included in the *ἡμῶν* ; but the words which the evangelist represent him as having used, no more express this in Greek than the words, *Jesus was the greatest of the Apostles*, would express, in English, that he was no Apostle, but the Lord and master of the Apostles. I acknowledge that there is hardly a rule in grammar which is not, through negligence, sometimes transgressed, even by good writers ; and if any think that such oversights are to be deemed exceptions, I will not dispute about the word. Only, in regard to such exceptions, it will be admitted a good rule for the expounder, never to

suppose a violation of syntax, when the words, construed in a different manner, appear regular, and yield an apposite meaning. This I take to be the case in the present instance. That there are examples of such inaccuracy in the use of superlatives, perhaps in all languages, can hardly be denied."

I entirely coincide in opinion with the learned commentator: but I am surprised that he should have treated this interpretation as novel and only discovered in the 18th century by Dr. Lardner and others. It was formerly (as I find from Lampe) adopted by Cyril, and, among the early modern commentators, by Cajetan and Calvin, and, of the more recent ones, by Aretius, Menochius, Cocceius, and even countenanced by Lampe. The other interpretation was, however, supported by Erasmus, Beza, Piscator, Grotius, Gerhard, and many others.

19. Το ἴδιον is for ἰδίος, neuter for masculine, and denotes *persons assimilated to its own tastes and feelings*. So Sirach (ap Lampe) 19, 20. Ἡ ὁμοιότης ἐστὶ μῆτηρ τῆς φιλότητος.

19, εἰ ἐκ τοῦ κόσμου ἦτε. Here the *cause* of this hatred is indicated. Grotius observes that the phrase ἐκ τοῦ κόσμου is similar to ἐκ τοῦ θεοῦ, ἐκ τοῦ διαβόλου, ἐκ τοῦ πονήρου, ἐκ τοῦ πνεύματος; and we may add that as ἐκ signifies *descent from*, so it often denotes *affinity* in a *metaphorical* sense, i. e. similarity of disposition, &c.

19. Ἐξελεξάμην. The word here simply signifies *separated*: denoting separation from the bulk of the men of that age, and their vicious pursuits, and admission into a state of salvation.

20. μνημονεύετε — οὐκ ἔστι δ. μ. τ. κ., &c. Jesus reminds them of what he had before said, namely, οὐκ ἔστι δοῦλος μείζων τοῦ κυρίου αὐτοῦ (see Matt. 10, 24. John 13, 16.), which, indeed, appears to have been a general *gnome*. He now brings to their memory, that they might not be indignant at the injuries which they would have to suffer from the Jews, nor wonder, since they merely suffered what their master had endured, and had, therefore, no great reason to be discontented.

20. εἰ τὸν λόγον μου ἐτίγησαν, καὶ τὴν ὑμῆτεραν τηρήσουσιν. These words, from a seeming want of the negative particle, have presented some difficulty, to remove which many commentators take τηρεῖν in the

sense of παρατηρεῖν, *to insidiously watch*, which is so used in Mark 3, 2. Luke 14, 2.; and they appeal to a similar use of the word in the Sept., as Gen. 3, 15. Jer. 20, 10. But in those passages there is *not* the phrase τηρεῖν τὸν λόγον: nay, in the New Testament, and especially in this Gospel, τηρεῖν τὸν λόγον only denotes to admit and observe any doctrine; as *supra* ver. 10. This interpretation, therefore, cannot be admitted.\*

Others suppose the words to be ironical, and take *observe* for *neglect*. But this sort of δεινότης is quite contrary to our Lord's manner. Others, again, would take the words in a *good* sense, and uttered for the comfort of the disciples: "As they have admitted my doctrine, so they will admit yours:" q. d. "There will, indeed, be those who will reject my doctrine and yours; yet there will also be those who will receive it." But this interpretation seems repugnant to the connexion, especially what follows in ver. 21 & 22. The mode of explanation, which is most suitable to the context, and which on many accounts seems to deserve the preference, is the following: "If they had admitted and observed my doctrine,† they would admit and observe yours,"

\* It was first devised by Ferus, and adopted by Chaderton, Galtaker, Sarrarius, Knatchbull, Simon, Lamy, Le Cene, Vorstius, Reinesius, and Colmesius. But even Lampe, who was inclined to this opinion, confesses that it is destitute of *authority*, and that the example which comes the nearest (namely, Gen. 3, 15.), is not sufficient. For there is reason to think, from Origen, Hexapla, that τηρήσει was formerly the reading.

† Campbell renders "If they have observed my word, they will also observe yours." It is worthy of notice (says he) that the phrase seems to be a favourite expression of the Evangelist John, and is every where manifestly employed in a *good* sense; so that if this be an exception, it is the only one. What has been now remarked, makes much more in favour of the common translation than what has been observed of the words immediately following, in verse 21, which imply that all the treatment mentioned had been bad, makes against it; for let it be observed, that the connection is often founded, not on the *form of the expression*, but on *what is suggested by it*. Our Lord, by what he here says, recalls to their memories the neglect and contempt with which his doctrine had been treated, in allusion to what he says, *All this treatment, &c.* (Campbell.)

i. e. *as they have not embraced my doctrine, so neither will they embrace yours.*

A similar use of ἦλθον is found just afterwards in ver. 22. εἰ μὴ ἦλθον, *if I had not come.* (Kuini. and Tittman.)

This seems, upon the whole, to be by far the safest mode of interpretation: nor can any objection be made to it on the score of any little impropriety in the use of the tense; to such grammatical exactness the Evangelist is little attentive.

21. ἀλλὰ ταῦτα πάντα π. ὑ. δ. τ. ὁ. μ. Our Lord briefly adverts to other causes. He affirms that his disciples will be afflicted with so many and so great evils, διὰ τοῦ ὀνόματος αὐτοῦ, for his name's sake,\* i. e. their hatred of his name. (Tittman.) Or (as Kuinoel explains) *through their profession of his doctrine.* "Our Lord (continues Tittman) refers to himself whatever evils may befall his disciples, and hints that he shall regard it as done unto himself."

He then subjoins ὅτι οὐκ οἶδασι τὸν πέμψαντά με. *Knowing here includes acknowledging and receiving.* To this perverse and wilful blindness Christ attributes the persecution raised against him. (Lampe.)

22. εἰ μὴ ἦλθον, κ. ἐ. α. ἀμαρτίαν οὐκ εἶχον. Our Lord here tacitly encounters a sort of reasoning, which might seem to excuse the persecutors, namely, that they sinned from ignorance. This argument our Lord destroys, by shewing that theirs was inexcusable, because sufficient means of information had been granted them, though frustrated by their perversity, malice, and wickedness. The means in question were *the preaching of doctrines, and the working of miracles.* The former is urged in 22 and

\* Lampe remarks that in the seasons of persecution which befel the Gospel, even the very name of Christ and Christians was sufficient to provoke the bitterest malevolence. In illustration of this, he cites Athenagoras. Τὸ τοίνυν πρὸς πάντας ἴσον καὶ ἡμεῖς ἀξιοῦμεν, μὴ ὅτι Χριστιανοὶ λεγόμεθα μισεῖσθαι καὶ κολάζεσθαι, ἀλλὰ κρίνεσθαι μὴ ἐπὶ τῷ ὀνόματι ἐπὶ δὲ τῷ ἀδικήματι. Tertullian Apol. C. 2. Oditur itaque in hominibus innocuis etiam nomen. Plin. nomen ipseum, etiamsi flagitiis careat, an flagitia coherentia nomini puniantur.



23. where our Lord argues *by concession*, i. e. so as to grant, under a certain condition, that the sin of the Jews might be excused, and then to shew that this condition cannot apply to them. (Lampe.)

22. Εἰ μὴ ἦλθον, i. e. εἰς τὸν κόσμον, if I had not been sent (by God to them). By ἀμαρτία is here meant, as in 16, 9. and elsewhere, the *sin of unbelief* and contempt of divine doctrines. Προφάσις signifies properly *cause*, whether true or false. Hence it is susceptible both of a good and a bad sense. For greater precision, however, writers sometimes add an adjective, by way of qualifying it. *Without* this the term is (as in the present passage) taken in a bad sense, i. e. signifies a *mere excuse* or *pretext*. In illustration of this Wetstein cites Aristot. Rhet. 1. πρὸς οὓς ἔχουσι πρόφασιν. Plut. 1, 1058. Α. τὰ μὲν πρῶτα προφάσεις ἔχει τὰ Νέρωνος ἐγκλήματα. Xen. pæd. 3. ἔχει μὲν προφάσεις τὰ ὑμέτερα ἀδικήματα, ὥστε ἀπιστεῖν ὑμῖν. Grotius cites Ps. 141, 4. τοῦ προφασίζεσθαι προφάσεις ἐν ἀμαρτίαις, to which there seems an allusion. This ignorance (observes Tittman) could not excuse them; for though they knew not the Father and his counsels for the salvation of the world by his Son, yet they might have recognized Jesus as the Messiah, both from his doctrines, and from the prophecies being fulfilled in him. Thus their ignorance was wilful, and, therefore, inexcusable. (Tittman.)

23. ὁ ἐμὲ μισῶν, καὶ τὸν πατέρα μου μισεῖ. By μισεῖν we are here to understand that contumelious treatment arising from hatred. Here again our Lord refers to the Father what insults or injuries may be brought upon him by others. "In the Scriptures (observes Grotius) it is not unusual for any one to be said to do a thing which he does not do, properly speaking, if he does what is equivalent in the sight of God. So 1 Sam. 10, 19. Matt. 25, 40. This aggravation of *their* crime was calculated to console the *Apostles*. (Grotius.) Confidently did our Lord pronounce his work to be that of the Father, and, therefore, alto-

gether divine ; and grievously do they sin, not only against Christ, but against the Father, who reject or condemn Jesus. (Tittman.) How much is it to be wished that those who make light of *Christ*, while they pretend a great veneration for the *Father*, would seriously attend to this weighty admonition, "lest haply they be found even to fight against God !" (Acts 5, 39.) Doddridge.

24. εἰ τὰ ἔργα μὴ ἐποίησα ἐ. α. &c. Commentators are not agreed on the sense in which Jesus here says, τὰ ἔργα ἐποίησα ἐν αὐτοῖς, ἃ οὐδεὶς ἄλλος πεποίηκεν. Some (as Rupert) think there is a reference to the pretended miracles of Pseudo-Messiahs. And so Nonnus. But it can scarcely be proved that any such existed *before* the age of our Lord ; nor does it seem likely that he should, in this connection, advert to them. Others contend that the ἔργα are not to be interpreted of the *miracles*, but of the excellence and admirable faculty of *teaching* ; as if ἔργα ποιεῖν ever did or could be synonymous with διδάσκειν. The common interpretation is greatly preferable ; and is thus defended and illustrated by Tittman.

"Our Lord by ἔργα undoubtedly means his *miracles* (as Cyril, Chrysostom, and many others interpret), as compared with those of Moses, or any of the prophets, to which they were, in some respects, superior.\* See Kuin. and Schott. on the intent of Christ's miracles, P. 1. p. 41. I am, however, inclined to think (with Grotius, Lampe and Kuinoel) that by the ἔργα may here be understood both the *miracles* and all the *other works* of our Lord, *including his teaching*, and consequently with reference to the excellence of the doctrine. Lampe and Kuinoel rightly compare this passage with the one supra, 14, 10 and 11, where our Lord, in like manner,

\* It is well observed by Doddridge, that Christ's miracles might be said to be greater than those of the Prophets, inasmuch as they proceeded from a self-derived power, and were worked at all times ; which does not appear to have been the case with those of the Prophets.

proves his affinity to and connection with the Father, by appealing partly to his *doctrines*, and partly to his *ἔργα*. The passage may, therefore, be thus translated and paraphrased: "If I had not spoken such words, and done such actions, even miraculous, as no one ever did," &c. Wetstein adduces a great number of similar expressions from Classical writers, by which he seems (most unwarrantably, indeed) to have regarded this as hyperbolical. "Here (observes Lampe) we are not to suppose that the *doctrines* of our Lord would not have *sufficed*; but the miracles were a sort of *superpondium*, especially as the Jews had always been accustomed to regard miracles as the test of any claims to divine mission. Of this contumacious 'unbelief' our Lord makes mention, in order to shew that the blame rested solely with the Jews, and therefore the Apostles need not stumble at it."

24. νῦν δὲ καὶ ἐωράκασι, καὶ μεμισήκασι καὶ ἐμὲ καὶ τὸν πατέρα μου. Here again we have a *conditional proposition*, so assumed, that, from a refutation of the antecedent there results a refutation of the consequent. The antecedent is destroyed *explicitè*. Nay, there is *more* in the assumption than there had been in the proposition: for by *ἐωράκασι* it is hinted that they both saw and acknowledged the miracles. (Compare Matt. 9, 33. Luke 5, 26. John 7, 31. and 9, 32.) Our Lord means to say that these were not only *done*, but *seen* and *acknowledged*, and yet produced an effect contrary to what, by the nature of things, they ought. And thus again the consequent falls to the ground; which conclusion, however, is not *expressed*, but left to be *supplied*. (Lampe.) It is well expressed by Bp. Pearce thus, "Therefore they have this sin." Lampe supplies, "Therefore such have no excuse for their ignorance;" which represents the same sense more intelligibly.

25. ἀλλ' ἵνα πληρωθῇ ὁ λόγος, &c. Lampe observes that these words are meant to remove a difficulty which might arise in the minds of the disciples:

"Could not God remove this hatred, which produces ignorance so incorrigible and inexcusable?" the answer to which is, "This was done in order that the Scripture might be fulfilled." The interpretation of the passage, indeed, depends upon the *disputed question*, whether the words (taken from Ps. 69, 9. and, as Surenhusius and others add, Ps. 35, 19) are to be considered as *prophetic* of the Messiah and his adversaries, or only spoken of David and his enemies, though here accommodated to those of Christ, of whom David was a type. This latter opinion is espoused by most modern commentators. "Our Lord (says Tittman) has *applied* the words of the Psalmist, which form a *general gnome*, to himself, and meant to shew that in him also is made good, and fulfilled the saying found in Scripture, and confirmed by experience, namely, that in return for love, hatred instead of benefits, ill turns are often repaid; that he who deserves the love of men, is often despised and censured without a cause (*δωρεάν*, *ἑκτόν*); nay, when the persecutors are not provoked by injuries, but rather excited to love by benefits (Tittman): q. d. "This has ever been the custom of the wicked, to hate and persecute the good. No other fate, therefore, can attend me or you."

26. ὅταν δὲ ἔλθῃ ὁ παράκλητος — μαρτυρήσει περὶ ἐμοῦ. The connexion between this and the preceding, is thus laid down by Rosenm.: "Thus much it may suffice to have said; but far more, for the confirmation and recommendation of my doctrine, the Holy Spirit will suggest." Euthymius, on the other hand, thinks that the words were subjoined by way of consolation, and to remove an objection which might have arisen in their minds: q. d. "If by such teaching, and such ocular proof of miracles, they have benefited nothing; if they have hated and resisted thy Father and thee, and would evince the same disposition towards us, why send us to such persons." Kuinoel and Tittman too, agree that the

words are spoken with the view of softening an ungrateful communication, by a promise of Divine assistance, and the aid of the Holy Spirit : q. d. " Though rejected by the multitude, I am acknowledged as Messiah by the Father, and in proof of this, will shortly send you the aids of the Holy Spirit."

There exists (continues Tittman) between the Father and the Son the closest union, and that both of will and counsels, and of power and works. The Spirit our Lord calls the *παράκλητος*, the *Helper* of the Disciples, not only in comprehending and teaching the truths of the Gospel, but in the general discharge of their Apostolic office. The same our Lord here calls the *Spirit of truth* (as supra 16, 17.) inasmuch as it was he by whom the truths of the Gospel were made known to the Disciples, and, by their ministry, to others. Of this Spirit it is added *ὁ παρὰ τοῦ πατρὸς ἐκπορεύεται*, to show (it seems) that not *any* Spirit is to be understood, but one most closely connected and united with the Father, and sent by the Father; to whose testimony all ought to yield credence, and on which may safely place implicit reliance.

The term *ἐκπορεύεσθαι* has been brought into notoriety by the discussions and disputations of the Doctors of the Church, from the time of the Council of Constantinople. The Vulgate had rendered it *procedere*: and hence Theologians used the word in a peculiar sense, appropriated to this subject. The words *ἐκπορεύεσθαι* and *ἐξερχέσθαι*, *procedere* and *exire*, they considered as differing in sense; and by the former they thought was expressed a *communion of one and the same Divine essence*. Now that the word has really such a force, either of *itself* or by use, has never been proved. The two words seem rather to be equivalent and synonymous. Thus the Holy Spirit is sometimes said *ἐκπορεύεσθαι*, at other times *ἐξερχέσθαι*; for one and the same cause; namely, inasmuch as he was sent to this earth, and came hither *by the Father*. In like manner our Lord at 16, 28. says that he *went out from the Father*. But yet, since this Spirit is said to be *sent*, sometimes *by the Father*, and sometimes *by the Son*, also to *proceed from the Father*, for the purpose of illustrating and glorifying the name of the Father and the Son, it clearly appears, and may with certainty be inferred, that a close connection exists between the Father, the Son, and the Holy Spirit, not only of works and counsels, but also of nature and essence. (Tittman.)

Lampe has a great deal of important matter on this very abstruse and difficult question, of which my limits will only permit me to give the following extracts.

*Vox ἐκπορεύεσθαι* per se certum motum ex loco designat, adeoque sensu proprio nonnisi de corporibus usurpari potest. Dum igitur heic relatio quædam personæ divinæ, spiritualis & omni præsentis, ad aliam quæ ejusdem est naturæ, exprimitur, phrasim metaphoricè

intelligendam certo certius est. Interpretes discrepant, an locus noster relationem naturalem atque *essentialem* Spiritus ad patrem an vero *œconomicam* tantum, ut dicitur, designat. Nos supponi priorem faciliè concedimus. Relationes enim personarum divinarum *œconomicae* speculum sunt & demonstratio relationum naturalium. Inferimus ergo ex hac ipsa phrasi, Spiritum sanctum personam esse a Patre & Filio distinctam, & cum utroque ante egressum *œconomicum* unitam, adeoque verè divinam, quin & talem ejus esse ordinem, naturalemque ad Patrem & Filium *schesis*, licet nobis non revelatam, quæ omnis processiois *œconomicae* fundamentum est. Unde jam in ipsa creatione dicitur *Spiritus Dei*, Gen. 1, 2. & Spiritus oris Domini, Ps. 33, 6. Job 33, 3. Quod mysterium, cùm sit inexplicabile, profundè veneramur, & tacente Scripturâ scholasticis terminis obscurare, si non inquinare, nolumus. Interea posteriorem palmario intendi putamus.

For the *reasons* there adduced by the learned commentator I must refer the reader to the work itself, not omitting to observe that the same view of the subject, namely, that this *procession* is to be considered as *œconomical*, was taken by Beza and Calvin, and has since been adopted by most enlightened Protestant commentators.

26. The Spirit (it is added,) μαρτυρήσει περὶ ἐμοῦ. Now the verb μαρτυρεῖν, does not here denote *merely* to teach, but also confirm what is taught by arguments, and thus to make known and recommend. So 3, 26. 5, 33. 18, 37. Therefore these words signify, “ will cause that my person, fortunes, counsels, deeds and works, be more and more known, or, as it is said in 16; 14. ἐκεῖνος ἐμε δόξασει. This the Holy Spirit *did* effect, partly by instructing the Disciples in all these things, and partly by fitting and enabling to deliver, recommend, and confirm them by words and deeds.\* Wherefore, our Lord also has subjoined the words καὶ ὑμεῖς δὲ μαρτυρεῖτε, nay, ye also are (i. e. shall be) my witnesses. And in fact this was fulfilled; since by the Apostles, and through their ministry Jesus became known to the whole civilized world as the Saviour of the human race. Our Lord himself, with reason, ascribed much

\* This testimony of the Spirit is also elaborately detailed by Lampe, who concludes with the following weighty inference. Aded ut hic locus plane Achilleus sit non tantum pro demonstrando mysterio Trinitatis, sed etiam pro arctissimo in salute peccatoris consensu, & vero ordine, quo illud susceptum ac divinitus manifestatum est.

weight to their testimony, since they were eye-witnesses of all that he had done, had heard all that he had taught, and knew all the circumstances of his life, death, resurrection, ascension to heaven, &c. which left no reasonable cause for doubt. Hence, to it the Apostles frequently appeal. See Acts 2, 32. 4, 20. 10, 41. 2 Pet. 1, 16. 1 John, 1. 1.

## CHAP. XVI.

VERSE 1. ταῦτα λελάληκα ὑμῖν, ἵνα μὴ σκανδαλισθῆτε. Our Lord recurs to the calamities, which the Apostles would have to undergo, in order to more strongly fortify their minds, lest they should be perturbed by the unexpected attacks of evil, and thus be induced to abandon their Christian profession. By ταῦτα, are meant the calamities and persecution mentioned in 15, 17. seqq. Those persons were especially said σκανδαλισθῆναι, who, either stumbling at the external poverty and lowliness of our Lord, formed a wrong judgment of him, and at least *doubted* of his Divine mission, or, though convinced of it, suffered themselves to be so influenced by the apprehension of evil, as to abandon their Christian profession. Examples of such sort are adduced in ver. 2. (Tittman.)

2. ἀποσυναγώγους ποίησουσιν ὑμᾶς. Our Lord first names *excommunication*, which, among the Jews, was a punishment peculiarly disgraceful. (See the note on 9, 22.) Those who had perpetrated any crime of deep dye, especially against religion and the Ecclesiastical discipline, were excluded, not only from participation in the sacred rites of religion, but from all society with Jews, and were accounted as no longer members of the Jewish people, but on a par with Gentiles and Publicans. See Trigland, Dissertatio de Karæis, 31. Jesus then intimates that their lives will be in imminent peril. And certainly to such a degree of madness and exasperation had Jewish malice proceeded, that they

regarded the Apostles as renegados and deserters from their religion, and therefore worthy of capital punishment: fancying that they would further the cause of religion, and render a service acceptable to God, if they should destroy such, by whatever means. Of this we have an example in Stephen and Paul. See Acts 6, 13. 15, 1. seqq. (Tittman.) "Ἐρχεται, *is coming, is at hand.* "Ἰνα, *is for ὅτι, as in ver. 32.* See the note on 12, 23. "Ἀλλα, here signifies *sane utique*, (see the note on 8, 26.) or *quimo, nay*, like the Heb. כִּי in Job. 32, 7. 2 Sam. 13, 2. See also Acts 6, 13. 2 Cor. 2, 11. (Kuini.)

2. Λατρείαν προσφέρειν. The word λατρεία, properly signifies *service*, and generally denotes, in a religious sense, κατ' ἔξοχην *sacrifice*. Thus, λατρεύειν, is often used to express the Hebr. קָרַב, *to sacrifice*. Tittman observes that here the *genus* is used for the *species*, the *worship* for the *victim*. For they were said προσφέρειν *victimæ*. "Hence (he adds), it may be rendered *Deo victimam offerre*, or *Deo cultum præstare*." De Dieu and Lampe have given good reasons for preferring *cultum, sacrifice*. The Syriac and Arabic very well render it by a word signifying *ablation*. Lampe here aptly cites Bammidbar, R. 21. on Num. 25, 13. Omnis effundens sanguinem improborum æqualis est illi qui sacrificium offert. Wetstein compares Plin. H. N. 30, 4. Nec satis æstimari potest, quantum Romanis debeat, qui sustulerunt monstra, in quibus hominem occidere religiosissimum erat, and Cic. pro domo suâ 42. "These and such like adages of their Rabbins (says Campbell), shew how justly they are here represented by our Lord. These enormities were chiefly committed by the *Zelotæ* (whose butcheries are so notorious from the Jewish historian) whose example seems to have been followed by the *Assassins* of the middle ages. The subject is well illustrated by the following judicious observations of Dr. Doidridge:

As the lower kinds of excommunication among the Jews were attended only with separation from



synagogue worship, and from familiar converse, (Luke 6, 22.) or, in cases of greater guilt, with confiscation of goods, and forfeiture of all their substance, (Ezra. 10, 8.) the highest kind of it was a capital sentence, (Lev. 27, 29.) the execution of which, when regularly pronounced, was indeed an act of duty and obedience to God, while they had the power of life and death in their hands : but after it was wrested from them, somemight, perhaps, think it an act of very acceptable piety and zeal to attempt such executions, though at the hazard of their own lives ; (of which the forty conspirators against Paul do therefore so boldly avow a design, even to the High Priest, as if it were meritorious rather than criminal ; Acts 23, 14, 15.) and, to such sort of facts, these words of our Lord may peculiarly relate. (Doddridge.)

The words following, *καὶ ταῦτα ποιήσουσιν ὑμῖν, ὅτι οὐκ ἔγνωσαν τὸν πατέρα, οὐδὲ ἐμέ*, are meant to supply consolation, namely, that these sufferings will not be inflicted upon them for being malefactors and worthy of punishment, but for the sake of the Father and the Lord Jesus Christ. For the Jews plainly knew not the Father, his counsels and decrees for the salvation of the human race, much less the Son, and the work of salvation to be effected by him. (See 15, 21.) This cause of their future calamities Jesus wished them always to recall to their memory, and to reflect that they were suffering in the cause of God and the Lord Jesus Christ ; and thence to infer, that the Father and the Son would not be wanting to them, nor fail to afford them assistance, in frustrating the attempts of their adversaries ; and, above all, not to account these calamities as any *disgrace*, but as an *honour*. See Acts 5, 41. Rom. 8, 31. James 1, 2. 1 Pet. 4, 12, 55.

4. *ἀλλὰ ταῦτα λελάληκα ὑμῖν, &c.* By *ἐξ ἀρχῆς*, is plainly meant *from the beginning of our Lord's ministry*, and by *ὅτι μεθ' ὑμῶν ἤμην*, though an obscure expression, is meant, probably, *up to the time of*

*Christ's departure.* As Jesus was so near his death, he here, as often, speaks of himself *as* already departed and gone,\* by a sort of Oriental figure, though I remember to have met with several such examples in the Classical writers, especially the Greek poets. So Eurip. *Alcest.* 281. οὐκ ἔτι δὴ μητηρ σφῶν ἰστίν. 399. ὡς οὐκ ἔτ' οὔσαν οὐδέν ἄν λόγοις ἐμέ. and 402. οὐδέν εἰμ' ἔτι. We are, therefore, (it seems) to understand Christ as here telling them, that of the calamities to be endured by his Disciples he had never apprised them, neither at the beginning of his ministry, nor afterwards, but had reserved the mention of them till the close of life. Here, however, we are encountered by some difficulties. It is urged that our Lord *did* apprise them of the calamities which they would have to undergo; and we are referred to Matth. 10, 16, seqq. 5, 10. seqq. 9, 15. To remove this difficulty, Lampe would understand, not the *calamities themselves*, but the *cause* of them. This, however, is too subtle and far-fetched an interpretation, and is contrary to the scope of the context. Storr, *Opusc.* 3, 155. has recourse to another hypothesis, which is justly pronounced by Kuinoel perplexed and forced. But, in fact, there seems to be no real difficulty. For (as Kuinoel remarks,) our Lord might truly affirm that he had not, from the beginning of his ministry, predicted the calamities which should come upon them *after his departure*; since, in Matth. 5, 10. seq. the subject relates to the calamities which should befall Christ's followers, *while he was yet on earth*. In Matth. 9, 15. our Lord speaks obscurely of *his departure*: but there is no mention made of any calamities to be undergone by the *Apostles*. And as to what is said in Matth.

\* The same expression is often used by St. John, and in Acts 9, 39. and by the best Greek writers. Thus Eurip. *Heraclid.* ver. 9. πλείστον μετέσχον εἰς ἀνὴρ Ἡρακλῆει, ὅτ' ἦν μεθ' ἡμῶν, νῦν δ' ἐπεὶ κατ' οὐρανὸν ναίει, &c. Josephus de *Maccab.* at the end, puts σύν instead of μετὰ: ἐδίδασκεν ἡμᾶς, ἔτι ὧν σύν ἡμῖν, τὸν νόμον καὶ τοὺς προφῆτας. (Markland.)

10, 16. those words (like the ones here recorded), our Lord uttered a little before his death. See Mark 13, 9. Matth. 24, 9. Luke 21, 12. See also the note on Matth. 10, 17. Tittman renders, "Cum antea, quamdiu vobiscum conversarer ea vobis non aperuissem;" and then remarks: "Of the calamities to be endured on account of their Christian profession, our Lord *had* from the beginning sufficiently apprised them, both when he admitted them as Apostles, and when he sent them to preach the Gospel in Judæa. (See Matth. 10, 16. seq.) But, of the calamities to be sustained by the *Apostles also, after his departure*, there was no need to forewarn them, so long as he continued with them. *Now*, however, when the time for him to depart was at hand, it seemed proper no longer to withhold this communication." (Tittman.)

5—7. *νῦν δὲ ὑπάγω π. τ. π. μ.* The connexion of these words with the preceding, is thus detailed by Kuinoel. "But now, that my ministry is hastening to a close, and I am about to return to him who sent me, I could no longer defer the mention of this." Grotius offers another, but a far less probable one. In fact, no *connexion* of this sort need be imagined, since our Lord seems to commence a *new subject*. Accordingly we have δὲ, which in this gospel, is often used *in transitions*. The verse commences that division of the discourse, which is called by Lampe (somewhat quaintly), *Munimentum discipulorum contra nimium mœrorem ex dicessu magistri subortum*. This he distributes into the following parts. 1st, The consolatory discourse itself, ver. 5, 16. 2dly, A continuation of it, in which various doubts of the Disciples are solved, 17—28. 3dly, Its effect, 29 and 30. 4thly, The emphatic conclusion of our Lord's discourse to his Disciples, 31—33. At division 1, (continues Lampe,) Jesus, like a true Physician of the soul, first describes the disorder, and then applies the remedy.

Kuinoel and Vater point πέμψαντά με. And,

indeed, a short interval must be supposed between the delivery of these and the following words, after which, Jesus, having in vain expected the reply, or answer of his Disciples, adds *καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με*. Πῶς ὑπάγεις; in this sense, "And does no one then ask me, whither art thou going?" Interrogations are (observes he,) often thus ushered in with *καὶ*; as in Mark 10, 26. This method is, indeed, very ingenious: but it savours rather of the *δεινότης* of Demosthenes, than of the grave simplicity of our Saviour, as represented by this Evangelist: neither is it necessary; for the sentence, when taken *declaratively*, yields the same sense, but couched more agreeably to the style and manner of Scripture. It is not, however, to be supposed that the words convey any censure or reproof of the Disciples *for not asking* whither our Lord was going. They had already put that interrogatory at 13, 36. and 14, 5. as also at 14, 2. Jesus had told them he was going to the Father. As, therefore, there seemed no *necessity* for repeating this question, there could be no room for censure at their silence. Yet *some* censure of this silence seems intended, and therefore it must be sought, if not in the *thing itself*, in the *motives* and feelings which led to it. It arose doubtless from great perturbation and trouble,\* at what

\* That silence is the effect of violent sorrow has been proved and illustrated by examples produced by the commentators; as Seneca. *Curæ leves loquuntur, ingentes stupent*; to which I add the following. Shakspeare. "Light sorrows speak, great grief is dumb;" which is an evident imitation of the above passage of Seneca. Thucyd. 2, 292. *μείζω ἢ κατὰ δάκρυα*. Liban. Orat. 719 C. *δακρύνειν μὲν — συμφοραὶ μείζους δακρύνων*. & 810. C. *μείζω πληγῶν τετόλμηται σοι*. Herodot. 3, 14, 38. & 7, 147, 4. *πράγματα λόγου μείζω*. Soph. Antig. 1241. *καὶ τῆς ἄγαν γὰρ ἐστὶ πον σιγῆς βάρος*. Soph. Trach. 1048. *ὦ πολλὰ δὴ καὶ θερμὰ, καὶ λόγῳ κάκα*. Soph. *Æd. Col.* 1676. *ἐν πνύματι δ' ἀλόγιστα παροίσομεν ἰδόντε καὶ παφούσα*, where the Scholiast rightly explains *ἀλόγιστα* by *ἀδιήγата κάκα*, and Elmsley mistakes the metaphor when he explains it by *incalculable*. *Æschyl. Agam.* 860. *ἐμοὶ γε μὲν δὴ κλανυμάτων ἐπίσσαντο Πηγαὶ κατεσβήκασιν, οὐδ' ἐνὶ σταγῶν* where see Bp. Bloomfield, and on *Æschyl. Theb.* 693. Eurip. *Iph. Taur.* 818. edit. Matth.

seemed to destroy all their worldly hopes and ambitious views. Our Lord then censures the *sorrow* expressed by this silence, as proceeding from want of reflection on the causes of this departure, and the advantages to be obtained by it, and, moreover, from indisposition to receive information on those points.

Λύπη πεπλήρωκεν. The Author of the Gothic Version seems to have read *πεπώρωκεν*, which Junius and Mareschallus were inclined to adopt. But this is evidently a gloss for *πεπλήρωκεν*. Of the whole of this passage Wetstein offers the following exposition.

"The Holy Spirit, the Paraclete sent by Christ, will show the Disciples that after Jesus appealed to a higher Judge, (see 1 Pet. 2, 23.) his cause was taken cognizance of by God Himself, who will, moreover, pronounce judgment on both the accusers, the accused, and the judge. The *accusers* he will charge with the crime of refusing to receive a Teacher from Heaven. (see 8, 21.) That this was really done, the Holy Spirit demonstrated both by the resurrection of Christ, (see Rom. 1, 4. Acts 17, 31.) and by the gift of tongues imparted on the day of Pentecost (see Acts 2, 37 and 38). The *accused* (i. e. Christ,) he will prove to have been innocent and righteous, by receiving him up into Heaven, and placing him at his right hand, there to reign for ever. (See Gen. 5, 24. Acts 2, 23. 24, 33.) On the *judge* he will pass sentence of condemnation as unjust. Pilate shall be tormented by the stings of conscience, and be removed from office. Moreover, the Devil, from whom all sin arose, shall be stripped of his power, the darkness of ignorance and idolatry being entirely dispelled from the whole world by the light of the Gospel. (See 1 John, 5, 4 and 5. Apoc. 11, 15. 12, 10, 11 and 12. 20, 2. John 12, 31.)

These things were predicted by Christ with somewhat of obscurity, both because men could not yet bear the full light of the gospel, and since events themselves would shortly afford the clearest interpretation of them. (Wetstein.)

This view of the subject is indeed extremely ingenious, but perhaps a little hypothetical and precarious.

ὦ κρείσσον ἢ λόγοισιν, εὐτυχῶν ἐμοῦ Ψυχὰ, τι φῶ; θαυμάτων παρὰ καὶ λόγον Πρόσω ταδ' ἀπέβα. Eurip. Troad. 699. πολλ' ἔχουσα πῆματα Ἀφθογγός εἰμι καὶ πάρεισ' ἐὼ στόμα. Hence may be illustrated Eurip. Hipp. 1212. κρείσσον θέαμα δεργμάτων, a sight too dreadful to look at, where the commentators, without reason, conjecture δειμάτων, or φθειγμάτων. Eurip. Cresph. 15. μείζον ἢ λόγῳ φράσαι. Pind. Olymp. 13, 162. εὐρήσεις — Μάσσον' ἢ ὥς ἰδέμεν. Aristoph. Av. 1706. ἀπαντ' ἀγαθὰ πράττοντες, ὧ μείζω λόγον.

7—11. In these verses our Lord proceeds to communicate the desired information on the causes of, and advantages resulting from his departure, in all which the most effectual consolation is contained.

Συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω, it is *expedient* for you. These beneficial effects are predicated, not in respect of *all* men, but the *Disciples*, who had hitherto enjoyed the instructive teaching and society of their Lord, and wished for nothing so much as to continue in the enjoyment of it. This, however, was not our Lord's intention : but, to moderate their sorrow, he shews how much more expedient for them would be his departure than his continuance. And this was justified by the event. For the Holy Spirit, which he sent unto them, effected much more in them than he himself had, (see 14, 12 and 16.) imparting to them a more complete knowledge of Christ than what he himself could communicate, and also many other excellent gifts necessary for their Apostolic function ; supplying eloquence irresistible, the power of working miracles for the confirmation of their testimony concerning Jesus, and rendering their imbecile and timid minds strong (nay invincible) to all the terrors of their adversaries. As long as they enjoyed the instruction of our Lord, they needed no other master. Yet (as it is said in ver. 12.) they were not able to bear, or comprehend this instruction ; especially such as regarded the counsels of God for the salvation of men by Christ : nay, up to the period of his death, they clung to their preconceived opinions and expectations of his earthly kingdom. This empty hope indeed they finally abandoned, after our Lord had departed from the earth, and sent to them his Holy Spirit. Thus truly expedient and beneficial was our Lord's departure.\*

\* " You wish me (says our Lord) to continue among you. But that would be contrary to your real good. A sincere and judicious friend will not indulge the wishes of those whom he loves, when those wishes would tend to their harm." And since it was the

8—12. ἐλθων ἐκεῖνος, ἐλέγξει τ. κ. π. α. &c. In this somewhat difficult passage we may understand by τὸν κόσμον (as in all the discourses of our Lord,) the Jewish people, the great bulk of whom were unbelievers and revilers of our Lord. (See 12, 31.) Then ἐλέγξει must plainly have the sense of *persuade any one by arguments to confess the truth*, to bring any one to a conviction of the truth, and thus *to shew and manifest*, as a master of any art is said ἐλέγχειν, when he so demonstrates any thing by argument, that no reasonable doubt of its truth remains.\*

What we are to understand by ἁμαρτία, is clear from the added words ὅτι οὐ πιστεύουσιν εἰς ἐμὲ. By it is therefore meant the *unbelief* of the Jews. The sense of ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας is this; *he will make manifest how grievously the Jews have sinned in rejecting me.* How this was effected history teaches us; from which we learn, that after the sending of the Holy Spirit, and at the preaching of the Apostles, many thousands of Jews were con-

pleasure of the Holy Trinity that the Father should *draw* them to the Son, the Son *teach* them, and the Holy Spirit *perfect* them, the two first things were indeed already completed; but still it was necessary for the *third* to be accomplished, namely, the being *perfected* by the Holy Spirit. (Euthymius.)

With the above beautiful remarks of Euthymius, (probably derived from Chrysostom,) may be paralleled the following observations of Lampe. "Neque dubitari poteret, an Jesus jure suo uti et Spiritum sibi addictum mittere vellet. Si enim laborare voluit, certe incassum laborare noluit. Mercedem ex testamento expectabat, qua excidisset, nisi Spiritum misisset. Hic enim erat eo destinatus, ut hæreditatem Filio permissam colligeret, ornaret, ad eum adduceret, et ad honorandum Filium electos aptos redderet." (Lampe.)

\* Thus, Kuinoel explains it *edocere, convincere* (as in John 8, 46. and Ælian, V. H. 1251. and elsewhere;) and Bp. Pearce, "*convince the world*, make it see what it did not see before concerning sin," &c. Lampe compares the Hebr. כִּי הָאֵל, and explains it of the work of a teacher, *qui veritatem, quæ hactenus non est agnita, ita ad conscientiam etiam renitentis demonstrat, ut victas dare manus cogatur.* (So John 8, 9.) The learned commentator then brings forward a great mass of less important matter, to which I can only refer my readers.

vinced of error and sin, and brought to acknowledge that their countrymen had (by rejecting, persecuting, and crucifying Jesus,) committed the most atrocious sin. See Acts 2, 14. seqq.

What is meant by δικαιοσύνη, may also be explained from the cause subjoined, ὅτι πρὸς τὸν πατέρα μου ὑπάγω, καὶ οὐκ ἔτι θεωρεῖτέ με. For our Lord seemed, after his death, to have lost his cause, and to be what the Jews represented him, a rebel, an impostor, and a Pseudo Messiah. But, after he had returned from death to life, and had ascended to Heaven, then it was at length understood that he was just, holy, innocent, nay (what he professed himself to be,) *the Son of God, the Saviour of the human race.* This could not have taken place, unless God had raised him from the dead, received him up into Heaven, and sent the Holy Spirit. To this proof of his Divine mission our Lord seems confidently to have appealed, in 8, 28. 12, 32.; as did also the Apostles. See Acts 2, 22. seqq. 17, 31. Rom. 1, 4. 1 Cor. 15, 14. seqq. 1 Tim. 3, 16. &c. This, therefore, is the δικαιοσύνη here mentioned, namely, the *holiness and innocence of Christ.\**

Finally, what is meant by κρίσις, is to be determined from the words following, ὅτι ὁ ἄρχων κόσμου τούτου κέκριται. Now, by ἄρχων τοῦ κόσμου τούτου, we have already remarked at 12, 31. is meant all those, whether Gentiles or Jews, who had the power of impeding the propagation of the gospel, particularly the Jewish Rulers, Chief-Priests, Civilians, and Pharisees: for these were especially the cause of his not being generally recognised as the Messiah. But this ἄρχων τοῦ κόσμου τούτου *was condemned (κέκριται),* inasmuch as his power was broken and diminished,

\* For to Christ it must be applied, by the subaudition of μου.

A similar use of δικαιοσύνη, occurs in Ps. 7, 9. where צדק and צדקה are interchanged, and the Sept. has δικαιοσύνη, ἀκακία. So also Ps. 18, 21, and 25. where צדק and צדקה, correspond to δικαιοσύνη, and καθαριότης τῶν χειρῶν. Compare also Luke 23, 47. (Kuin.)



and therefore his hatred was frustrated, and his counsels and deeds brought to naught. And this *was done* by the Holy Spirit, through the ministry of the Apostles, when they taught that Jesus was the only and true Messiah, that the Mosaic economy was to be brought to an end, that there was no longer any need of its ritual precepts, and that the only means of attaining salvation was faith in Christ. And thus, in spite of the assistance of the prince of this world, the gospel of Jesus Christ was every where promulgated, and his kingdom propagated at Jerusalem, in Palestine, and throughout the whole of the civilized world. On the contrary, the power of Jewish malice was broken, especially by the destruction of the Temple, and the ruin of the Jewish State.\*

The above interpretation of this difficult passage appears to be the most probable, as being at once consonant to the *usus loquendi*, and confirmed by facts, experience, and the event. (Tittman.)

In this view of the subject the most enlightened commentators coincide, as Lampe, Schoettgen, Pearce, Rosenm. and Kuinoel. And so also Euthymius; except that he understands by ὁ ἄρχων τοῦ κόσμου τούτου, *the prince of devils*. Many learned men, as Possin, Schindler, Grotius, Hammond, More, Wolzogen, Schoettgen, and others, have thought that in the words ἀμαρτία, δικαιοσύνη and κρίσις, there is an allusion to those sorts of crimes

\* Of the words *sin*, *righteousness*, and *judgment*, Campbell gives the following explanations. *Concerning sin*; that is, *their sin* in rejecting me, whereof the Spirit will give incontestible evidence in the miracles which he will enable my Apostles to perform in my name, and the success with which he will crown their teaching.

*Concerning righteousness*; that is, *my righteousness*, or *innocence*, the justice of my cause, (Matth. 27, 24. N.) of which the same miraculous power exerted for me by my Disciples, will be an irrefragable proof, convincing all the impartial that I had the sanction of Heaven for what I did and taught, and that, in removing me hence, God hath taken me to himself.

*Concerning judgment*; that is, *Divine judgment*, soon to be manifested in the punishment of an incredulous nation, and in defence of the truth. (Campbell.)

corresponding to the Jewish Tribunals. But, in the adaptation of the hypothesis (says Lampe), many things are taken for granted, not *proved*, and others are miserably tortured, so as to be subservient to an assumed and unfounded hypothesis. And as to Grotius's opinion, that there is a reference to three sorts of civil processes, the whole distinction had no place but in his brain: not a vestige of any such is found in Selden de Syned., or any others who have treated on that subject.

The learned commentator then adopts, and endeavours (though not very successfully) to establish the interpretation of Calvin and Cocceius, who take the words to mean, *sin, justice, and judgment*.

Kuinoel remarks on the use of *ὅτι* in the sentence, *ὅτι οὐ πιστεύουσιν εἰς ἐμὲ*, by which is indicated *the thing itself that forms the subject of the words*. So Phil. 1, 27. 2, 22. 1 Thess. 1, 5. The Antient Greek commentators, and the earlier modern ones, trifle egregiously in debating whether it should be taken *εἰδικῶς*, or *αἰτιολογικῶς*.

12. *ἔτι πολλὰ ἔχω λέγειν ὑμῖν, ἀλλ' οὐ δύνασθε βαστάζειν ἅρτι*. Our Lord had, indeed, spoken somewhat obscurely: but the imperfect view which the disciples yet possessed of these subjects, their slowness of comprehension, and especially their prejudices with regard to the temporal nature of the Messiah's Kingdom, forbad him to enter into a fuller explanation, or communicate further information on those points. To the *Holy Spirit* therefore our Lord commits them, for further instruction: q. d. "I could communicate many other doctrines, but ye cannot bear them now." (Tittman.) By the *πολλὰ* (i. e. the many *further doctrines*), is meant the abrogation of the ceremonial law, and the removal of all distinction between Jews and Gentiles. (Kuinoel.) Doddridge, too, thinks they relate to the abrogation of the ceremonial law, to the doctrine of justification by faith, the rejection of the Jews, the calling of the Gentiles, and the like; which, he observes, might have given

some offence to the Disciples, till their remaining prejudices were removed.

*Βαστάζειν*, like the Latin *ferre*, not unfrequently signifies, as here, to *comprehend*; of which the following examples are adduced by Wetstein. Epictet. 36. ἀνθρώπε, πρῶτον ἐπίσκειναι, ὅποιον ἐστὶ τὸ πρᾶγμα, καὶ τὴν σαυτοῦ φύσιν κατὰμαθε, εἰ δύνασαι βαστάσαι. Suidas. πάσας δ' ἰδέας ἐξήτασε, πάντα δ' ἐβάστασε φρενί, πυκνῶς τε καὶ ποικίλως τοὺς λόγους ἀνεύρεν. Hor. A. P. 39. Versate diu, quid *ferre* recusent, quid valeant humeri. Vajikra R. 2. fol. 146, 1. Etiam quā horā cum ipsā loquor, non *potest portare*. Mechilta, fol. 22. 1. on Exod. 14. Dixērunt Isrælitæ: quando illud fiet? Respondit Moses: cras regesserunt Isrælitæ: Moses magister noster, non *possumus illud portare*.

This interpretation is also supported by many Greek Fathers and commentators, as also by the Syriac Version. One may wonder, therefore, how so learned a man as Lampe could doubt whether it is ever used of *intellectual comprehension*: a point which had long before been established by Casaubon, who produced examples from the Classical writers. The metaphor, indeed, is to be found in most languages, even the modern ones; as, for instance, in our parallel expression, to *understand*. Lampe takes it, of *mental imbecility*: which, however, comes to the same thing.

13. ὅταν δὲ ἔλθῃ ἐκεῖνος, τ. π. τ. α. ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν. By ἐκεῖνος is meant *my deputy, and your advocate*. Grotius observes that the construction is what is called κατὰ τὸ σημαινόμενον, as examples of which Gerhard cites John 14, 26. 15, 26. Eph. 1, 13. Acts 26, 17. Rom. 9, 23 & 24. Galat. 4, 10. Lampe remarks that ἐκεῖνος is *emphatical*, and also denotes the personality of the Spirit; as appears from the personal acts here ascribed to him.

The words ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν are ill rendered in our English translation "into all

truth:" which version has been followed by Doddridge and some others. Far preferable is that of Campbell, "into *all the truth*." I should rather, however, render it "into *the whole truth*." This sense depends upon the article, and the force of it in the present passage was first pointed out by Le Clerc, in his Art. Crit. 2. 1, 2, where he illustrates it from Jos. Bell. 8. and Plat. Apol. in which Socrates thus addresses his judges: *ὁμείς δὲ μου ἀκούσεσθε πᾶσαν τὴν ἀλήθειαν*, *the whole truth*: which reminds one of the words employed in our courts at swearing in any witnesses. So Acts 20, 27. *πᾶσαν τὴν βουλὴν τοῦ Θεοῦ*. This *πᾶσα ἡ ἀλήθεια* denotes the whole system of Christian truth fitted to their ministry,\* of which only a *part* had yet been communicated, on account of their slowness of comprehension and deep-rooted prejudices.

Ὁδηγεῖν properly signifies to point out the road: 2dly, to guide any one unto it by leading him: 3dly, metaphorically, *to teach, instruct*; as here and in Acts 8, 31. In this sense it frequently occurs in the Sept. thus in a very similar passage of Ps. 25, 5. *ὁδηγήσον με ἐπὶ τὴν ἀλήθειαν σου, καὶ δίδαξον με*. So the Heb. *יְנַחֵם* in Ps. 86, 11. In other passages of the same book it also occurs, followed by *ἐν* and a noun in the dative. The metaphor is found also in the Rabbinical writers, and in Philo. Thus also R. Eliezer (speaking of the Holy Spirit): "The Spirit of Holiness dwelt with Joseph from his boyhood to the day of his death, and *guided him into every word of wisdom*." Philo 201. C. (cited by Lampe): *τούτω*

\* Tittman indeed goes yet further, and maintains that *πᾶσα ἡ ἀλήθεια* denotes *the very truth itself*, without ambiguity or depravation, to the illustration and comprehension of which nothing can be added, and nothing taken away. In this sense he understands John 14, 17. *τὸ πνεῦμα τῆς ἀλήθειας* (as indeed Bp. Pearce had done before him). "But by *the truth* (continues he,) is meant, not the whole of the Divine doctrine, but the chief heads and the sum of it, namely, Christ, his person, fortunes, and the work of redemption." This latter criticism, however, may be regarded as somewhat precarious.

ρὲν οὖν τὸ Θεῖον ἀεὶ παρίσταται πνεῦμα, πάσης ὀρθῆς ἀφηγούμενον ὁδοῦ. I am not aware that any Classical examples have been produced of the *word*; though I remember to have often met with the *metaphor* in the Classics: as, for instance, in Eschyl. Prom. V. 507. δυστέκμαρτον εἰς τέχνην Ὀδῶσα θνητοὺς, where the Scholiast explains, εἰς γνώσιν καὶ ὁδὸν ἤγαγον. Æschyl. Agam. 184. τὸ φρονεῖν βροτοὺς ὁδῶσαντα, and Herodot. 4, 139. τὰ ἀπ' ὑμέων ἡμῖν χρηστῶς ὁδοῦται, where Schweighauser renders *administrantur, reguntur, geruntur*.

13. οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ — λαλήσει. As Jesus had already avowed of himself that he was a legate of the Father (see 7, 28. 5, 43), that he acts not ἀφ' ἑαυτοῦ, *of his own will*, (as we familiarly say “*of his own head*,”) or what was devised by himself and not agreeable to the divine will, (see 7, 18. 14, 10,) but that his doctrine is that of God, (see 7, 16); so now he declares that the *spirit of truth* will teach the Apostles, not ἀφ' ἑαυτοῦ, of his own authority, not what had been discovered by himself, but ὅσα αὐτὸς ἀκούσῃ, scil. παρὰ τοῦ Θεοῦ (8, 26), i. e. the doctrines which he hath heard from the Father, and received from God. (Kuin.)

Thus our Lord speaks of the Holy Spirit, *after the manner of men*, as of a legate who ought to say nothing but what he has been ordered by his principal: q. d. “The instruction delivered by the Holy Spirit will not be *suo arbitrio*, but after the injunctions and the will of the Father; and, therefore, most true and divine. Nay, moreover, he will not only open out to you the whole truth of things *past*, but also, as often as need shall require, τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν, He will predict things *future*, before they have happened, and of which I have said nothing to you.” (Tittman.) He will predict what shall happen either to the world, the Jewish people, or the church. See Acts. 11, 28. 13, 1, 20, 26 and 28. 21, 11. 1 Tim. 4, 1. 2 Tim. 3, 1. Eph. 4, 11. 2 Pet. 1, 14. 2 Thess. 2. (Grot.) Ἀναγγέλλειν signifies

not only *to announce*, but also to *teach, expound*, illustrate the meaning of something obscure; and corresponds to the Heb. דרש. Thus Theodotion on Dan. 2, 26. uses this word of the explication of a dream; and it is similarly used, in the Alexandrine Version of Deut. 24, 8, of the explanation of the law. So also Acts 20, 8. where the word διδάσκειν is its synonyme. Hesychius, ἀναγγέλλει, κηρύσσει, λέγει. (Kuinoel.)

14. ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐ. τ. ἐ. λ. These words are thus paraphrased by Kuinoel: "By furthering my doctrine, by teaching you, and (through your means) others, he will cause my divine legation and my dignity of Messiah to be acknowledged, and my honour promoted as well among you as among others." See 12, 23. And then it is added, ὅτι ἐκ τοῦ ἐμοῦ λήψεται, i. e. he will teach the doctrine of God. He is my legate, and that of the Father (15, 26), he will deliver my injunctions (13); what he will teach you, will be only the *auctarium* and supplement of my doctrine; in short the very same will he communicate, and no other. By πάντα τὰ ἐμὰ is meant my *doctrine*. See Matt. 11. 27. (Kuinoel.)

The *glory* of the Lord was partly *manifested* by all that he (out of his abundant love), did and suffered for the salvation of the human race, and partly in his resurrection, ascension to Heaven, and sitting at the right hand of God. This glory the Holy Spirit illustrated, when it imparted to the Disciples a complete knowledge of the Saviour, fitted and enabled them to preach the Lord Jesus Christ, and, through their medium, caused his dignity and glory to be made known, both among the Jews and Gentiles.

As to the words following, πάντα ὅσα ἔχει πατήρ, ἐμὰ ἐστίν, Jesus here adduces the *cause why* the Holy Spirit would especially instruct them in the things pertaining to him. Our Lord had, more than once in this gospel, uttered the declaration, "Whosoever seeth me, seeth the Father. The Father is in me, and I in the Father. The things which I speak are not mine, but the Father's. What I do is not mine, but the Father's. I and the Father are one." See 14, 9. 10, 28. 10, 38. By all which our Lord meant to express the *intimate connection* between himself and the Father; not only in respect of *doctrine*, but of *will and counsel* in the promotion of human salvation. The very same fellowship is expressed in these words, πάντα ὅσα ἔχει ὁ πατήρ, ἐμὰ ἐστίν, and therefore our Lord did not

merely mean to say, "My doctrine is the doctrine of my Father," but something *more*, namely: "What the Father hath, I have; what he willeth, I will; what he doth, I do, for the salvation of men. Between us there is the most perfect community. All things proceed from the Father; but there is nothing of his that is not also mine. There is the same counsel, will, feelings, energy, one and the same operation." By all which Jesus meant to teach, that his cause is altogether Divine, and, in the highest degree, productive of salvation to men. (Tittman.)

In illustration of this mystery, Grotius observes that the Son is, as it were, *another Master* over his Father's possessions. So Tertullian terms the Holy Spirit the *Villicus* or Steward of the Father, and the *Vicarius* or Deputy of Christ. Lampe remarks that this passage is excellently adapted to establish the whole doctrine of the majesty of the Trinity against the Socinians. "For (continues he,) here are *three persons* expressly distinguished from each other, and yet among them the closest connection is said to subsist. The *glory ascribed to them is equal*; and yet this by no means precludes the supposition that the Son is the Heir of the Father, and the Holy Spirit the Legate of both."

16. μικρὸν, καὶ οὐ θεωρεῖτέ με — πατέρα. Our Lord now seems to hasten to the conclusion of his discourse; for he speaks of his almost immediate departure, and, therefore, proceeds to comfort his disciples under their separation. (Tittman.) On this Euthymius has the following remarks (probably derived from Chrysostom): "After having cheered them with the promise of another *Paraclete*, he recurs to painful subjects. This he had frequently done before, and this he does now; that he may, by thus alternately introducing things grateful and things painful, on the one hand comfort them when dejected, and on the other exercise their fortitude, when under the cheering influence of hope. We may observe, too, that the disciples, after having contemplated before hand all these terrible things, would, when the scene of action and trial arrived, bear them far more courageously." (Euthymius.)

"The preceding consolation (observes Noesselt, Opusc. 2, 54) might avail to tranquillize the disciples on being deprived of their *teacher* and *master*; but the deprivation of *instruction* was not the only cause of their sorrow: the most afflictive part of it was the *departure* of their *friend*. In order, therefore to

soften as far as possible this bitter grief, Jesus studies to raise their drooping spirits by assurances of his return." (Noesselt.)

At ἔτι μικρὸν subaud διάστημα χρόνου ἐστὶ. So Hos. 1, 4. מַעַל טַעַל, where the Sept. renders ἔτι μικρὸν. So also Hag. 2, 7. Καὶ is for ἐν ᾧ, as in 14, 19. Ὑπάγω, on account of the added words πρὸς τὸν πατέρα, must not be interpreted of Christ's *death*, but of his return to heaven. The words οὐ θεωρεῖτε με are to be referred to the *death* of Christ, and καὶ ὄψεσθε με to his visible advent after the resurrection.\* (Kuin.) To raise their drooping spirits, Christ first tells them that he shall only depart from their sight for a *short interval*, and will then return to them; by which he meant that he should only be absent from their sight by death and burial; but, after a few days, would return to life, and show himself conspicuously to all of them. This was the first solace. The second is suggested in the words ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα, and was two-fold; 1st, on the part of Christ, because by his departure he should arrive at glory and majesty in heaven: 2dly, on that of the disciples, since, when he had ceased to be visible to them, he would, as sitting at the right hand of the Father, impart greater benefits than he had already conferred when present (compare 14, 28); and, moreover, (as Doddridge observes) bring them to an eternal abode. It is remarked by Euthymius, that our Lord always calls these things a *passage*, thereby shewing that he shall not be long detained by death.

18. ἔλεγον οὖν· τοῦτο τί ἐστὶν ὃ λέγει. This dullness

\* In 14, 19. indeed, the context requires that the phrase καὶ θεωρεῖ-  
ré με should be taken, in a more extended sense, both of the *visible*  
*presence* of Christ, and of the *invisible* one, as perceptible from the  
*effect*: but it does not hence follow, that we are to ascribe the same  
sense to this formula ὄψεσθε με. To this interpretation the words  
of ver. 22. are quite repugnant, since they cannot be explained  
(unless in a forced sense) of the efficacy of Christ, to be perceived  
mentally. There is nothing in the whole discourse that is incon-  
sistent with the *literal* sense of θεωρεῖτε. (Kuin.)



of comprehension has by many been thought strange. "It is difficult (says Doddridge) to imagine *what* could perplex them, unless it were that they suspected the words, *A little while and ye shall not see me; and again, a little while and ye shall see me*, &c. might intimate, that after he had gone to the Father, and made a short stay there, he would come again and settle an earthly kingdom; and they might desire an explication in this view." Bp. Pearce, too, observes, that they knew by what he had said that he was to *die*, but seem to have been at a loss to understand what he meant by their being to *see him again*. "Perhaps (says Doddridge,) it was recorded on purpose to shew what an alteration the Spirit afterwards made in them." To return, however, to the *causes* of their ignorance, Euthymius ascribes it to the excess of their sorrow, producing such stupidity that though they had often heard this, they were no otherwise affected than if they had never heard it at all. This may be very true, but it does not seem to contain the *whole truth*. The causes (as Lampe suggests,) may also be sought for in the concise and enigmatical phraseology of our Lord, which is indeed so obscure, that many Christian interpreters have misunderstood the words of Christ; not to mention the deep rooted prejudices of the disciples on the temporal nature of Christ's kingdom, which would tend to cloud their perceptions. Neither need we suppose that *all* had misunderstood our Lord; for in the words ἐκ τῶν μαθητῶν, there is an ellipsis of *times*, such as frequently occurs; of which Kuinoel adduces examples from Matt. 23, 34. Luke 21, 16. Acts 21, 16. compared with John 6, 64. 7, 25. Prov. 22, 25. Ex. 2, 1. and refers to Munthe on this passage, Kuster on Aristoph. Num. 754, and Perizonius on Ælian V. H. 1, 14. Heuman, with great probability, conjectures that these words were pronounced while Jesus had stepped aside a little way. It is said, "they *wished* to ask," though it is probable that the awe

which they had towards Jesus would (as on other occasions) have kept them silent. And yet Ursinus Antig. Acad. 261. has proved that pupils in the Jewish schools were accustomed to put questions to their masters.

19. *ἔγω οὖν ὁ Ἰησοῦς*. Jesus, as a *καρδιογνώστης*, knowing their thoughts, and their desire to ask him for a solution, of his supernatural knowledge says *περὶ τοῦτου ζητεῖτε*. This explanation, however, our Lord did not give, only *repeating* what he had before said; after which we may suppose he paused; and, indeed, some short sentence seems left to be supplied. And here the commentators and paraphrasts generally fail us. Doddridge introduces, "Surely, if you reflect a little, it cannot be difficult for you to know the meaning of that." But I prefer (with Tittman), "What I have said, you will find true." In fact the words of our Lord seem to *include a repetition* of this former assertion, namely, "Do ye inquire whether by the words, A little while and ye shall not see me: and again, a little while, and ye shall see me, I mean that I shall die, &c. Yet it is so; and you will find it all come true."

20. *κλαύσετε καὶ θρηγήσετε ὑμεῖς*. These two terms (the latter of which is a very strong expression) are here *conjoined* (as in Luke 6, 21. Mark 15, 10. *κλαίειν καὶ πενθεῖν*), in order to indicate the bitterness of their grief.\*

20. *ὁ δὲ κόσμος χαρήσεται — γενήσεται*. By the *κόσμος* must (as before) be understood the bulk of the Jewish nation, who were adversaries of Christ.

\* The former designates the effect of grief as shewn in tears; the latter in the uttering of mournful cries, howling, and sometimes funeral dirges. So 2 Kings, 1, 17. 3 Kings, 33. 2 Chron. 35, 16. Jer. 22, 10. 25, 33. In the Classical writers it denotes the wailing of acute sorrow. So Eurip. Hec. 433. *ὡς πρὶν σφαγῆναι γ' ἐντέτηκα καρδίαν Θρήνοις μήτρος*. (Lampe.) This word *θρήνος*, with which the Etymologists are much puzzled, is, I think, derived from *θράω*, *frango*, and properly denotes the *broken accents* of impassioned grief.

That such rejoiced at Christ's death as much as the disciples lamented it, may easily be supposed. But (as is here predicted) the sorrow of the disciples was quickly turned into joy, and the joy of the adversaries into sorrow, by the resurrection of Christ. With the hopes, therefore, of that speedily approaching joy our Lord consoles them.

21. ἡ γυνὴ ὅταν τίκῃ,\* λύπην ἔχει. The bitterness of this grief our Lord illustrates by a beautiful similitude; setting before them (as Euthymius observes,) a general and striking example of joy effacing sorrow, "quasi post nubilia Phœbus," as says the Poet.

It is frequent with the Hebrew writers to express acute grief by a comparison with the pains of parturition; as in Is. 21, 3. 26, 17. 37, 3. Jer. 4. 31. 22, 23. 30, 6. Nor is it unknown to the Classical writers. So Hom. Il. λ. 269. (cited by Wetstein), ὡς δ' ὅταν ὠδίνουσιν ἔχῃ βέλός ὅξυ γυναῖκα Δριμύ. Plut. 2. p. 496. D. ἔτι θερμῇ, καὶ διαλγῆς, καὶ κραδαινομένη, τοῖς πόνοις, οὐχ ὑπερέβη τὸ νήπιον, οὐδὲ ἔφυγεν, ἀλλ' ἐπεστράφη, καὶ προσεμεΐδασεν, καὶ ἀνείλετο, καὶ ἡσπασατο. Wetstein remarks that the pains of parturition are expressed in the most vivid colours in a fine painting, by Rubens, of Mary de Medicis, in the Louvre at Paris.

Λύπην is rendered *sorrow* in the English version: I suppose from the Vulgate *tristitiam*. But this suggests a wrong idea. It should rather be *dolorem*, *pangs*. And so Chrysostom, Beza, Grotius, Wolf, Rosenm., Kuinoel, and Tittman. In this sense the word occurs in Soph. Electr. 534. And so the term is understood by Euthymius, who thus paraphrases: Ὡς περ τῇ ὠδινούσῃ γυναικὶ ἡ ἀπὸ τῶν ὠδίνων βραχεῖα λύπη γεννᾷ τὴν ἐπὶ τῷ γεννήματι μεγάλην χαράν οὕτως

\* Τίττειν, which in the Classical writers signifies to *bear children*, has in the Hellenistic ones the sense of *parturire*, to be in *travail*. It is used in the Sept. for πῆν, in Hos. 2, 5. for ὠδινεῖν, in Is. 24, 17. for κύειν, in Is. 54, 4. And thus τίττειν and κύειν, are sometimes interchanged in Hippocrates. See Fœs. Cœc. iii v. (Lampr.).

καὶ ὑμῖν ἡ ἀπὸ τοῦ θανάτου μου πρόσκαιρος λύπη, γεννήσει τὴν ἐπὶ τῇ ἀναστάσει μου διηνεκὴ χαρὰν.

"Οὐρα should not be rendered *hour*, but *time*. And so Euthymius, ὁ καιρὸς τῶν ἐπωδύνων ὠδίνων. The *period* of a woman's parturition was popularly called her ὥρα, just as we use the word *time*. "Οτι signifies *for*. "Οταν γεννήσῃ. This word properly belongs to males, and denotes *beget*: but it is sometimes (as here) used of females, by a catachresis, and signifies to *bring forth*. This use is almost Hellenistic, since it is seldom found in the Classical writers, and even then only in the Poets. Παιδίον signifies a *child*, without reference to sex, and ἀνθρώπος denotes a *human being*. Eis τὸν κόσμον is redundant.

The *cause* of this joy is thus accounted for by Euthymius. "What is meant by the woman's rejoicing because *an human being is born into the world*, when she does not rejoice because of that, but because a child is born to *her*? The joy is not from the *thing itself*, but from the *result*, namely, the duty and affection which parents may expect from their children." This joy is illustrated by a passage of Aristot. (cited by Bulkley), Οὐ πανὸν γὰρ εὐδαιμονικὸς ὁ ——— μόνωτος καὶ ἄτεκνος.

22. ὑμεῖς οὖν λύπην μὲν νῦν ἔχετε, thus you, for example, will soon have grief. Ἐχετε is for ἔξετε, and νῦν is here to be taken in a future sense.

22. Καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἴρει ἀφ' ὑμῶν, i. e. *and your joy no one will or can take from you, since it will be constant and perpetual*, that is, *not interrupted by my return to heaven*. For there could be no greater and more constant source of joy to the disciples than when they saw him, whose death on the cross they had bewailed, arise from the dead, snatched from the calamities of this life, and ascended unto and sitting on the right hand of the Father; and when they understood that all this had happened by the divine counsel, solely with the view to human salvation, they could not but rejoice; and as their sorrow

had been short, so would their joy be perpetual. Wetstein here cites Appian Parth. p. 246. ἀφέλεσθε τὴν χαρὰν αὐτῶν, τιμωρήσασθε τὴν αἰμοτητα.

23. ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμεῖ οὐκ ἐρωτήσετε οὐδὲν. Our Lord does not enter into any particular *explanation* (such as his disciples had desired) of the preceding words, but merely adverting to what he had before said, subjoins ἐν ἐκείνῃ, &c., on determining the sense of which passage, much depends on the signification to be ascribed to the ambiguous term ἐρωτᾶν, which denotes both *rogare* (*to prefer a request*), and *interrogare*, *to put a question*. In the former sense it is taken by Chrysostom, Theodor. Mops., Theod. Heracl., Theophylact, H. Stephens, Grotius, Schoettgen, Schulz, and Owen, who render: "In that day ye shall put up no petition to *me*, but to *the Father*, i. e. there will be no need of *prayers* to me, or using any advocate, because ye will obtain whatever ye wish, solely by the invocation of my name. In the same manner the passage must have been taken by Origen, who used (or rather abused it,) to prove his dogma, that prayers ought not to be addressed to the Son.\* But the interpretation *interrogare*, or rather *quærere*, is most suitable to the context, and is supported by the Vulgate, Beza, Lampe, Doddridge, Hammond, Whitby, Rosenm. Noesselt, Kuinoel, and Tittman. "For (says Kuinoel,) the very occasion of the present discourse, was a question proposed by the Apostles, (verse 17.) which question Jesus himself had anticipated in the course of his instructions, at the time in which he was thus engaged with his Disciples. It was necessary that those who did not comprehend the words of their Master, should ask information by putting questions, (see ver. 5.) but by the death and resur-

\* The argument some have drawn from hence against praying to Christ, on the preceding criticism, has no appearance of weight; and did ἐρωτᾶν signify to *pray*, would prove (if it proved any thing) that Paul lived, and Stephen died, in a very unwarrantable, and perhaps idolatrous practice. (Doddridge.)

rection of Christ, and after it, by Christ himself, (see Luke 24. and *supra* 22.) and by the promised Paraclete, they were fully instructed, and, therefore, had no longer need to propose such questions. Ἐρωτᾶν, therefore, signifies *interrogare*, or *quaerere*. But, moreover, ἐρωτήσετε must be rendered, "*Ye will have no need to ask.*" This interpretation has been adopted, too, by Bp. Pearce, Markland, and others. On this idiom Kuinoel refers to Storr, *Obs. ad Anal. et Synt.* p. 17. Examples are adduced by Markland, as ver. 26. οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν. Tittman renders, "Ye will have nothing to ask me."\*

"After his resurrection and ascension (says Tittman) their sorrow was turned into joy. Then they understood all that Jesus had said unto them, nor had they any need to desire a fuller explication of any thing. Their desires were completely satisfied: more had been given to them than they had ventured to hope for; and if they needed any thing further, either in respect of spiritual illumination, or strength for action, they were taught to look up to the Father, assured that he would deny nothing to the friends of his Son, and those asking in his name. (Tittman.)

24. ἕως ἄρτι οὐκ ᾔτήσατε οὐδέν, &c. Most commentators interpret ἐν τῷ ὀνόματί μου, *by my order, at my suggestion*. The passage is thus paraphrased by Hammond: "After my departure you shall use a new form in your prayers to God, which as yet ye have not used, make your requests to him in my name, upon that score of your being my disciples,

\* Perhaps the best mode of accounting for the idiom is to suppose a clause omitted (as is frequently the case in the Gospel). *In that day ye will ask me nothing, will put no questions to me (for ye will have no need so to do).* This principle, indeed, will apply in all the examples adduced by Markland. Euthymius thus paraphrases: "In that day (i.e. when the Paraclete shall come) ye will not ask me, as ye now do, such questions as, "Whither art thou going? nor desire me to show you the Father, and so forth, since ye will then have been taught every thing by the Paraclete."

and my giving you this authority, and whatever tends to the fulfilling of your joy, to your real good, shall be granted to you." Doddridge paraphrases thus: "But then, having received a fuller revelation of the doctrine of my intercession, you may come with a cheerful boldness to the throne of grace, and freely ask whatever shall be necessary for you; and depend upon it you shall receive such a liberal supply, that in the midst of all your temporal discouragements, your joy in God may still be maintained in its full height." Many recent interpreters, however, as Noesselt, Rosenm., Kuinoel, and Tittman, explain ἐν τῷ ὀνόματί μου, *in my behalf, as my legates, and for the cause of God.\**

\* Noesselt refers this to the custom of the Jews, of invoking in their prayers, Abraham, Isaac, Jacob, and Moses, and of entreating God to grant their requests in consideration of the favour shown by Him towards those Patriarchs. The passage may (he thinks) be thus paraphrased. "Hitherto ye have been my Disciples, and have been appointed by me to preach my doctrine to men, but still ye have not had a right knowledge of me and the counsel of God in sending me, nor had a right notion of your own dignity and happiness, and therefore ye have not, in your prayers, entreated God to prosper this cause. But when ye shall have succeeded to my place, and been fully instructed by the Holy Spirit, ye shall entreat the Father to prosper this his true cause."

Tittman refers to his note on 14, 13. to shew that αἰτεῖν τὸν πατέρα ἐν τῷ ὀνόματί μου, signifies to *pray in my cause, and in things pertaining to me.* "In the 24th verse (continues Tittman,) Christ exhorts them to offer up frequent prayers in his name. But it must be remembered that the prayers here meant are prayers which pertained to the cause of Christ, and the things which the Disciples needed in their Apostolic office. Hitherto they had not taken upon them the cause of Christ, much less discharged the Apostolic office, and, therefore, it is impossible that they should have asked any thing *on that account.* Moreover; our Lord had not in his preceding discourses commanded his Disciples, in their prayers, to call upon his name, as he has done in these last, in which he instructed them in the duties of their office. Hence, they had not hitherto prayed *in such a manner*, but now, having undertaken the cause of Christ, and the Apostolic office, they would have frequent occasion for this mode of praying. Therefore, our Lord inculcated the necessity and utility of prayer, while he promised that their petitions should have the effect of *procuring them all the benefits which they could possibly desire.* For such is the sense of χαρὰ πεπληρωμένη, joy complete and most abundant. (Tittman.)

25. ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν. Here our Lord seems to offer a reason for having used somewhat of obscurity in his discourses to his disciples. λελάληκα, &c. may be rendered, "I have *seemed* to speak obscurely, since ye did not sufficiently comprehend my words." (Kuinoel.) The learned commentator founds this interpretation on Glass's canon, that verbs signifying *to be*, or *to do*, are sometimes taken for *SEEM to be* or *do*, being understood *φαινομενῶς, reputative*. But, perhaps, there is no need to resort to such a principle on the present occasion; as will appear from further discussion on the text.

Ταῦτα (continues Kuinoel) must be referred to all that we read in Ch. 13. especially all that Jesus had said concerning his death, resurrection, and ascension to the Father, and the benefits resulting from this departure, and the promised Paraclete. These subjects were to the disciples (labouring under prejudices) necessarily obscure. But as Glass, Phil Sacr. 228, seqq., and Rosenm. have remarked) the things hitherto said by Jesus of his departure, &c. were not obscure *in themselves*, but only so *to the disciples*, who could not reconcile them with their preconceived opinions. Had they abandoned these, they might have sufficiently comprehended our Lord's meaning. (Kuinoel.) Thus Euthymius attributes it to their fear and dejection, as incapacitating them to attend or give ear to the words. "Our Lord had, indeed, (says Tittman) in these discourses spoken to his disciples, as it were, by enigmas, since of many of his phrases they did not fully comprehend the meaning. This is what is meant by λαλεῖν ἐν παροιμίαις, i. e. to use a figurative or somewhat obscure manner of speaking.\*

Rosenm. observes, that an excellent commentary on this passage may be derived from Acts 4, 29, 30 and 31.

\* This term has *here* the notion of an "*acutè sed obscuratè dictum*," which contains more '*in recessu*,' than can at first view be understood (and especially to the less informed and unthinking). So the Heb. *לְשׁוֹן חֵדָּה*, which is rendered *παροιμία*, in 1 Sam. 10, 12. Ez. 18, 2. (Lampe.) *Παροιμία*, is used by the Sept. in translating the Heb. *לְשׁוֹן חֵדָּה*, which signifies not only a proverb, but whatever is



To this is opposed the ἀπαγγέλλειν παρρησία, i. e. to speak plainly, perspicuously, and without the *involucra* of figurative allusion, so as to be easily understood. (Tittman.) With this expression may be compared some similar words of Cassander ap. Æschyl. Agam. 1154. φρενώσω δ' (scil. vos) οὐκ ἔτ' ἐξ αἰνιγμάτων, *I will no longer teach you in enigmas.*

"Such a method (continues Tittman) our Lord *did* afterwards pursue. Thus from Luke 24, 26. 44, 43. we learn that he interpreted the Scriptures to the disciples, beginning from Moses and all the Prophets, and, by comparing together those prophecies, proved that it had been the counsel of the Father that Christ should unfold all those things which he had suffered, and *thus* (namely, by these sufferings) be introduced into his glory. See also Acts 1, 3. (Tittman.) Others, however, understand the words ἀλλ' ἔρχεται ἄρα — ὑμῖν, of the time *after* Christ's ascension to heaven, and explain them of the *Paraclete*. (Compare 14 and 15.) And since it cannot be denied that Jesus, after his resurrection, taught the disciples more fully, and explicitly, and since the verse following relates to the time in which the Apostles already enjoyed the Paraclete, and had entered upon their office as legates of Christ (see the

expressed in figurative, or poetical language, as their proverbs commonly were. Thus it is used, C. 10, 6. for a similitude, rendered in the E. T. *a parable*. Here it is manifestly used in all the latitude implied in the expression employed by Castaliō; that is, for *figurative language*, not intended to be understood by every body, and perhaps, for a time, not perfectly even by the Apostles themselves. (Campbell.) So Euthymius, who explains it, συνεσκιμασμένα, καὶ οὐ πάντῃ σαφῆ. On the various senses of παροιμία, or παραβολή, I have copiously treated in the Annotations on St. Matthew. On this word, Schoettgen too, has some useful remarks, which I will here subjoin.

The Jews were accustomed to deliver instruction two ways, by *למדךךך* by *similitude*, and *בפשוט*, *plainly, not enigmatically*. Both these our Lord made use of, though, on the present occasion, especially the former. Here we may compare two passages of Gergentius Tephrensensis, in disput. cum Herbano Judæo, p. 24. "Tell me what I ask thee." Ποῖος εἶπε παρρησία καὶ οὐχὶ παροιμία περὶ τοῦ Χριστοῦ σου ἀπὸ τῶν προφητῶν μου. (Schoettgen.)

note on ver. 23), I think we should here understand the words as referring to *both* these modes of teaching, 1st, that of Christ himself after his resurrection; 2dly, that supernatural instruction which the apostles received after Christ's ascension. Compare v. 14, 15 and 26. (Kuinoel.)

26. ἐν ἐκείνῃ τῇ ἡμέρᾳ, &c. These verses are meant to set forth the advantages resulting to them from this more accurate knowledge: "At that time (i. e. when I shall have more fully taught you concerning my Father, his counsels, and decrees) ye shall address your prayers in my name, and shall receive benefits of the most excellent kind. (Tittman.)

26. Καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν. These words seem, at first sight, equally at variance with our Lord's words, and with facts. For in John 14, 16. he promises that he will ask the Father, &c. Nay, we have just after a remarkable example of his intercession for his disciples; and that Christ perpetually does this we are assured in Rom. 8, 34. Heb. 7, 25. 9, 34. 1 John 2, 1. and elsewhere. To solve this difficulty many methods have been devised. The only effectual one is that which has been adopted by most interpreters during the last century, who apply to this use the technical term *præteritio*, and, therefore, render the words *prætereo, ut taceam, I do not say I will pray, &c. there is no need for me to assure you of that.* Thus Rosenm. explains, "I need not say that I will pray the Father for you;" and observes that what is thus said to be passed over, or not mentioned, so far from containing a negation, is strongly affirmative. (See the note on John ver. 23.) So Lampe, Heuman, Pearce, Markland, Rosenm., Owen, Kuinoel, and Tittman. Vestiges of this idiom are to be met with even in the Classical authors, and in so elliptical a writer as St. John it may very well be admitted.

The αὐτὸς signifies *of himself, willingly, αὐτόματος*, or, as Nonnus renders it, αὐτακελεύστης. "Ὅτι, ὑμεῖς, ἐμὲ πεφιλήκατε, &c. i. e. because ye have been affec-

tionately attached to me, and have hearkened to me as a divine legate, the promised Messiah. The passage is thus paraphrased by Wetstein: "He that loveth the Son, loveth the Father. I indeed am the only High Priest, to whom it is permitted to enter the *sanctum sanctorum*, and offer up prayers for you: but I will make you *priests* also. Apoc. 1, 6.

28. ἐξῆλθον παρὰ τοῦ πατρὸς, καὶ ἐ ἐ τ. κ. These remarkable words some modern commentators, and all the Socinians, explain only of the *mission of Christ as a teacher* and legate;\* *quibus* (says Lampe) *nimium obstetricatur Grotius*. Yet nothing seems clearer than that these words denote the existence and being of our Lord before he came upon the earth; as appears from the added words, καὶ πορεύομαι πρὸς τὸν πατέρα, i. e. *I return to the Father from whom I derived my origin, and seek heaven, my abode*. Therefore (to use the words of Tittman) what St. John has taught us in the beginning of the Gospel (1, 18), namely, that our Lord existed before the creation of the world, *was with God*, in the bosom of the Father, *and so was God*; this our Lord has himself declared in the present passage." Compare 6, 62 and 38. 2, 13 and 31. Here it is well observed by Lampe, "*Quamvis exire a Patre, et mitti a Patre, in nostro Evangelistâ alternent, missio tamen pro naturâ subjecti debet intelligi, quod erat tale, ut immediatè per ipsam naturam ante missionem cum Patre junctum esset, uti Ἰϋϋ, nutritiusejus, adeoque illustriori longè modo, quàm omnes Prophetæ et Angeli, a Patre exhibat.*"

29, 30. The consternation of the disciples had given way to the reiterated promises with which Jesus had raised their drooping spirits (compare ver. 20, 24 and 26), and they, therefore, broke out into these words, ἰδὲ, &c. When our Lord had anticipated their wishes, the Apostles collected from thence (which indeed frequent experience must

\* These persons (to use the words of Lampe,) ascribe less to Christ than the Gentiles did to Pythagoras, of whom Philostratus says that his disciples venerated him, ὡς ἐκ Διὸς ἡκόντα.

have already taught them.—Edit.) that Jesus was a *καρδιογνώστης*, and knew the very secrets of the declaration which he had just made, that he was of divine origin. In this answer, however, it cannot be denied, there is somewhat of human arrogance and excessive confidence. For though at ver. 18. they had declared that they understood not the meaning of our Lord's words, and though from thence he had said nothing which he had not said repeatedly before, yet they now declare that they fully comprehend them, and have no doubt of his divine mission and origin. (Tittman.)

Notwithstanding their confident assertion, it is clear that they did *not* yet rightly understand what Christ said of his departure. For they very soon afterwards stumbled at his death, and doubted of his resurrection. They probably fancied that Jesus would indeed depart to the Father, but would shortly return and establish an earthly kingdom, and fulfil all their wishes for worldly advantages.

30. *Νῦν οἶδαμεν — ἐξηλθες*. Jesus, it is said at ver. 19, knew before the disciples proposed the question to him, what they wished to ask him. Besides, they understood our Lord's words as uttered in reference to their desires and expectations: \* q. d. "Now we ourselves experimentally know that to thee all the thoughts, wishes, and desires of men are open, and, therefore, cannot doubt of thy divine mission." For to the Prophets, and especially to the Messiah, the Jews ascribed a singular and superhuman knowledge of the thoughts of men. Compare 1, 49. seq. 2, 25. 4, 19. The sense of these words is thus expressed by Campbell: "Thou knowest us so perfectly, and what all our doubts and difficulties are, as renders it unnecessary to apply to thee by questions. Our intentions this way are anticipated by

\* They say this under feelings of great consolation at the words of Christ, inasmuch as they learn from thence that he will rise again, and again teach them, that the Father loveth them, &c. For the former gave them a hope of assistance, the latter a confirmation of the steadfastness of their faith. (Euthymius.)

the instructions which thou art giving us from time to time." Thence, also, they inferred the truth of his pretensions. (Campbell.)

Campbell observes that the words αἰτεῖν and ἐρωτᾶν, which occur in this context, are not synonymous, though both rendered in the E. T. *ask*. "The former (says he) always answers to the English, when it means to *beg*, to entreat; the latter generally, but not always, when it denotes to *put a question*."

31. ἄρτι πιστεύετε. Our Lord here checks the excessive confidence of his disciples, and inculcates on them the lesson of diffidence in their own strength. These words are not, properly speaking, interrogative, but involve reproof and irony. Ἄρτι is equivalent to *vūn*, *ergone jam*. And so we use the word *then*. Others take them interrogatively. But this destroys the force and beauty of the sentence. The interrogative is, however, supported by many MSS. and ancient versions. So Nonnus, ἄρτι μεταστρεφθέντες ἐμῷ πιστεύετε μύθῳ. Euthymius, too, recognizes the interrogative, and observes, that the disciples said this as if they thought they were conferring a favour by this sudden and decided declaration of belief in his divine mission; but that our Lord rebukes their yet imperfect faith in the words ἄρτι πιστεύετε; i. e. (as Euthymius explains) ἐντέλειως — οὐδὲ ἄρτι, *do ye now believe thoroughly, no not yet*. The interrogative, indeed, frequently involves a strong negation.

32. ἰδοὺ, ἔρχεται ἄρα, &c. Καὶ νῦν ἐλήλυθεν, *NAY is now come*. See 4, 23. 5, 25. Σκορπισθῆτε, *be scattered and dispersed, and take to flight*. At εἰς τὰ ἴδια subaud οἰκήματα, δαίματα. See the note on ver. 11. (Kuin.) So Bp. Pearce, and others, "to your own homes."\* Lampe compares a similar pas-

\* Lampe would here understand, the accustomed *lodgings* of the Disciples at Jerusalem; since the whole society (he thinks) could hardly have been comprehended under one and the same roof. Be that as it may, there is a very similar passage in Hom. Odys. α. 276. Μνηστῆρας μὲν ἐπὶ σφέτερα σκιδνασθαὶ ἄνωθι' where Didymus

sage of 1 Macc. 6, 54. where it is said of the dispersion of the saints at Antioch, ἐσκορπίσθαι ἕκαστος εἰς τὸν τόπον ἑαυτοῦ. What is here alluded to, is clear from the history of Christ's passion. See Matt. 31, 56. Our Lord then adds, καὶ οὐκ εἰμι μόνος, ὅτι ὁ πατήρ μετ' ἐμοῦ ἐστι, and (yet) *I am not alone and unsupported, for the Father is with me, (as my helper), who will finally make my cause triumphant.* On the phrase μετὰ τίνος εἶναι see Tittman on 8, 29.

33. ταῦτα λελάληκα ὑμῖν. By the ταῦτα L. Brug. understands what was said of the weakness of their faith, and their subsequent flight. Others (as Kuinoel), with more probability, take it of the words ὁ πατήρ μετ' ἐμοῦ ἐστι. Both these senses, however, seem too limited, and would rather require the singular number. I assent to many ancient commentators, and some modern ones, as Lampe, that our Lord refers to the whole of the preceding discourses, which, it seems, he delivered for the purpose of supplying the Apostles with motives of support under the evils they would speedily, and indeed perpetually, be called upon to encounter. In this view Doddridge paraphrases the passage, "These things have I spoken thus largely to you, that whatever difficulties may arise in life, having been thus warned, and furnished with such consolations as these, you might have lasting peace and serenity of soul by the exercise of your faith in me." Almost all the recent commentators, however, adopt the *limited* sense before mentioned. So Bp. Pearce: "These things have I spoken unto you, that ye may be easy in your minds (about me), depending upon and trusting in the promises and assurances which I have given to you." And also Tittman: "These things I wished to tell you, that, as far as regards me, ye might be at peace in your minds. Calamities

explains σφέτερα, by τὰ ἴδια, and σκίδνασθαι, by σκορπίζεσθαι. But since in the present passage δώματα is to be understood, we may more appositely compare Hom. II. ψ' 24. οἱ μὲν ἀπ' ἐσκίδναντο ἐπὶ νῆα ἕκαστος.

indeed, ye will have to undergo in the world, but be of good courage,\* I shall overcome the world." This interpretation he thus supports and illustrates. "First, in respect of our *Lord*, there was no reason for them to fear; they might be easy in their minds when they saw him dragged away to trial, condemned, dead on the cross, and buried. The *cause* for this tranquillity is adverted to in the preceding words, "My Father is with me, is my protector. *If God be for us, who can be against us?*" By εἰρήνη is meant tranquillity of mind, uninterrupted confidence. Ἐν ἐμοὶ is put for περὶ or ἕνεκα ἐμοῦ, *as far as regards me*. (Tittman.) This, however, seems too confined a sense; and, moreover, the signification here given to ἐν ἐμοὶ is unauthorized, and by no means suitable to the context. Nay, the following words, ἐν τῷ κόσμῳ θλίψιν ἔχετε,† seem to *require* ἐν ἐμοὶ to have the sense commonly ascribed to it, *Faith and reliance on me and my protection*; and the *peace* or tranquillity of mind, is meant in respect to themselves, not Christ.

Νῆκῃκα is by Kuinoel and Tittman rendered *vincam*, since it is the *prophetic preterite* which is by this Evangelist often used for the future; as in ver. 13 and 31. This may especially be admitted, when the action is, as here, soon to take place. Lampe takes the word in the sense of *foil, frustrate*. "The term (says Kuinoel) is applied to those who rise

\* On θαρσεῖν, Lampe offers the following remarks. Θαρσεῖν, properly signifies "to be endued with confidence," in the midst of dangers, however great. Θάρσος, is frequently applied to military subjects, like the Latin *virtus*. The Imperative, θαρσεῖν, has here, as in Homer, a hortatory and excitative force, by which the person addressed may be induced to cast off fear, even amidst imminent peril, and take courage. So Hom. Il. ω. 171. Θάρσει, Δαρδανίδη Πρίαμε, φρεσὶ, μηδὲ τι τάρβες. It is particularly used to animate any one to battle by the hope of victory. So Apollo to Hector, Iliad, O. 254. Θάρσει νῦν, τοῖον τοι ἀσσηγῆρα Κρονίων Ἐξ΄Ιδης πρότεκε παρεστάμεναι καὶ ἀμύνειν.

† The words are thus paraphrased by Euthymius: "Not only during the time of my sufferings, but as long as ye remain in this world, shall ye have tribulation."

superior to their enemies, by attaining safety in spite of their endeavours to harm them; and thus *foil their attempts*. So Rom. 8, 37. 1, 2, 4. Our Lord (says Tittman) foiled the world,\* i. e. the wicked Jewish adversaries, first in his own case (as he had before said in 14, 30. 16, 11), and then in respect of his disciples, inasmuch as by his omnipotent force he frustrated all the plots of the Jews against the Apostles, so that they had no power against either them or their cause. Noesselt (ap. Kuin.) here offers the following remarks: "Our Lord, having just before spoken of the dangers to which the *apostles* would be exposed, ascribes to himself this victory, that he may supply them with a strong motive not to suffer their faith to be overcome by the calamities which they would have to encounter, or the virulent persecution which they would meet with from their adversaries." The sense of *νενίκηκα* must, at the same time, be extended to the divine protection afforded to the apostles throughout the whole of their struggles with the world, up to the period of their death. On the discourses contained in the three last chapters, Tittman offers the following general remarks.

These must appear to every reflecting Christian in the highest degree deserving of our attention, as being our Lord's last discourses, held on the very day that he was delivered up into the hands of sinful men; and are, as it were, his dying words. He speaks as one who is at the point of death, and bidding farewell to his friends. Yet he has no where made mention of death, nor of the cross: his death he has called his departure to the Father, and the cross his glorification. And as to his Disciples, to them he has, as it were, *opened his heart*; a heart overflowing with love towards them. In such a free and affectionate manner he had never before spoken to them: such a *παρρησία* he uses as friendship alone is entitled to. He tells them all that is *necessary* for them to know, partly concerning what should happen to himself, and partly what respects their own future fortunes. He instructs them in the duties of the office to be committed to them after his death, as his successors. He exhorts them to cultivate concord and mutual love,

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\* i. e. (says Euthymius,) *wickedness* and the Devil, who is the Father of it.



as indispensably requisite for the successful discharge of their office. He fortifies them against the calamities shortly to be encountered by them ; consoles them by assurances of his speedy return, and the abundant love of the Father ; and finally he promises them the aid of the Holy Spirit, by which their present sorrow should be turned into *perpetual joy*. Upon the whole, it is worthy of remark, that St. John, in his Gospel, has enlarged more on the last events of Christ's life, than all the other Evangelists. Of the manner in which our Lord came to this earth he has said little ; but that little is of great moment. Of his actions he has recorded a few of the most remarkable, which happened during the last three years of his life. But the work consists, for the most part, of an account of the last days of our Lord's earthly career, in which is recorded what he then did, and said ; that it might be seen that Jesus was alike worthy of admiration in death, as he had been in his whole life.

But, what is of most consequence, these discourses of our Lord are excellently adapted to the intent and purpose for which St. John wrote the whole gospel : since they contain the most evident and illustrious proofs of the *Divinity of Christ's person*, and the excellence of his work, both which St. John meant to demonstrate from his words and deeds themselves. Now, in these discourses our Lord has declared in many ways the exalted nature of his person ; as when he says, " He that seeth me, seeth the Father ; what the Father doth, I do ; what the Father hath, I have ; and when he says that he went out from the bosom of the Father, came upon the earth, and is now returning to the Father, from whom he had departed ; that his words are not his own, but his Father's ; that his work is not his own, but his Father's ; that he came not only in order to *teach*, but to *lay down his life* for others ; and that by him alone is there an entrance afforded to eternal life, &c. ; from all which it clearly appears (and St. John has established the fact he meant to prove) that Jesus is the true Messiah, the Son of God, and the Saviour of the human race. (Tittman.)

#### CHAP. XVII.

Having concluded these discourses, Jesus, in the same place, and at the same time, began, in the presence and hearing of his disciples, to offer up a *prayer*, such as, had we no other knowledge of him than was furnished by it, would serve to show us the majestic dignity of his person, his exalted magnanimity, his ardent love to the human race, and the transcendant excellence of the work he was effecting. He was now on the point of meeting calamities the most grievous, and a death the most cruel and ignominious. Yet of those we find no mention made in

these prayers. His thoughts are solely intent on the *salvation of men*. That alone he considers, and for the promotion of this alone does he pray. Even what he asks of the Father, he at the same time refers to the salvation of men. In the first five verses he speaks of *himself*; then of his *disciples* (6—19), and finally of *believers in general*, 19 ult. (Tittman.)

Our Lord, having spoken to the Apostles what he thought would most serve to mitigate their sorrows at his departure, now addresses himself in prayer to God, to whose protection he commends his own cause and that of the disciples. This he does, both to fortify his own mind against his fast approaching passion and death, and also to inculcate on his disciples the duty of fortitude and resignation under afflictions, and firm reliance on Divine help and protection.\* (Noesselt.) On the whole of this Chapter the reader may consult, with advantage, the Commentatio of Glass in his Opusc. 643. and a tract of Bode, entitled *Sacerdotalis Christi oratio philologicè et criticè illustrata*.

1. ἐπῆρε τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν, *lifted up his eyes to heaven*. So Ps. 123, 1. 121, 1. Lament. 3, 41. Luke 18, 13. On this precatory rite see Pincinelli Lum. Refl. 667. and especially Elsner, to whose citations Lampe adds Hom. Il. 7, 177. and Virgil Æn. 2, 587. At Pater Anchises oculos ad sidera lætus Extulit, et cœlo palmas cum voce tetendit."

\* I agree with Lampe, that the *primary* scope of the prayer was the confirmation and consolation of the Disciples. "Thus (says he,) the prayer is correspondent to the discourses, of which they are, as it were, the colophon; and this too, is evident from ver. 13. What could be more calculated to minister comfort than to hear Jesus thus pray, and, at the beginning of his prayers, reveal himself as a most perfect High Priest? with such freedom address himself to God as his Father, and desire to be glorified by him; to see him endued with such supernatural prescience as to know exactly the time of his passion, and with such promptitude anticipate, and resolutely meet it: thus piously refer himself and all his desires to the Father. What else could be expected than that he should speedily be heard, and all his sufferings be changed to his glory. (Lampe.)

1. *πάτερ*. The word *πάτερ* is here to be taken (as the Theologians call it) *essentialiter*; i. e. Christ, praying according to his *human* nature, worships the whole of the Sacred Trinity, Father, Son, and Holy Ghost. This we may prove from our Lord's ordering us, in the Paternoster, to direct our prayers to the Father, i. e. the whole of the Trinity. Nor is there any reason to object that Christ thus worships himself, i. e. his Divine nature. For Christ, in his state of *exinanition*, is to be considered as a subject fulfilling the orders of his Monarch, namely God. Therefore to the triune God, as his Lord and Master, he might direct his prayers. (Schoettgen.)

1. *ἐλήλυθεν ἡ ὥρα*. By the *ὥρα* is meant the (*appointed*) time, i. e. of death. So almost all ancient and modern commentators, some recent ones excepted, whose sceptical interpretations are stated and completely refuted by Kuinoel. "*Ὥρα* is so used by our Lord elsewhere; and it is frequently employed of any *time of calamity*. See Mark 14, 35. 1 Joh. 2, 18. Apoc. 3, 10. And so the Latin *tempus*. See Ernest, Cl. C.

1. *δόξασόν σου τὸν υἱόν*.

This was the time in which the supreme glory of the Father and the Son should be illustriously manifested. For the phrase *δοξάζειν τινα*, denotes "to make known any one's dignity, to display or illustrate his glory." Now, *the glory of the Son*, (as has been observed in the notes on 12, 23, and 28. 13, 31. seq. and 14, 13.) was, 1st, *Generally* displayed in the *majesty of his person*; which, from the 5th verse, appears to be here meant. 2dly, In the supremely beneficial tendency of his work, and especially in the power and faculty both of obtaining by his death, and of thereby conferring on men eternal salvation (of which in the next verse). 3dly, In his *attributes*, so conspicuous in his whole *life*, and particularly in his *death*, such as his holiness, patience, obedience, and especially his ineffable love to the human race. The *glory of the Son* the Father *did illustrate* and make known to men; 1st, By the stupendous miracles worked at the death of Christ. 2dly, By raising him from the dead, and placing him at his right hand in Heaven. 3dly, By the promulgation of the Gospel throughout the whole of the civilized world; the result of which was, that vast multitudes acknowledged Jesus as the Son of God, and the Saviour of the world. See Phil. 2, 9. seqq. II. The *glory of the Father* was declared as well in the whole work of Christ, as especially in his

death, i. e. his wisdom, justice, holiness, and particularly benevolence and grace, in restoring and conferring salvation by his Son, were manifested. The *glory of the Father* was especially declared by the death of Christ, inasmuch as it illustriously manifested the attributes of the Father; but particularly his love and benevolence (the most exalted and admirable of all), of which as often as the Apostles and our Lord have spoken, so often do they teach us that this *love and benevolence* was shewn not only in God's sending his Son into the world, but even delivering him up unto death. See John 3, 16. Rom. 5, 8. 1 John, 4, 9. In this love therefore consists the supreme glory and majesty, as of the Father, so also of the Son: and to acknowledge this love and benevolence was, and to all eternity, will be, the first and principal point. (Tittman.)

2. καθὼς ἔδωκας αὐτῷ ἐξουσίαν — αἰώνιον. These words suggest the *reason* and *cause* of the prayer here offered; our Lord refers both his own glory and that of his Father to the work of salvation committed to him. Καθὼς is explained by Euthymius διότι, *since, for*. See Acts 7, 17. Rom. 1, 6. 1 Tim. 1, 3.

2. Ἐδωκας αὐτῷ ἐξουσίαν, &c., "since thou hast given to him authority over all men, both Jews and Gentiles (i. e. by his doctrine), so that he hath the power of granting salvation to all who receive that doctrine. Πᾶσα σὰρξ is a Hebraism for *all men*. So Matt. 24, 22. Luke 3, 6. 1 Pet. 1, 24. The construction, too, of the whole sentence is Hebrew, למען כל-אשר נתן ליהם הי עולם, for ἵνα πᾶσι οὖς δέδωκας αὐτῷ δώσῃ ζωὴν αἰώνιον. Yet it is not without example in the best Greek authors. The neuter πᾶν, too, is for the masculine πάντες; as in Heb. 7, 7. John 6, 37 and 39. and often in the Classical writers. Πᾶν is either a nominative absolute, as in Acts 7, 40. 20, 3. 1 John 2, 27, (see Raphel on Luke 21, 6. and Acts 20, 3, Elsner, and Wolf in loc), or an accusative put for a dative. So Mark 6, 16. Matt. 21, 42. In αὐτοῖς, which is redundant, (see Glass Phil. Sacr. 177. and supra 15, 2), the plural is referred to the singular πᾶν, by the *constructio ad sensum*. (Kuin. and Kypke.) The πᾶν is not, however, a mere pleonasm, since by the idiom attention is meant to be drawn to the word. The enallage of number, too, may be accounted

emphatic, since it supposes a distribution of the subject into more parts than are comprehended; as in Gen. 15, 13. Num. 16, 3. The enallage of *gender* and of *case* can scarcely be illustrated from the Hebrew, since in that language the cases are not accurately distinguished, and there is no neuter gender. Πᾶν may, however, be taken for an accusative, which the Hebrews express by מֵן, and often put for a nominative. These idioms often occur, too, in the New Testament. Thus the masculine corresponds to the neuter in Matt. 28, 19. and, jointly with an enallage of number, in Acts 5, 6; the nominative to an oblique case in Matt. 1, 20, 27, and 29. Acts 7, 40. John 7, 38. Luke 21, 6. Apoc. 6, 8. Nor are these idioms unfrequent in the Classical writers. Of the first and fourth there is an example in Ælian. H. A. 4, 36. Of the second in Ælian V. H. 14, 19; of the third examples abound. Camerarius, indeed, takes πᾶν for μετὰ πᾶν. But it is sufficient to have proved the idiom in question to be adapted to the style of the *sacred writers*. See Elsner, Burman on Petron. p. 303, and Homberg on John 7, 38. (Lampe.) Nothing *greater* could our Lord pronounce of himself than what is expressed in these words. He has claimed authority over the human race, i. e. a work by which he governs all human affairs, and all the vicissitudes of all times and places, and confers salvation on all who ask it of him. *This* the Father hath committed to him, as the Saviour of men, in order that he who *obtained* for men eternal salvation, might be the *giver* of it. See 5, 27.) He hath placed him at his right hand, to hold common rule with him. Dominion of *this* kind our Lord has elsewhere claimed to himself, and, what is more, dominion over the whole universe. See Matt. 28, 18. That such a power is attributed to him by the Father, we learn from the apostles. See Eph. 1, 20. seqq. The words of our present passage ἵνα πᾶν ὁ δέδωκας αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον. are explained by those of Heb. 7, 25.

“Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.” Now it is hence manifest that the dominion of Christ consists not only in teaching and commanding by doctrine, governing and leading, (to which many commentators and theologians *confine* it), but in *giving*. Jesus *gives eternal life*, which he had *purchased by his death*, not only inasmuch as he supplies all things necessary for the support of this life, but inasmuch as by his power he leads the dying from this life to another, and in it rewards every one according to his deeds, and will finally, at some future time, recall the dead to judgment. Thus it pleased the Father, whatever he bestowed on men, to bestow it *by his Son*: and into the hands of his Son it pleased his wisdom and benevolence to deliver the power of eternal life. Hence there can be no other means for the attainment of it than that every one should know and embrace in faith *both the Father*, who hath delivered this salvation to his Son, *and the Son* to whom this important work is committed by the Father. And this is what is meant in ver. 3. by αὐτῷ δὲ — Χριστόν. (Tittman.)

3. αὕτη δὲ ἐστὶν ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσί σε τὸν μόνον ἀληθινὸν Θεὸν — Χριστόν.

In the interpretation of this verse, the utmost care is requisite, since from it opinions of the most opposite tendency have been deduced. The Socinians have long been accustomed to account this as their strongest fortress (thus Crellius calls it “*primum sententiae suae testimonium atque argumentum.*”) On the other hand, in order to effectually frustrate the attempts of their heterodox adversaries, some orthodox interpreters, as Chrysostom, Heinsius, and others, with more of zeal than judgment have maintained that the words actually assert that Christ is God; and thus attempting to destroy not only the argument, but the opinion proposed to be founded upon it. This would indeed be making a short cut in the disputation, and gaining a great deal of ground. But it is admitted by the best interpreters, (even the most orthodox ones, as Lampe,) to require such a harsh transition as may be called doing violence to the words, and it has, therefore, been abandoned by all enlightened critics and judicious Theologians. It ought indeed to

be thought enough, if we can refute the Socinian interpretation, and shew that as far as concerns *this* passage, their dogmas have no foundation. And this may unquestionably be done. We are (as Lampe observes,) only to suppose that Jesus here considers the Father singly in that relation which by the Counsel of peace he hath taken to himself. This will be easily granted, when the *ratio of the present tense* is considered, together with the scope of the whole prayer, and the very full emphasis which thence arises. And this view of the subject (which, as it appears to me, is the most correct,) is also taken by the orthodox, learned, and acute Tittman, in the following masterly illustrations of this important subject.

"There have not been wanting those, who, from the time of Crel-lius to the present day, have abused this passage to impugn the doctrine of the Divinity of Christ, since from thence they thought they could prove that Jesus in plain words professed, and intended to teach, that *he is not God*, that the one true God is the Father; that he is himself but a legate of God, and *nothing more than a mere man*, and therefore infinitely inferior to God. But that our Lord neither did, nor *could* mean to teach any such thing, is plain both from the context, and from the passage itself. For (as we have already observed,) in the words immediately preceding, Jesus asserts that to him is delivered by the Father dominion over the human race, so that he has the power of bestowing eternal life on all his faithful followers. And a little after, he claims to himself the glory which he had before the creation of the world. Now, could Jesus have asserted all this of himself, and at the same time have been nothing more than a mere man? Or, if he has asserted this of himself (as we see he has, in express words,) how *could* he, with any regard to truth, *decline* the dignity of Son of God, *equal* to the Father, and *God himself*? But in this passage he requires, that whosoever would wish to attain eternal life, *γινώσκειν* τὸν ἀληθινὸν Θεὸν καὶ Ἰησοῦν Χριστόν. Now, this word *γινώσκειν*, as is well known, and universally admitted, must here (as in many other passages of Scripture,) denote not only *to know*, but *to worship*. But this *worship* can be suitable only to the true God. And our Lord here expressly refers that worship not only to the Father, but to *himself*: and he requires of all who would aspire to eternal life, that they should worship Christ in the same manner as they worship the Father: for he neither discriminates, nor could mean to discriminate, himself and the Father, or the worship due to the Father and that to himself; but he claims *equal worship* to himself and to the Father; as he had plainly done supra 5, 23. Now, if he has made himself *equal* to the Father, and commanded himself to be accounted equal to the Father, how *could* he, in one and the same place, say, that he is *inferior* to the Father? But for the understanding of this passage, and the vindication and defence of it from perverted interpretations, there are two other points also to be kept in view. One general remark is obvious to every one, that our Lord, in these words, as in the whole of the prayer, has not spoken *as Son of God*, but rather as *Legate* of, or the Saviour sent by, the Father. In these words he has said nothing of his *Divine nature*, nothing of his *attributes*; but *ὃν ἀπέστειλας*

Ἰησοῦν Χριστόν; as if he considered (and meant himself to be considered) as one who came upon the earth not by his own will, but as *sent by the Father*, to whom the Father has delivered the power of bestowing on men eternal life, who had accomplished the work committed unto him by the Father, and had glorified Him on earth, and now expects from the Father, *as his Legate*, the majesty which, as *Son*, he had had with the Father before the beginning of the world. But this manner of speaking prevails through this whole gospel, in which our Lord has every where described himself as one who is what he is *by the Father*; and that whatever he hath, teacheth, doeth, he hath, teacheth, and doeth *by the Father*, and that his work is not his own, but the Father's. And *so far* has he ascribed precedence to the Father in the work of salvation, inasmuch as He *decreed, destined, and appointed* it; in which very sense he had said above, that his Father is greater than he. (14, 28.) *Thus far* the Father is, and remains, the supreme Author and primary fountain of human salvation, from whence it derived its origin, since from eternity he decreed it, and delivered to the Son the work of recovering this salvation. And thus in the present passage he ascribes to the Father the superior part in this work, and it was his desire that, above all things, men should acknowledge this Divine counsel. It is *God* from whom proceeds whatever there is of human salvation, but it was *the Son*, Jesus Christ, whom he sent into the world for the salvation of men, *through* whom he giveth whatsoever it hath pleased Him, in His benignity to bestow on men; so that towards *each* they ought to feel gratitude, to the *Father*, as being the supreme Author of all things, to the *Son*, inasmuch as he of his own free will, and voluntarily, undertook the salvation of men. Again, *this too* is obvious, that the words of our Lord, *ἵνα γινώσκησθε με*, &c. are to be understood from this very *ratio* which exists between God and Christ Jesus, and that therefore the *γινώσκειν τὸν μόνον ἀληθινὸν Θεόν*, signifies to know the true God, such as He is in Christ, and hath revealed himself by Christ, and *γινώσκειν Ἰησοῦν Χριστόν*, to know Jesus Christ, such as he is by the Father, and such as he hath revealed himself. But the *true God* is *such*, as so loved the world, that he gave His own Son, that whosoever believeth in him, should attain life and salvation. Jesus Christ is *such*, as to be the Son of God, who was *with God*, whom the Father gave and sent upon the earth, and delivered up to death for us, that he might deliver men from death and perdition, and obtain for them eternal life; who returned to the Father, and hath been by the Father appointed Lord of the human race, in order to grant eternal life to *all*, as many as the Father shall commit unto him. *In this character* did Jesus reveal the true God; as we learn from all the discourses of Christ, especially those mentioned in this gospel, from c. 3.; but more particularly these very prayers of our Lord, ver. 4. seqq. Namely, he has revealed God, *not* such as He is *in general*, but such as He is unto *men*, not in respect of his *nature* and divine *essence*, but his decrees and counsels; for in respect to *nature* God cannot be known, "inhabiting a light inaccessible, such as no one hath ever seen, or can see;" (1 Tim. 6, 16.) not in reference to



his *attributes* and works of power, but works of *grace*, exhibited by Christ : with the *former* knowledge men were well acquainted ; *that* the Jews had, and the Gentiles could attain unto ; (Rom. 1, 19 and 20.) but the *latter* (as we are told by St. Paul, 1 Cor. 2, 7.) *was hidden, and no one ever professed it, learnt it from others, or could form any conception of it.* And this knowledge concerning God, our Lord has called τὸ ὄνομα τοῦ πατρὸς, (ver. 6, 11, 12, and 26.) and ὁ λόγος τοῦ πατρὸς (ver. 8.) ; finally ἡ ἀληθεία, ver. 17, and 19. Such then has Jesus revealed himself by words and deeds, namely, as the Son of God, who was in Heaven, came from Heaven in order to procure for, and confer salvation upon men. This then is the true God, and the true Christ ; *this is the true knowledge of God and of Jesus Christ, and as such do God and Jesus claim to be worshipped, namely, as God who sent, as the Son who was sent by the Father, for obtaining and conferring salvation on men.* Any other knowledge whatsoever of God is not of the right sort, nor sufficient for one who professes the name of Christ, and aspires to the salvation obtained by him. He, indeed, who acknowledges God as the supreme Deity, and the Creator and Governor of all things, and expects salvation from Him *as such*, acknowledges God *not aright, not after* the manner in which His Son has manifested Him, and has taught and commanded that He should be acknowledged and worshipped. He who recognises in Jesus merely a *holy man*, of extraordinary endowments, intellectual and moral, a teacher of religion, does *not* acknowledge him *aright*, that is, not after the manner in which Jesus has manifested himself, and commanded himself to be worshipped. We worship God then truly and aright, only when we acknowledge him such as he hath revealed himself by his Son Jesus Christ, and we know Jesus truly and aright, only when we acknowledge him such as he hath professed himself, and such as his Father hath demonstrated him. *What then is meant by γινώσκειν τὸν μόνον ἀληθινὸν Θεόν ?* Is it to acknowledge the existence of one true God, to acknowledge God as Creator and Governor of the universe, and of human affairs ? No, but rather to acknowledge that the true God, out of His ineffable love to the human race, decreed from eternity to save it by His own Son, and to that end sent him on the earth, and committed the whole work of salvation into his hands ; and withal *so* to acknowledge Him *with effect*, as not only, in return for this love, to worship God with our whole heart and mind, but also to seek our salvation from this love of God *by his Son.* (See 22—26.) And what is meant by γινώσκειν ὃν ἀπέστειλας Ἰησοῦν Χριστόν, namely, to acknowledge Jesus to be the Christ, sent from Heaven by God, as the Saviour of the world, the restorer and sole giver of all human salvation, so that we worship him as such, and seek and expect our whole salvation from him. And *such* a knowledge as this of God and Christ Jesus, our Lord teaches, as the only way to obtain eternal life, and it therefore may emphatically be termed the *means of salvation.* A knowledge of God is *general* avails nothing to the obtaining of salvation ; for even “the Devils believe, and yet hate God.” (Jam. 2, 19.) Neither is the knowledge of God, *so far* as that He is the fountain of all good, nor

the knowledge of Christ, *so far* (and no further) as that he has delivered *Divine doctrine*, sufficient to a *Christian*, for being made partaker of the felicity obtained. But, beneficial beyond measure is the knowledge of God and Jesus Christ, which we are here considering. For we have the assurance both of Christ and the Apostles, that the whole of human salvation is alone to be expected from the *grace* of the Father, and the beneficence of the Son, and that in this alone does it consist, so that whosoever would attain happiness in this world and in the next, must acknowledge and faithfully receive the grace of the Father exhibited by the Son, and seek his whole salvation in Jesus, the only leader and guide to eternal felicity.

Finally, God has closely united in the work of salvation these two things: To *know* the one true God, and to *know Jesus Christ* whom He hath sent. *Both* must therefore be *conjoined*. Nor is it possible for any one to obtain salvation who *says he worships God*, but *contemns Christ*; nor, on the other hand, he who pretends to believe in Christ, to the neglect of God and the Father; much less he who hath rejected the love of the Father, and of his Son Jesus Christ. (Tittman.)

Admitting (as we very well may) the above correct and masterly interpretation, there will be no occasion to adopt the hypothesis of Faber, Bp. Pearce, and Rosenmuller, who suppose an ellipsis of εἶναι, and make the following construction: ἵνα γινώσκουσί σε, εἶναι τὸν μόνον ἀληθινὸν Θεόν, καὶ Ἰησοῦν Χριστὸν εἶναι ἐκεῖνον, ὃν ἀπέστειλας. Kuinoel thinks the hypothesis of Noesselt (which, however, had been before him devised by Schoettgen) the simplest, who thus points: ἵνα γινώσκουσί σε, τὸν μόνον, ἀληθινὸν Θεόν, καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν. Noesselt also remarks (from Whitby and Schoettgen) that these words comprise the very essence of the Christian Religion, inasmuch as it is distinguished from the foolishness of the Gentiles, who worshipped false Gods, and from the error of the Jews, who denied Jesus to be the Messiah; and that God is never called *true*, unless to distinguish him from idols. So 1 Joh. 5, 20.

Lampe, however, thinks this distinction unnecessary, and observes that the *Jews* needed an *increase* of their former knowledge of God, from their propensity to idolatry. He considers this sense of the epithet ἀληθινός both 1. metaphysically, as including the *truth* of His divine perfection in all their excellency, and 2. morally, as applied to truth in *words*, namely *veracious*. "The Socinians (continues he) are guilty of gross misrepresentation, when, from this attribute, they would elicit an *opposition* between the Father and the Son, since it not only has here no *emphasis*, but is plainly contrary to what, in this very prayer, Jesus asserts of himself. See 5, 10—12, 21. Now the same epithet is also applied to the Son, in 1 Joh. 5, 20. where he is also styled ὁ ἀληθινός Θεός: from whence it clearly follows that no *opposition* between the Father and the Son has here any place. Moreover, the Son no more says that the Father is the true God, *to the exclusion of the Son*, than does Isaiah, 44, 6. and 45, 22. He *excludes* the Father, when he testifies that there is no God besides himself. Nay, in Jude 4. Christ is expressly said to be μόνος ἐννάσσης and 25. μόνος σοφός Θεός. And in the

Apoc. 19, 12. the Son is said to *have the name written*, which no one knoweth but himself; not, however, to the exclusion of the Father and the Holy Spirit. Finally, *μόνον* here is not an adverb, but an adjective, and does not belong to the subject, but to the predicate. The sense is, "*who art the only true God*;" as is clear from the proposition *τὸν*, which precedes *μόνον*, and by this means makes a distinction between the subject and the predicate." (Lampe.)

In refutation of the Socinian perversions, Wetstein, too, has brought together an immense mass of passages from the Scriptures, the Fathers, and the Classical writers. "The hypothesis (says he) of those who would prove Christ not to be God, from the distinction which they elicit from the epithets *ἀληθινὸς* and *μόνος*, is contradicted by the express words of Joh. 1, 1, and is repugnant to the *usus loquendi*. For true is not always opposed to false (see Joh. 1, 9, 6, 32, 15, 1. Hebr. 8, 2. 1 Joh. 2, 8.), nor is *solus*, *unicus*, *singularis*, simply and entirely opposed to *more*, but it is used for *eximius*, *egregius*, *excellens*. So Ter. Phorm. 5, 6. Sil. 8, 3. Tacit. Hist. 3, 3. Sueton. Otho. 12. Catull. 30, 12. Propert. 1, 2, 29. Tibull. 1, 2, 51. Xenoph. Res. Græc. 7. *μόνον* ἄνδρα ἡγοῦντο. Lucian in Peregrino. 12. Virg. Georg. 1, 30. Plaut. Asin. 4, 1, 3. Liv. 24, 34. Ovid. Met. 8, 454. Quid me, puer unice, fallis? i.e. *carissimè*. Sueton. Tib. 2. Lucan 4, 509. Quo plus habeat mors unica famæ, i.e. *egregia*. Cic. Fam. 5, 8. Catilin. 3, 5. Democharis ap. Athen. 253 C. τὸν Δημήτριον οἱ Ἀθηναῖοι ἐδέχοντο — ἥδον ἀρχοῦμενοι καὶ ἐπάδοντες, ὡς εἶη μόνος θεὸς ἀληθινός. & 261. B. Diador. Sic. 16, 21. Liban. D. 31. p. 724 D. Dionys. Ital. 9, 22. Jos. Bell. 7, 4, 1. & Ant. 9, 6, 10. Plut. 2, 536 A. ὑπὸ τῶν ἐπαινούντων, ὡς μόνους ἄνδρας, καὶ μόνους ἀκολακεύτους — προσαγορευόντων. Lyc. p. 46. μόνος ἐκεῖνος ἡμέρος καὶ πρῶος ἐστὶ τοῖς ἄλλοις. 927. 734, & 810 D. Of the Fathers who have evidently this passage in view, are the following. Ignat. Ep. ad Magnesios 11. τοῖς ἐξοκεῖλασιν εἰς καλῶς εἶναι τὸν ἕνα καὶ μόνον ἀληθινὸν θεὸν καταγγέλλαντι, τὸν ἑαυτοῦ πατέρα, Clemens Rom. 1. Corinth. οὐχὶ ἕνα θεὸν ἔχομεν, καὶ ἕνα χριστὸν, καὶ ἓν πνεῦμα; Polycarp. ap. Euseb. H. E. 4, 15. ὁ τοῦ ἀγαπητοῦ καὶ εὐλογητοῦ παιδὸς σου Ἰησοῦ Χριστοῦ πατὴρ, δι' οὗ τὴν περὶ σοῦ ἐπίγνωσιν εἰλήφαμεν, ὁ θεὸς ἀγγέλων καὶ δυνάμεων, καὶ πάσης κτίσεως — ὁ ἀψευδὴς καὶ ἀληθινὸς θεός, διὰ τοῦτο καὶ περὶ πάντων σε αἰνῶ, σε δοξάζω, διὰ τοῦ αἰωνίου ἀρχιερέως Ἰησοῦ Χριστοῦ, τοῦ ἀγαπητοῦ σοῦ παιδός. Justin. adv. Tryph. εἰ νενοήκατε τὰ εἰρημένα ὑπὸ τῶν Προφητῶν, οὐκ ἂν ἐξηρνεῖσθε αὐτὸν εἶναι θεόν, τοῦ μόνου καὶ ἀγεννήτου καὶ ἀρρήτου θεοῦ υἱόν. Irenæus 5, 18. Origen. c. Cels. 8. Λεκτέον γὰρ αὐτοῖς, ὅτι τότε μὲν αὐτῷ θεὸς ἔστι, διότι καὶ ὁ Σωτὴρ φησιν ἐν τῇ πρὸς τὸν πατέρα εὐχῇ ἕνα γινώσκωσί σε τὸν μόνον ἀληθινὸν θεόν· πάντες δὲ τὸ παρὰ τὸ αὐτόθεος μεποχῇ τῆς ἐκείνου θεότητος θεοποιούμενον οὐχ' ὁ θεός, ἀλλὰ θεὸς κρυώτερον λέγοιτο· & in Ps. 17, 31. κατὰ τοῦτο τὸ σημαινόμενον μόνος θεός ἐστιν ἀληθινός ὁ θεός καὶ πατὴρ· εἰ μὴ ἄρα τοῦ τίς, ἐπὶ τοῦ σπανίου πολλάκις κείμενον ἐπὶ τὸν μονογενῆ ἀνοίσωμεν. See Novatian, de Trin. 9, & 31. Euseb. de E. Th. 1, 11. τοῦ υἱοῦ πρὸς ἡμῶν ὁμολογουμένον θεοῦ, εἰς ἃν γένοιτο μόνος θεός ἐκεῖνος ὁ μόνος ἀναρχὸς καὶ ἀγεννητος, ὁ τῆν θεότητα οἰκείαν κεκτημένος, αὐτῷ τε τῷ υἱῷ καὶ τοῦ εἶναι καὶ τοῦ τρεῖς

δὲ εἶναι γεγονὼς αἷτιος — οὗτος εἰς θεὸς, ὁ τοῦ μονογενοῦς πατὴρ — οὐχὶ εἰς ἐκεῖνος μόνος, ὁ μηδένα ἀνώτερον, μηδὲ ἑαυτοῦ αἷτιον ἕτερον ἐπιγραφόμενος, οἰκείαν δὲ καὶ ἀναρχὸν καὶ ἀγέννητον τῆς μοναρχικῆς ἐξουσίας τὴν θεότητα κεκτημένος, καὶ τῷ νύϋ τῆς ἑαυτοῦ θεότητος καὶ ζωῆς μεταδίδους — ὃν καὶ μόνον ἀληθινὸν θεὸν ἡγεῖσθαι ἡμᾶς διδάσκει. Athanasius c. Gentes. τῆς πρὸς τὸν ἕνα καὶ μόνον ἀληθινὸν θεὸν γνώσεως, λέγω δὲ τὸν τοῦ Χριστοῦ πατέρα. See Augustin de Trinit. 6, 9. (Wetstein.)

Wetstein then produces the sentiments of some very eminent Theologians on this important subject ; with which I must conclude.

H. Zanchius de tribus Elohim. P. 1. L. 1. C. 3. " To the arguments of Arrius that God is the only Father, we answer by this *same distinction*. We grant what he says, according to the *third* signification, that is *principally* and *κατ' ἐξοχήν*. (*par excellence*). For the Father is the only God *principaliter*, because He is the *fountain of all Deity*, and of *all things*. And hence there is a plain answer to the question, *why* Christ should refer all things to the Father, and be accustomed to always call Him the only God ? Because he knew Him to be the *only God, principaliter*, that is, the fountain and origin of all things, and of all Deity.

Wendelin Theolog. p. 221. " The name of God is often, in Scripture, applied to the Father *par excellence*. See Joh. 3, 16. 17, 3. Rom. 1, 7, 8 & 23.

J. Calvin, Inst. 1. 13, 23. " Such persons do not bear in mind, that although the name of God be also common to the Son, yet it is sometimes ascribed to the Father *κατ' ἐξοχήν*, because He is the fountain and beginning of all Deity. And again, although the name of God be common also to the Son, yet we deny it to be absurd that it should sometimes be ascribed to the Father *κατ' ἐξοχήν*, because, as I have elsewhere observed, He is the fountain and beginning of Deity. In this doctrine there is nothing sophistical, but the *simple Scripture*: and we do frankly avow and teach that *καθ' ὑπεροχήν*, in respect of superiority the name of God is properly ascribed to the Father."

Bp. Bull's *Defence of the Nicene Creed*. Preface 4. " When he says that all the ancients, up to the Council of Nice, believed that the Father of Jesus Christ was alone the true God ; if *that* be understood of the prerogative of the Father by which he alone is of himself the true God, we confess it is very true. But this makes nothing for Socinus, and certain it is that the knowledge of this opinion remained not merely until the Council of Nice, or some time after, but has always continued to be held in the Christian Church."

The importance of the subject must plead my apology for the unusual length of this article, which, however, I cannot conclude without laying before my readers two or three parallel passages, not indeed of importance in a *doctrinal* point of view, but extremely illustrative of the *sentiment*, and of great beauty in the expression. Apuleii Aesclepius (cited by Weta.) " Gratias tibi agimus, summe & exuperantissime. Tuâ enim gratiâ tantum sumus cognitionis lumen consecuti. Nomen sanctum & honorandum, nomen unum, quo solus

Deus est benedicendus religione paternâ, quoniam omnibus paternam pietatem et religionem et amorem, et quæcunque est dulcior effracacia, præbere dignaris, et donas nos sensu, ratione, et intelligentiâ : Sensu, ut te cognoscamus ; Ratione, ut te suspicionibus indagemus ; Intelligentiâ, ut te cognitione cognoscentes gaudeamus, et numine salvati tuo gaudeamus, quod nobis te ostenderis totum gaudeamus, quod nos in corporibus sitos et æternitate fueris consecrare dignatus. Hæc est enim sola humana gratulatio, cognitio majestatis tuæ. Cognovimus te, et lumen maximum solo intellectu sensibili. Intelleximus te, o vitæ vera vita, o naturarum omnium fructunda generatio. Cognovimus te, totius naturæ tuo conceptu plenissime, cognovimus te, æterna perseveratio. In omni enim istâ oratione adorantes bonum bonitatis tuæ hoc tantum deprecamur, ut nos velis servare perseverantes in amore cognitionis tuæ, et nunquam ab hoc genere vitæ separari."

Maimonides de Pœnit. C. 10. § 6. (cited by Bulkley). "No man loves God, but only so far as he knows him ; for every man's love will, in this respect, keep pace with his knowledge ; if his knowledge be scanty and superficial, his love will be but moderate ; if his knowledge be enlarged and elevated, his love will be vehement and intense. It therefore becomes every man to apply himself with the greatest diligence to philosophy, and to the acquiring the knowledge of those things which may lead him up to as much knowledge of God, as human nature is capable of attaining to."

I add Eurip. Bacch. 959. (thus emended by Reisk,) γνώμαν σώφρονα ἔχειν ἐφ' ὅς βλος ἀθάνατος, ἀπροφάσιτος, ἄλυπος ἐς τε τὰ θεῶν βροτεῖά τε. The reader may very profitably consult Dr. Whitby, to whom many of the above commentators have been more or less indebted.

4. ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς, *ego te his in terris illustravi*, i. e. I have liberated men from ignorance and superstition, have withdrawn them from vice and crime, and, by my teaching, I have caused thy majesty to be manifested and made known. (Kuin.) Jesus *glorified* the Father by causing him (and especially his attributes with respect to men) to be known and acknowledged on earth. Him he manifested as his Father, and who had so loved the world that he gave his very Son, to the end that all might be saved, and have everlasting life ; and thus became manifested the love of the Father towards men, the counsels and plans of the Father for saving them by his Son, and, moreover, the will of the Father, that all should acknowledge the love as of the Father so of the Son, in its place

all their hopes of salvation, and thus, finally, *obtain* that salvation. Compare 6, 29 and 40. (Tittman.)

4. Τὸ ἔργον ἐτελείωσα, ὃ δέδωκάς μοι ἵνα ποιήσω. To the work of Christ committed to him by his Father appertained also that of submitting to death; which Christ himself referred to the work that was to be accomplished by him.\* See Matt. 20, 8. John 6, 51. 10, 18, 19 and 30. Here, however (it seems), by ἔργον must be understood his office and business of teaching, which might truly be said to be accomplished, and which had tended to the glorification of the Father. Besides, Christ elsewhere uses τελειοῦν τὸ ἔργον of the work of teaching. See John 4, 34. (Kuin.) And so it is taken by Vatablus and others. But this seems too limited a sense; and, therefore, I agree with Grotius, Lampe, Doddridge, Storr, and others, that as our Lord's passion and death being, as it were, then commencing, and as he had altogether resigned himself to death, so it may be *included* (as perhaps also his resurrection and ascension), especially as an *enallage* of tenses is so frequent in this Gospel. By "*the work thou gavest me to do,*" must be understood *the work thou assignedst to me IN THIS WORLD*. Tittman, indeed, maintains that in that *work* must be included the raising of the dead, and the final judgment and retribution. But this seems harsh, since it requires ἐτελείωσα to be taken in an unwarrantably restricted sense, namely, "I have *thus far* accomplished the work; though (as Tittman maintains) the most important part remained to be done. This, I repeat, is harsh; and must, therefore, prefer the second interpretation (namely, that of Grotius, Lampe, &c.) as involving the least difficulty. Lampe and Tittman enlarge on the particulars which composed the work performed by

\* Themist. in a funeral oration on his Father, uses very similar expressions. Καὶ σε ἐδέξατο ἱερὰ θεῶν ἀγορὰ καὶ δῆμος ἀγαθῶν δαιμόνων, εὐφημοῦντές σε καὶ προαπαντῶνες καὶ ἀσπαζόμενοι, ὅτι σφίσιν ἐκτελέσας τὸ Χρέος οὐ σε ἕνεκα ἔστειλαν ἐπὶ γῆς, ἀκήρατος αὐθις καὶ ἅγιος ἐπανήκεις.

our Saviour on earth. These, however, are so obvious as scarcely to need pointing out. Suffice it to say, that in the short period of his continuance on earth, he set to men of all ages an example of every virtue that human nature is called upon to practise. That such a work, and so gloriously accomplished, should have excited triumph and joy in the breast of our Lord, we may well conceive. And these feelings seem very perceptible in the words now under our consideration. As to the expression, ἔργον ἐτελείωσα, Lampe compares Hesiod Theog. 170, 171. Μήτηρ, ἐγώκεν τούτο γ' ὑποσχόμενος τελέσαιμι ἔργον.

5. καὶ νῦν δ. μ. &c. Καὶ νῦν answers to the Heb. וְעַתָּה. This particle the Hebrews frequently use in requests; as in Genes. 27, 8. 31, 44. Joshua 1, 1. Ruth 3, 11. and elsewhere. The formula also occurs in the Classical writers in a *hortatory* sense. So Hom. Il. ψ' 485. Δεῦρό νυν ἡ τρίποδος περιδῶμεθον ἡὲ λέβητος. (Lampe.)

5. Δοξάσόν με συ, πάτερ, π. σ. τ. δ. ἡ. ε. π. &c. Our Lord had in the above discourses (c. 13, &c.) made mention of his return to his Father, and had promised to his disciples that they should be partakers of the future glory to be enjoyed by him in heaven. See 16, 28. 14, 2 and 3. In this very prayer, too (ver. 3.), he had made mention of the eternal felicity in heaven, which his own and his Father's faithful servants should obtain. Hence in *this* verse also he adverts to the happiness which awaits him in heaven; and by the mention of this happiness, of which he declares that his followers shall be made partakers, he supplies them with a powerful motive to continue steadfast in the profession of his religion.

The word δοξασθῆναι is frequently used on the subject of happiness in heaven; as in Rom. 8, 30. where δοξάζειν (used of God) signifies to confer on Christians the happiness of another life. So Rom. 8, 17. εἶπερ συμπάσχομεν (scil. τῷ Χριστῷ) ἵνα καὶ

συνδοξασθῶμεν. And so also infr. 23 and 24. At ver. 1, indeed, *δοξάσον με* is required by the added words *ἵνα καὶ ὁ υἱὸς σου δοξάσῃ σε* to be taken in the sense of the propagation of Christ's doctrine. But *here* the whole of the context, and the complexion and air of the whole passage absolutely requires it to be taken of the *glory and celestial beatitude* of Christ: the added words, *παρὰ σεαυτῷ* (*with thee*) being opposed to *ἐπὶ τῆς γῆς*, where Christ had performed his work. There is, moreover, added *ἦ* (for *ἦν*, see the note 8, 44. and infr. ver. 11.) *εἶχον πρὸ τὸν κόσμον εἶναι παρὰ σοί*, which words must be understood of the *pre-existence* of Christ, and of his felicity with God. Compare 1, 1. 2, 4. 6, 62. 3, 13. 16, 28. Finally, at ver. 24, Christ declares that those of his followers who are worthy of that name, will obtain eternal happiness. And this *δόξα* he compares with his own, affirming, too, that they shall obtain a *glory* given to him by the Father, in duration and degree, indeed, inferior, yet the *same in kind* and place, i. e. *παρὰ τῷ Θεῷ*. That these words are to be explained of the future felicity of Christ in heaven, and of the beatitude which he had already enjoyed with the Father before the creation of the world, is so certain, that I do not see how it can be reasonably doubted by any one. (Kuīn.)

Not a few, however, of the recent commentators have rejected this interpretation, and propose others, so absurd, indeed, as scarcely to merit the elaborate refutations which they have received from Flatt, Kuinoel, and other orthodox interpreters. These I must altogether omit, in order to insert some valuable matter from Tittman and Lampe.

Here also our Lord has predicated of himself things most august and worthy of the highest attention, as tending to illustrate his divine majesty. 1. He professes that he had *δόξα*, (Hebr. כבוד) the divine majesty, embracing the whole compass of the Divine nature, attributes, counsels, and works. (See the note on 1, 14.) 2. He makes this asseveration, "I had glory *παρὰ σοί*, i. e. *with God in Heaven*. Therefore he *was in Heaven* before he came into the world, or *was in the bosom of the Father*. (Joh. 1, 18.) 3. He professes that he had



glory with the Father, *before he came to the earth*; *ναὶ πρὸ τοῦ τὸν κόσμον εἶναι* "before the existence or beginning of the world," or (as the Apostles say) *πρὸ καταβολῆς κόσμου*, and (as St. John expresses it) *ἐν ἀρχῇ*, i. e. *from eternity*. For by phrases of that sort the Hebrews were accustomed to designate *eternity*. (See the note on 1, 1.) 4. He prays that the glory and majesty, which, as *Son of God*, he enjoyed from all eternity, the Father would now invest him with, as *Son of man*, and *Saviour of the human race*. Now, how could he have said this, and *thus* prayed for it from the Father, unless he had been the true and eternal Son of God, such as he is described in this Gospel? And this is the *glory* of which our Lord spoke to his Disciples in Matth. 24, 16. and which is mentioned by St. Paul, Hebr. 2, 9. Those interpreters therefore widely err, do violence to the words of our Lord, and injure his majesty, who maintain that *this glory*, which he expected from the Father, is to be understood of his *glory on earth*, as manifested by the *propagation of his doctrine*; or assign to the words the sense, "grant to me the glory which in thy mind thou *destinedst* for me before the creation of the world." For this *glory* of our Lord is manifestly to be understood of his glory not on *this earth*, but in *Heaven*; since he sought it for himself *apud Patrem*, *παρὰ πατρὸς*, i. e. in *Heaven*; in the same manner as he says, just after, that he had it *παρὰ σοί*, which is plainly equivalent to the preceding *παρὰ πατρὸς*. Finally, to explain *ἔχειν* of *destination*, the *usus loquendi* will not at all permit; and much less in *this* place, where our Lord teaches that he had that majesty with the Father before the creation of the world, which can no otherwise be understood than of *act*, by no means of *decree*. Neither will the nature or reason of the thing any way allow of this. For that were no more than might be said even of virtuous and pious *men*; that they had glory with the Father before the creation of the world. But who would venture to speak in this manner? (Tittman.)

The Socinians, assuredly, trifle egregiously, when they understand *ἔχειν* *have* of the *destination* of the Father: not to notice how futile is that destination, since, according to their system, it rests upon mere conjecture. Suffice it to say, that they produce no *example* of such a phrase. They appeal, indeed, to a passage in which the faithful are said to *have* a house eternal in the heavens, (2 Cor. 5, 1.) and an enduring substance. Hebr. 10, 34.) But they are no where said to *have had them before the world was created*, or *they existed*, but are afterwards to have them. Now, "*non entis nulla sunt accidentia.*" They appeal also to 2 Tim. 1, 9.  *χάριν τὴν δοθείσαν ἡμῖν ἐν Χριστῷ Ἰησοῦ πρὸ χρόνων αἰώνιων*, as if this place were similar to the present, which it certainly is *not*. It is one thing for any thing to be *given*, which signifies only the act of the giver, and another to *have* it: and certain it is that *ἔχειν* includes *actual existence*. (Lampe.)

6. From 6—14 Christ speaks of his disciples, and commends them to the especial care and protection

of the Father, since they were his own attached and beloved votaries, and his future ministers and promulgators of the Gospel. Ἐφάνερασά σου τὸ ὄνομα τ. α. Ὁνομα is here, as often, used to designate the person himself (see John 15, 21. Matt. 10, 22), and ὄνομα τοῦ Θεοῦ is not unfrequently put for Θεός; as in Rom. 2, 24. 1 Tim. 6, 1. Σοῦ τὸ ὄνομα, therefore, simply means *thee*, or, if the thing signified be considered, *thy doctrine*. See ver. 14. and ult. Τοὺς is here (as often) put for τούτους, i. e. the apostles then present, his future legates; since for *these only*, and not (as some suppose) for all his disciples every where did our Lord here pray; as appears from ver. 12 and 12, 18 and 20. Οὓς δέδωκάς μοι, whom thy providence hath delivered to my teaching, in order that they should disseminate my religion. See 6,

Σοὶ ἦσαν, *were thine*, in respect of docility, obedience, virtue, and true piety. (Kuini.) By ὄνομα is meant, not the *nature and essence* of the Father, but his counsels for the salvation of the human race. In the following words our Lord praises his disciples, and commends them, in prayer, to the favour of God, since they had been most obedient and docile to his instructions, and had continued his most faithful followers. For by τοὺς ἀνθρώπους οὓς δέδωκάς μοι Jesus undoubtedly meant *his disciples*. These the Father had given to him to be taught and formed to piety and virtue; and it was his pleasure that they should be his disciples and the future ministers of the Gospel. These he had given him ἐκ τοῦ κόσμου, i. e. taken from the perverse men of the world, the unbelieving Jews. (Titt.) (Euthymius understands *the world* in the general sense.—Edit.)

6. Σοὶ ἦσαν, i. e. they were thy sincere worshippers already, before they came unto me; *how much more* are they thine, since thou hast given them to me as my disciples, and my successors in teaching the Gospel; and since they have kept thy doctrine. By λόγος is meant the instruction they had received

from Christ concerning the Father. (Tittman.) Euthymius observes that δέδωκας is illustrated from 6, 44. "No man can come to me, except the Father, which hath sent me, draw him."

8. τὰ ῥήματα ἃ δέδωκας μοι, &c. i. e. "I have delivered to them the doctrine which I received from thee for that purpose, and they have admitted it, being convinced that I proceeded from thee, and that thou sentest me." See supra, 16, 30. 6, 69. Matt. 16, 16. The faith of the disciples comprehended two heads. 1. That Jesus *proceeded from God*, in that sense which our Lord had asserted in 16, 28. and in which his disciples professed it at ver. 30; namely, that Jesus came *from heaven* to this earth. 2. That he was sent by God as the long expected Messiah. For this also they had declared in 6, 69. These two phrases, therefore, differ, and are to be carefully distinguished. (Tittman.)

With these and such like words Jesus addresses the Father, shewing his disciples how great is the love he bears towards them. For he who both affords his own assistance, and entreats another to do the same, gives the strongest proof of his sincerity. (Euthym.) The words here pronounced by our Lord were also calculated to comfort and console the disciples, under all circumstances, and in all situations in which they might be placed. For what was more likely to support them on the most trying occasions, or uphold them when ready to sink under the various evils which they must encounter, than Christ's having *prayed for them* as for his faithful followers; from whence they might infer that God would never forsake them. (Lampe.)

9, 10. ἐγὼ περὶ αὐτῶν ἐρωτῶ, *for these I pray.* Περὶ is for ὑπὲρ; as in ver. 20. and 16, 26. Matt. 26, 28. where see the note.\* (Kuin.) By the words,

\* As it was customary among the ancient Rabbins for those who were pious, or wished to be accounted such, to pray for their disciples and colleagues, so also Christ did not omit to do this on the present occasion: not, however, that he was obliged to comply with their customs; for in his divine wisdom he would have done it, even though none of the Rabbins had ever so done. At the same time Jesus shews, in his own case, that nothing was ever so good amongst the Rabbins, that he did not possess in an infinitely superior degree. (Schoettgen.)

"I pray not for the men of this world," Jesus did not mean to say that he would by no means pray for his adversaries. For this was actually done by him on the cross, (see Luke 23, 34. and Matt. 5, 44); but he merely meant to express the following sentiment: "I pray for thy faithful worshippers: *they* are worthy of thy favour; hear, therefore, these my prayers." We must bear in mind, too, that the nature of the thing did not permit him to pray for the opposers of his religion in the same sense that he prayed for his disciples. (Grotius, Rosenm. and Kuinoel.) The nature of the thing did not allow of his praying for the concord and constancy of the world, which was wicked. Compare 1 John 5, 16. (Wets.) Franz de Interp. Sacr. 390 (ap Wolf) also observes that the *subject* of the words is the *special* prayer which Jesus was then using for the purpose of preserving the faith of his disciples at his death. "This prayer (continues he) *could* not include the *world*, (i. e. the unbelieving and persecuting Jews); for in that there would have been great incongruity." "It was (says Tittman) for these select persons (future apostles), and not for common persons, that Christ *now* prays."\* The same view of the subject is also taken by Wolf, Schoettgen, Winckler, and Moldenhauer.

9. "Ὅτι σοὶ εἰσὶ, i. e. "for they *are* thy worshippers, and *will* be thy ministers." This is the *first* reason why he prays for his disciples. He then adds καὶ τὰ ἐνὰ πάντα σα ἔστι, in which words he offers a *reason* for having said ὅτι σοὶ εἰσὶ. The sense may be thus expressed: those who are my disciples and ministers

\* Calvin and others, especially Lampe, have eagerly caught at the support which these words might at first sight seem to afford to the doctrines of Calvinism: and Lampe, as usual, wages a πόλεμος ἐκρήγνυς against Grotius, Arminius, and other anti-Calvinists. His arguments are specious and subtle, and are expressed with his accustomed vigour and acumen. But they have failed in their effect. Almost all judicious commentators have long agreed in considering the words in the light they are understood by Grotius and other learned Theologians.

are also thine : " they are followers and interpreters of the same doctrine, namely, mine and thine." The neuter is for the masculine, as *supra* ver. 2, 3, 6. 6, 37 and 39, and elsewhere.\* The other reason why he prays for them is καὶ δεδόξασμαι ἐν αὐτοῖς, " I shall be glorified in them, by their propagating my religion, communicating to others what I taught them, and making manifest among men my dignity of Messiah." The subject of the words is of a thing entirely future ; therefore δεδόξασμαι is the *preterite prophetic*. See the note on ver 5. (Kuīn.) Our Lord had employed nearly the same words at 16, 15. meaning to express one and the same communion, as of will, counsels, and feeling, so also of energy and work. And, on account of this communion, he sometimes calls the disciples *his*, and sometimes the *Father's*, since they supported the common cause both of the Son, and of the Father. For, through the medium of their ministry (ἐν αὐτοῖς) were manifested the nature and qualities of the Son, as well as the attributes of the Father. Δεδόξασμαι must be taken in a future tense.† (Tittman.)

11. καὶ οὐκ ἔτι εἰμι ἐν τῷ κόσμῳ — ἔρχομαι. These words contain the *reason* why Jesus commends the apostles to the care and favour of God; namely, lest he should leave them comfortless. (See 14, 18.) The sense of the words is this : " I am (as it were) no longer in the world. I shall very soon be removed from it." Of this *enallage*, which frequently occurs in our Evangelist, and carries with it both em-

\* Lampe, however, recognizes no *enallage* in πάντα, but thinks that the change of masculine into neuter shews that the subject is changed ; and he therefore takes πάντα, both of persons and things, different from the former. But his exposition is less natural than that just detailed. He however truly observes that τὰ ἐμὰ designates *proper possession*. So Lucian, *Jud. Voc.* p. 45. καραχρωμέτρον τοῖς ἐμοῖς. See Alberti on Matt. 20, 15.

† So also Rosenm. Grotius, however (followed by Doddridge), takes it for the Present or Aorist, *I have been and shall be glorified*, and therefore in their person *mea res vertitur*. This seems preferable, since it ought not to be confined to the future.

phasis and beauty, I have before treated. See 7, 33. 13, 33. 14, 25. 16, 10. Now, indeed, that our Lord had taken his last meal in this world, and was concluding his last discourse, and was already withdrawn from this earth in mind and thoughts, the enallage has still greater propriety than ever. The words may be thus paraphrased: "I am just going to leave them; I shall soon be no longer with them, therefore I commend them to thy protection."

11. Now follow the prayers of our Lord for his disciples; the first of which is, that they might persevere in the faith which they had embraced.

"*Αγιε, sancte*, שֶׁקֶדֶה. A peculiar and very emphatic epithet of God, frequent in the Old Testament. The address, *sancte pater*, occurs in the Latin writers. So Ovid T. 2. 127. (cited by Wets.) *Sancte pater patriæ*. Propert. 4, 9, 71. *Sancte pater, salve*. Valer. Flacc. 1, 11. *Sancte pater*.

Τήρησον ἐν τῷ ὀνόματι σου. In the interpretation of the phrase ἐν τῷ ὀνόματι commentators are not agreed. Some, as Grotius, De Dieu, and Kuinoel, take it to mean *in thyself*, i. e. in thy worship, the profession of thy doctrine. Kuinoel considers the ἐν as merely expressing the dative case, i. e. "preserve them *for* thyself."\* This interpretation he

\* And so Dr. Campbell understands the word. "*Name* (says he) is used in Scripture sometimes for *person*, Rev. 3, 4.; sometimes for *fame*, Ps. 76, 1.; and sometimes, when applied to God, for his *power*, or other perfections, Ps. 20, 1, 7. When mention is made of *making known God's name* to the heathen, we always understand it to mean, declaring to them his nature and attributes, as the only true God. It is solely *to the heathen*, or those who before knew not God, that in the Old Testament we find mention of revealing his name. But let it be observed, that they were Jews of whom our Lord spoke, ver. 6. when he said, *I have made known thy name to the man whom thou hast given me*. The sequel shows that he meant the Apostles, who, before they became his disciples, were the disciples of Moses. Now, by making known the name of God to those who enjoyed the old dispensation, is plainly suggested that additional light was conveyed to them, which they could not have derived from it. By manifesting God's name to them, therefore, we must understand the communication of those truths which peculiarly characterize the new dispensation; and as every revelation which God gives tends

thinks is confirmed by ver. 12. Compare 8, 9, 10, 14. Lampe, however, takes *ὄνομα* to denote the *attributes* and perfections of the deity, and renders the *ἐν* by, citing Musæus. *Θυμὸν εἰρωτόκοισι περιπλάγξας ἐνὶ μύθοις*. Dr. Campbell grants that if ver. 11. were the only place in this prayer where mention is made of *the name of God*, this interpretation would have some plausibility. "But (says he) as that is not the case, we cannot interpret *ἐν τῷ ὀνόματι σου* one way in ver. 11. and another way in ver. 12, where it is similarly connected and construed." Tittman, however, maintains that it does *not* mean the *doctrine* of the Father, nor the *essence*, but the *counsels* and *plans* of the Father for the salvation of men by his Son, as in ver. 6, where *τὸ ὄνομα* and *ὁ λόγος* are so distinguished, that the former denotes the *counsels* of God, the latter the *plans* consequent upon those counsels. There is here a remarkable var. lect. For *ὡς* many MSS. have *ὥ*, which, as being the more difficult reading, is received into the text by Griesbach, Matthiæ, and others, and is adopted by Campbell. They refer it to *ὄνομα*, and take *ὥ* for *ὁ*, by a very common syntax. But (as Kuinoel observes) the phrase *ὄνομα σου ὥ*, &c. in the sense of *the doctrine which thou deliverest to me*, would be unauthorized. For though *ὄνομα τοῦ Θεοῦ* and *τοῦ Χριστοῦ* often signify the divine doctrine, or doctrine of Christ, yet not the doctrine of God and Christ. Besides, the more difficult and recondite reading is not always the true one. (See Fisch. Palæph. p. 22.) Kuinoel

further to illustrate the divine character, the instructions which our Lord gave to his disciples, relating to life and immortality, and the recovery of sinners through his mediation, may well be called revealing God, or (which, in the Hebrew idiom, is the same) *the name of God* to them. When the connection in this prayer is considered with any degree of attention, we must be sensible that the words, *the name of God*, in verses 6. 11. 12. & 26. denote the same thing. If, then, by *the name of God*, verses 6. & 26. be meant the great foundations of the Christian institution, the being preserved or kept in it, verses 11. & 12. must mean their being enabled to continue in the faith and practice of that religion. (Campbell.)

thinks that the readings  $\phi$  and  $\delta$  originated with the grammarians, who changed the common reading  $\omega\delta\varsigma$  into  $\phi$  or  $\delta$ , since they took  $\delta\nu\omicron\mu\alpha$  in the sense of *power, majesty*; and interpreted  $\epsilon\nu$  *per* (as does Lampe); and for *that* reason altered the reading. Tittman, too, thinks the common reading far more probable, as being confirmed both by the *usus loquendi* and by the usage of our Lord in this prayer, since he there calls his disciples  $\omega\delta\varsigma$   $\delta\acute{\epsilon}\delta\omega\kappa\acute{\alpha}\varsigma$   $\mu\omicron\iota$ , ver 6, 9 and 12.

11.  $\text{ἵνα ὦσιν ἐν καθὼς ἡμεῖς}$ , *that they may be intimately conjoined with us*. This *conjunction* implies intimate agreement of will and desires in respect to the divine doctrine, of consent and concord in maintaining and professing the same doctrine. See the note on 10, 30. (Kuinoel.) By this Christ means that they should be intimately conjoined: 1st, in the *profession of faith*, so as to hold one and the same belief respecting the Father and the Son: 2dly, in the *exercise of their apostolic office*, that they should pursue and forward his counsels and plans for the salvation of men with conjoint exertions. (Tittman.)

12.  $\delta\tau\epsilon$   $\eta\mu\eta\nu$   $\mu\epsilon\tau'$   $\alpha\upsilon\tau\omega\acute{\nu}$   $\epsilon\nu$   $\tau\hat{\omega}$   $\kappa\acute{\omicron}\sigma\mu\omega$ . Our Lord speaks of himself as already departed (see the note ver. 11.); and as he had before prayed the Father to preserve his disciples in the profession of faith in the love of God (as demonstrated by the sending of his Son), so he here says that *he has* hitherto preserved them in that faith, namely (as Grotius remarks), by his daily precepts and example.

12.  $\text{Ἀπώλετο}$ , since it is opposed to  $\epsilon\tau\acute{\eta}\rho\omicron\upsilon\nu$  and  $\epsilon\phi\acute{\upsilon}\lambda\alpha\chi\alpha$ , must denote "*defecit*," *fidem fefellit* (as Kuinoel explains). "It is used (says Schleusner) partly of those who reject the Christian religion, as in 1 Cor. 1, 18, and partly of those who, after they have embraced it, fall away from their profession, and thus perish (the effect being put for the cause). But this explanation, though very suitable to the passage of 1 Cor., will not apply to the *present* one. Perhaps it is a metaphor taken from travellers who



lose the right path. There seems an allusion to Ps. 2, 12. *δράξασθε παιδείας μήποτε ἀπολείσθε ἐξόδου δικαίας*, by which is meant the sin of unbelief, as is plain from the added words *μακάριοι πάντες οἱ πεποιθότες ἐπ' αὐτῷ*.

Ὁ υἱὸς τῆς ἀπολείας. In Is. 57, 4. the faithless and idolatrous Israelites are called τέκνα ἀπολείας, *עֲשָׂו יִלְיִי*. The noun *עֲשָׂו* signifies *apostacy*. Hence also in 2 Thess. 2, 3. υἱὸς τῆς ἀπολείας signifies an apostate from the Christian faith. Thus Judas is here so called, as being a traitor and an apostate. See *infr.* 18, 9. The expression is also Hebrew; for the Hebrews join *ב* to other nouns, in order to signify a certain connection between the *person* denoted and the thing signified by the noun. So Eph. 2, 5, *children of disobedience*. 2 Sam. 12, 6. 1 Sam. 20, 30. Matt. 23, 15. Eph. 2, 3. 2 Pet. 2, 14. Tittman explains, "*homo perditus, nullius frugis*;" which, however, seems too *mild* an interpretation. This happened (it is said) *ἵνα ἡ γραφὴ πληρωθῇ*, i. e. not *fortuitously*, but by the *wise counsel* of God, that the perfidy of one wretched man should profit to the salvation of the human race. Bp. Pearce explains the words thus: "By the loss of him the Scripture is fulfilled:" or, "what the Psalmist said in Scripture (Ps. 41, 9.) may be applied to him." And he refers to Ps. 109, 8. compared with Acts 1, 20. Most modern commentators are of opinion that though our Lord appeals to Scripture, he has no particular passage in view (as Ps. 41, 10, which he at another time applies to this purpose in John 13, 18.), but rather alludes to the *prophecies in general* concerning his passion. Surenhusius on the *Quotations*, 394, however, thinks there is reference Ps. 69 and 100.

13. *νῦν δὲ πρὸς σε ἔρχομαι, καὶ τ. λ.*, "but now that I am about to depart to thee, I have spoken this, that their joy in me might be complete." Euthymius well remarks that *λαλῶ* has reference to the preceding words, *πρὸς σε ἔρχομαι* and *τήρησον αὐτοὺς*,

since in Christ's words they felt joy, both because they were assured that after his departure to heaven Christ would be partaker with the Father in glory and felicity supreme, and because he had commended them to God; by which they might entertain good hopes of success in their apostolic labours, and of eternal happiness with Christ in a future state, being (as Euthymius observes) πληροφορηθέντες both at Christ's resurrection and their receiving the Paraclete. "For (continues he) though they believed, yet, not being made perfect, they wavered in their minds, and, therefore, could not enjoy tranquillity." Euthymius explains πεπληρωμένην by ὁλοτελή, *complete*.

14. ἐγὼ δέδωκα α. τ. λ. σ. Rosenm. and Kuinoel explain λόγος by *doctrine*, and subjoin "that they may teach it to others." Preferable, however, is the interpretation of Vatablus, "I have taught them what thou orderedst me, i. e. (as Tittman remarks), not doctrine in general, but the knowledge pertaining to the Father and his counsels, especially those relating to the salvation of the human race, as in ver. 6 and 17.

14. Καὶ ὁ κόσμος ἐμίσησεν αὐτοὺς. Most interpreters render this *therefore*. I prefer *but*. Ἐμίσησεν is explained by Kuinoel "*will hate*." But the common interpretation *hath hated*, is better supported by facts. Perhaps, however, it may be best taken in the *present*; a sense which the aorist frequently has in the Classical writers, and especially the New Testament. By the *world* is here meant (as in many other places) the worldly, vicious, and unbelieving multitude. By the *not being* ἐκ τοῦ κόσμου, is meant not being of their disposition, habits, mind, and affections, and not fostering their prejudices; by which they could not but be odious to them. This (as Grotius observes) was a new ground for recommending them to the favour and protection of God, since they had incurred hatred on his account.

15, 16. οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου.  
 Most interpreters take the sense of these words to be as follows: "It is not my desire that thou shouldst take them out of the world," i. e. *remove them from this life*. Tittman, however, objects, that Jesus could not be supposed to pray for *that*; and he unites with Kuinoel in taking the expression in a figurative sense, to denote withdrawing them from the impending dangers, and averting from them the evils of this world. But the first mentioned interpretation seems the more natural one; nor do I see that it is liable to any well founded objection. In order to more fully comprehend the purport of the expression, it is proper to bear in mind a remark of Grotius,\* that these words are said in *explication* of the preceding, and for the sake of the disciples then present, and within hearing. The same remark is applicable to many other passages of this prayer, which might otherwise seem incongruous. Our Lord, therefore, meant to indirectly warn his disciples, under the bitter persecutions they would be called upon to bear, not to wish or pray for death, since he had important purposes for them to answer during many years: at the same time suggesting to them motives for constancy and fortitude, in their being defended and preserved under the sorrows which surrounded them. To those commentators who take τοῦ πονήρου to denote Satan, I can by no means assent; though it has been so understood by some ancient and modern interpreters, especially Bp. Pearce and Kuinoel; the latter of whom compares 1 John 5, 19. Matt. 6, 13. and observes that Satan is here mentioned, since the Jews used to ascribe all evils, even the crimes of men, to Satan, as their author and promoter. "Hence (continues he) all obstacles and impediments to the propagation of the

\* For this remark, however, the learned commentator was indebted to Euthymius, whose words are these: Σαφηνίζει τὴν εὐχὴν, δι' αὐτοὺς, ἵνα θαρσύνωσι μᾶλλον, ὥς οὐκ αὐτίκα τεθνηζόμενοι πρὸ τοῦ κηρύξαι, ἀλλὰ καὶ τῆς παρὰ τοῦ πατρὸς φυλακῆς ἀπολαύσοντες.

Christian religion are, according to the usage of the New Testament, ascribed to Satan, who is said to lay snares for the disciples of Christ, and to instigate them to apostacy from the Christian religion." See the note on Matt. 6, 13. Luke 22, 3 and 31. John 13, 27.

But (as Tittman observes) those who maintain that Jesus thus accommodated himself to the opinions of the vulgar, ascribe to our Lord sentiments which never did or *could* proceed from him, especially in prayer to God, as is manifest from the following words. The safest interpretation seems to be that of Estius, Lyser, Grotius, Lampe, Campbell, Noesselt, Rosenm., and Tittman, who take τοῦ πονήρου in the neuter gender, as in Rom. 12, 9. 2 Thess. and often in the Septuagint. The reasons for this preference are as follows: 1, the sense which it yields is more extensive: 2. Ἐκ is more applicable to a *state* and *condition* than a *person*; the latter rather requiring ἀπὸ. 3. The signification is more suitable to the context.

Still those who adopt the *neuter* are not quite agreed on the *sense*. Some take it of *moral evil*; which, however, seems not suitable to the context. Others understand of it physical evil, *calamity* in general, namely, such as arose from the hatred of the Jews, and the various difficulties of their arduous work. Examples of this signification are found in 2 Tim. 4, 18. The expression τηρεῖν ἐκ τοῦ πονήρου signifies (according to Tittman) to defend any one in dangers, deliver him out of calamities, so that far from being to his detriment, they may prove beneficial to him. Examples of this signification are found in 2 Sam. 4, 18. and elsewhere. See Lampe in loc., who has elaborately detailed the component parts of the πόνηρον, to which the apostles would be exposed, and under which our Lord prays that they may be supported, and at length be delivered from them.

17, 18. ἀγιάσον αὐτοὺς ἐν τῇ ἀληθείᾳ σου. Thus far

our Lord had prayed for his disciples and for their constancy in the faith. From this verse he speaks of the Evangelical office to be committed to their charge, and expresses his wish that they should be wholly dedicated and given up to it.

‘*Ἀγιάζειν*, like the Hebr. *שָׁרַף*, signifies to separate, set apart, and consecrate to God or his worship, or some business connected with religion; also to dedicate to some certain office. Hence, *ἅγιος* denotes sacred, consecrated to God, destined to some sacred office. Thus, Priests were said, *ἀγιάζεσθαι*, to be sanctified and consecrated to the service of the temple. See Ex. 20, 1. The Prophets too, and Apostles, are called *ἅγιοι Θεοῦ ἄνθρωποι*, men consecrated to God, in respect of their office. See 2 Pet. 1, 21. The Father also was said, *ἀγιάσαι*, to have consecrated and destined the Son to the work appointed for him to perform on earth (see 10, 36.); as our Lord is said to have devoted himself for his Disciples. When, therefore, he prayed that the Father would consecrate the Disciples, he expressed his wish that the Father would cause them to dedicate, set apart, and devote themselves entirely to their Evangelical office. This business our Lord has called *the truth*, and *thy truth*. For he entreats the Father to consecrate them in *His truth*. Here it must be observed, that *ἐν τῇ ἀληθείᾳ* is for *τῇ ἀληθείᾳ*, or *ὑπὲρ τῆς ἀληθείας*, for the promotion of thy truth. (Tittman.) Kuinoel and Schleusner render *ἐν per, quod attinet ad*, for the profession and propagation of this truth. The passage is thus paraphrased by Mede: “Separate them unto the Ministry of the Truth, the word of thy Gospel, which is the truth and verification of the promises of God.” And so Bp. Pearce. At *ἀγίασον*, must be understood *σοί*, which is added in Ex. 13, 2. Num. 3, 13. The *reason* for this dedication of themselves to the Gospel is suggested in the following words, *ὁ λόγος ὁ σὸς ἀλήθειά ἐστι*, which are by many modern interpreters rendered, “Thy word is *the truth*.” For, though

there is no article in the original, yet the context seems to require us to *suppose* it. “By ἀληθεία (observes Tittman,) is meant the heads and sum of Divine doctrine, ἡ αἰώνιος ζωὴ (see ver. 3.) the only true way to attain eternal life. This clause seems added for the instruction of the Apostles, in order to excite them to devote all their strength to, nay, even lay down their lives for, this truth. In this view the words merit the serious attention of all who have undertaken the sacerdotal office.

18. καθὼς — κόσμον. The sense of the passage may be thus expressed: “As thou hast *sent me* into the world (to manifest the Father, His counsels and decrees for the salvation of men), so have I also (in like manner) *sent them* into the world, (in order that they may manifest both the Father and the Son).” That they may accomplish this, our Lord entreats for them the assistance of the Father, ἀγιάζον αὐτοὺς ἐν τῇ ἀληθείᾳ σου. But he himself laid the foundation, when he said καὶ ὑπὲρ αὐτῶν ἐγὼ ἀγιάζω ἑμαυτὸν, *indeed (καὶ) for them I have consecrated myself*, i. e. I have dedicated and devoted myself to them,\* in order to promote their sanctification, that *they also* may be devoted to the truth.† Here we have the

\* Some commentators, following Chrysostom and Cyril, interpret ἀγιάζω ἑμαυτὸν, *offer myself as a victim and sacrifice to God*. But this is paying no regard to the context; since nothing is said of the death of Christ either in what precedes or follows.

† Lampe, however, takes strong exception at this interpretation, as enervating the sense; and stiffly contends that ἀγιάζειν must mean *sanctify*, and not merely *destine, fit, and separate*. “For (says he) as ἀγιάζειν, like the Heb. וקדש is used generally of any separation to Divine worship, so it is employed *specially* of Priests (see 1 Chron. 23, 33.), and sacrifices (see Lev. 22, 2 & 3. Deut. 19, 20.); and in no other signification can it here be admitted. 1st. Because we have the present tense, which designates the business to which Christ was then addressing himself, namely, his passion and death, which is so often designated under the emblem of a sacrifice. 2dly. Since such a work is designated, whose result would necessarily be the sanctification of the disciples; which is especially appropriate to the sacrifice of the death of Christ. 3dly. Because the other significations are not here suitable. Besides, inauguration to the mediatorial office of Christ is alluded to in 10, 36;”

Present for the Preterite, ἀγιάζω for ἡγίασα. Ὑπὲρ αὐτῶν, *eorum causā*. Ἰνα καὶ αὐτοὶ ὥσιν ἡγιασμένοι, "that they also, after my departure, may discharge the office of my legates, being by me prepared for the office of Interpreters of thy Doctrine." (Tittman and Kuin.) Our Lord, in delivering the divine truths of his doctrine, rejected none; but permitted all men to approach. Yet these his *Disciples* were in a manner *interioris admissionis*. To *them* he devoted a peculiar attention; these he instructed in the mysteries of his doctrine, which he could not communicate to others; and, thus, to them he might be said to have dedicated himself. But as he had devoted himself to his Disciples, so it was his wish that they should devote themselves to others, i. e. employ their whole lives in preaching the Gospel. And this the Disciples did, since they devoted themselves to Christ and his Religion, lived unto Christ, and suffered and died in the cause of Christ: all which may be comprehended in the expressive words of St. Paul, "Christ is my life." Thus Christ was especially the head and sum of their whole instruction; the beginning and the end was Christ. (Tittman.)

20, 21. οὐ περὶ τούτων δε — εἰς ἐμέ. Now follows the *last part* of this prayer, which is directed in behalf of *all* believers: "*Neither, however, do I pray for these alone (my Disciples), but for those also, who, by my instruction, SHALL become believers in me, and embrace my religion.*" For that is the sense of πιστεύειν. By λόγος, is here meant the chief *preconium evangelicum*. (See Lampe.) The sense of the words ἵνα πάντες ἐν ὧσι, &c. (in which our Lord prays for future followers,) may be thus expressed: "that they may have an intimate conjunction not only amongst themselves, in respect of faith and life, but

and the very Sacerdotal inauguration was made by the sprinkling of the blood of the victim." Some other arguments are brought forward by the learned commentator, but *all* of them do not amount to probability, nor suffice to prove his point.

especially with the Father and the Son." (Tittman.) It is plain, from the context, that these words must be understood of intimate consent of will, desires, and purposes, especially in respect of doctrine (compare ver. 11.): q. d. "that all may maintain, profess, and follow the same doctrine, express it in their lives and actions, and thus agree together, and maintain one cause with unanimous consent." (Kuinoel.)

However, our Lord, in these words, does not mean *any* conjunction among men, but a peculiar one, such as subsists between the Father and the Son, i. e. close, intimate, and efficacious, ἵνα πάντες ὧσι — σοί. Now, the Father and the Son, as they are one in nature, so are they in love, will, and work. (See the note on 10, 30.) Such a conjunction ought there to be among Christians as subsists between the Father and the Son. (Tittman.) So Ignat. Epist. p. 20. (cited by Bulkley), πόσω μᾶλλον ὑμᾶς μακαρίζω τοὺς ἐγκεκραμένους οὕτως, ὡς ἡ ἐκκλησία Ἰησοῦ Χριστοῦ, καὶ ὁ Ἰησοῦς Χριστὸς τῷ πατρὶ, ἵνα πάντα ἐν ἐνοότητι σύμφωνά ᾗ; plainly representing their unity of affection, as being similar to that unity which subsists between the Father and the Son. Wetstein here refers to 1 Cor. 3, 11. 11, 3. Eph. 1, 10 and 11. 4, 15 & 16. 2 Chron. 5, 12 and 13. Ezech. 37, 19, and 21. Acts 2, 44—47. 4, 32, 33 and 34. 5, 12, 13, 14.

21. ἵνα ὁ κόσμος πιστεύσῃ, ὅτι σύ με ἀπέστειλας, i. e. that the world in general, those who have not yet believed, &c. By these words our Lord means, that such a communion of Christians in belief, action, worldly substance and enjoyment, must redound to the welfare of the κόσμος, those who do not profess Christ's doctrine: since, when they see how closely Christians are united, how much they love each other, and love the Father and the Son, and what happiness thence accrues to them, they cannot but make the inference, that such a religion is highly productive of human happiness, and therefore true, and of divine origin, and that Jesus was (as he pro-



fessed himself to be,) the Saviour of the human race, and sent by the Father. (Tittman.) See Doddridge. On this verse Euthymius has the following weighty remarks. Οὐδὲν γὰρ οὕτως ἔμελλεν ἐμποδίζειν τῷ κηρύγματι, ὥς τὸ διεσχίσθαι τοὺς κήρυκας, τῇ τε διαφορᾷ τῆς πίστεως, καὶ τῇ πρὸς ἀλλήλους ἀπεχθείᾳ, ἐπειδὴ, μαχομένων, ἐροῦσιν, οὐκ εἰρηνικοῦ εἶναι μαθητάς· εἰ δὲ οὐκ εἰρηνικοῦ, οὐδὲ παρὰ σοῦ ἀποσταλέντος· ὁμογνωμονούντων δέ, καὶ τὰς ἐντολάς μου φιλαττόντων, γινώσκονται πάντες, ὅτι ἐμοὶ μαθηταὶ εἰσι, καὶ ὅτι σύ με ἀπέστειλας.

22. καὶ ἐγὼ τὴν δόξαν, ἣν δέδωκάς μοι, δέδωκα αὐτοῖς. Many ancient and modern commentators take this δόξα to denote the power of working miracles. But this interpretation is disproved by the 24th verse, in which Jesus, repeating the words τὴν δόξαν τὴν ἐμὴν ἣν ἔδωκάς μοι, expressly speaks of the happiness of another life. Besides, the subject of this portion of Christ's words is not the Apostles, but all Christians, of all ages. (Kuinoel.)

These words are plainly of great moment. In them our Saviour promises his followers such a happiness in the next world as hath not entered into the heart of man to conceive. 1st. He holds out to them such a glory as he was to receive; for by the δόξα he certainly meant that which he attained by his ascension to Heaven, which he had, as Son of God, with the Father from all eternity, and of which he now became partaker, as Son of man, and Saviour of the human race; and especially his authority over men, namely, his governance of them, and power to decide on their eternal destination: in short, by ἡ δόξα our Lord meant all the honour, power, and dignity which belongs to him as head and Lord of the human race. (See Hebr. 2, 9.) This glory he promises that he will bestow on his followers: by which, however, we are not to understand the same, but similar, and the greatest of which men can be made partakers. Δεδώκα is for δώσω. Therefore from Christ alone is this future felicity to be expected. He will be the giver, inasmuch as he will bestow it not only at the entrance to eternal life, but also in its progress unto all eternity. He will be, in fact, the fountain of all happiness, to all eternity (for that is what is meant by ἐγὼ ἐν αὐτοῖς). But from this community of happiness will also arise an intimate conjunction between the blessed themselves; and that a most perfect and complete one (which is the sense of ἵνα ὡς τετελειωμένοι εἰς ἐν). All will be conjoined, one with another, in the same feeling, as of love, so of happiness, under the same Lord. But that such a conjunction both with the Father and the Son, and with each other, should subsist, it is necessary that every one should know Jesus as

the Saviour sent by the Father into the world; (for that is what is meant by *ἵνα γινώσκῃ ὁ κόσμος—ἡγάπησας.*) (Tittman.)

On the repetition here found, and on similar ones which occur in this Gospel, (and which have been by some injudicious commentators, as Dr. Owen, regarded as interpolations) it is proper to bear in mind the instructive remark of Noesselt Opusc. T. 2. p. 82. "*Repetit Christus et eadem fere, et iisdem pœne verbis, in quibus grata quædam negligentia regnat, profecta ab unâ quasi cogitatione, quæ omnem occupasset animum Christi, et pectore amoris Dei suorumque discipulorum pleno, quale pectus sponte emittit, quæcunque menti obversentur, non quærit operose quæ sint, aut quo modo dicenda.*"

On the sense of *τέλειος* and *τετελειωμένος* see Ha-sæus Dissert. on Luke 15, 9 & 10. Bibl. Brem.

24. *πάτερ, οὓς δέδωκάς μοι, θέλω, &c.* Our Lord here explains *specially* what he meant by *τὴν δόξαν*, the *glory* which he should bestow on his Disciples in another world, and in what their happiness in a future state would consist. And further, Jesus adds *ἵνα θεωρῶσι τὴν δόξαν τὴν ἐμὴν, ἣν ἔδωκάς μοι.* Now, the expression to *see* the glory of Christ, denotes a felicity three-fold. 1st, To possess a more perfect *knowledge* of the majesty and glory of the Father than can ever be attained to on earth. (See 1 John, 3, 2.) 2dly, To experience the *power* and *effect* of the glory and majesty of Christ in a far higher degree than can ever be done in this life. 3dly, And especially to *participate* in the glory of Christ, to arrive at greater and greater perfection and happiness, such did Christ arrive at by the communion of that glory with which he was invested by the Father, as Head and Lord of the human race. So Rom. 8, 17. 2 Tim. 2, 11. Such will be the beatitude enjoyed in a future state by those who are in this present life by faith conjoined with the Father and the Son! And to remove all possibility of doubting the *truth* and *certainly* of this promise, our Lord subjoins *ἔτι ἡγάπησας με πρὸ καταβολῆς κόσμου, for thou lovedst me before the foundation of the world.* This did God will, decree, and appoint, before the beginning of the world! It is, therefore the will and the decree of the Father that all who believe in his

Son should attain unto this felicity ; yea as certainly as that he hath loved the Son. ((Tittman.)

Kuinoel explains θέλω, *precor*,\* takes εἰμι for ἔσομαι, δέδωκας for δώσεις, and explains θεωρεῖν, *experience, perceive*, (as does Tittman,) observing that words signifying the external senses are often referred to the internal feelings. See Ps. 26, 8. John. 8, 51.

25, 26. Πάτερ δίκαιε καὶ ὁ κόσμος — ἀπέστειλας. Our Lord, in these two concluding verses, recurs to the mention of the Disciples then present, and again commends them to the care and protection of the Father. By δίκαιε, is meant *most just*, or rather *benignant*, as appears from the last words of ver. 26. So the Hebr. רַחֵם, in Ps. 112, 6, 9, The words may be thus paraphrased: "Most benignant Father, the world hath not known thee as I have manifested thee: but these [pointing out the Disciples present,] have known that thou hast sent me." To these I have manifested thy *name*, (i. e. thy counsels, will, doctrine, &c.) and will hereafter manifest it, both in person, after my resurrection, and by the Paraclete: that the love with which thou hast loved me may be *in* them, (i. e. enjoyed by them, that they may be worthy of thy love and assistance, and attain happiness both in this world and in the next,) and that I may be *in them*, i. e. that they may remain united with me in the same holy cause, of promoting the salvation of men. By the *world* is meant the bulk of the Jewish people, who, blinded by prejudice,

\* Campbell renders θέλω *I would*; for which mode of interpretation he assigns cogent reasons. Beza, too, well renders it *velim*; which is certainly preferable to the *volo* of the Vulgate, Casaubon, and the "*I will*" of our English version, though it has been followed by Doddridge and Wesley, who, moreover, have founded on this mis-translation a doctrinal argument in proof of the equality of the Son to the Father. But Dr. Campbell very appositely applies to this *argument of straw* the words of Calvin on Gen. 1, 1. in reference to that argument for the Trinity of persons in the Godhead, which some would deduce from the *Elohim bara* of Genesis. "*Moneandi sunt lectores ut sibi a violentis ejusmodi glossis caveant.*" So also Casaub. Defens.: "*Ego veritatem velim veris argumentis defendi, non ita ridiculis, quibus deridenda propinquetur adversariis.*"

could not and would not acknowledge such a Messiah as God had sent, nay *did* not, in this sense, *know* God, i. e. did not *recognise* the purpose, will, and counsels of the Father in sending His Son. *Ἐγνων* has a Hiphil sense, signifying *made known*.

The sum of the important matter contained in this prayer on the nature and office of our Lord is thus ably drawn up by Tittman.

From the express words of the whole prayer, it must necessarily be inferred, that Jesus the Son of God, before he came to this earth, nay, from all eternity, had been with his Father in Heaven, and in the closest conjunction with him as well in respect of nature and majesty, as counsels and works; and that when he departed from this earth he, as Son of man and Saviour of the human race, attained to the participation of the same majesty that he had, as Son of God, before the foundation of the world; (ver. 1 & 5.) that by his death was illustriously manifested both his own glory and that of the Father, i. e. His wisdom, holiness, and loving kindness in decreeing, procuring, and conferring salvation on men; (ver. 1.) for it had pleased the Father, in His wisdom and mercy, to commit the salvation of the whole human race to the care of the Son, and to give him authority over all men, so that he might deliver them from all misery, and bless them, bestowing eternal life on those who should have become his disciples; ver. 2. that the only way for any one to attain this eternal felicity is to acknowledge *both the Father* as the fountain of salvation, inasmuch as of his abundant love he decreed to bestow it by his Son; *and also the Son*, as bestowing this salvation, so that from the Father *and* the Son must he expect his salvation; ver. 3. that Jesus did this on earth chiefly that he might manifest the gracious counsels of the Father for restoring and bestowing salvation on men by his Son, and might shew himself to be the author of salvation; ver. 4. and that this very counsel of the Father was the head, sum, and amount of his instruction, and was, in short, a fundamental point of his doctrine, which in vv. 6, 7, 8, 14, 25, 26. he calls τὸν λόγον σου, as also τὰ ῥήματα and τὴν ἀλήθειαν. Furthermore, we may infer from 6, 3 & 17. that he especially desired and expected that his disciples should not only understand, firmly believe, and constantly maintain this fundamental point of doctrine, but also preach and manifest it to the world, and be assured that they were about to accomplish a work not human, but divine, and one most pleasing to the Father. Finally, in ver. 11, 13, 17, 18, 19. he testifies his wish that all men should, by their preaching, be brought to believe in the Father and the Son, and thus attain the salvation destined by the Father, and procured by the Son. (See ver. 20 seqq.) Therefore by these prayers of our Lord is manifested, as clearly as by any other of his discourses, both his divine majesty, and the excellence of his work of salvation; and hence it is plain that this *fundamental point of doctrine*, namely,

that the Father exhibited this merciful kindness by the Son, that the Son is the author of salvation, and that salvation is to be obtained by faith in him, forms a principal part of the Christian religion. (Tittman.)

## CHAP XVIII.

The Evangelist now proceeds to record the *Passion* of our Lord, and has pursued such a plan in the narration, as to only touch lightly on what had been recorded by preceding writers; at the same time adding many circumstances omitted by them; thus strongly confirming the truth of what had been before written, and in the circumstances which he himself records, plainly *supposing* it. (Lampe.)

Our Lord, after having, by the discourses and prayers above-mentioned, confirmed the minds of his Disciples, commended his cause to the Father, and entreated Him to extend His care and protection over his followers, both present and future; and having likewise comforted his friends, and fortified their minds against impending afflictions, so that they might not despond on seeing their Master dragged to an ignominious death, now left Jerusalem, (where he had celebrated the Paschal Feast, instituted the Eucharist, and held the preceding discourses), and that he might more strongly declare his perfect readiness to encounter death (which he might otherwise have easily escaped,) purposely went forward to meet the officers by whom he was to be apprehended. (Tittman.)

VERSE 1. πέραν τοῦ χειμάρρου τῶν Κέδρων. The reading of the Vulgate, Jerome, and some good MSS. τοῦ Κέδρων, has been by many commentators, from the time of Jerome to that of Griesbach, Kuinoel, and Tittman, thought to be the true one. It is proper to observe that this does not signify the *river of cedars*, but the River Kedron; קדרון being the name of a valley and brook, between Jerusalem and the Mount of Olives, often mentioned in the Old

**Testament.** Joseph. Ant. 7, 12. speaks of τὸν χειμάρ-  
ρον Κεδρῶνος. and in Ant. 9, 7, 3. τὴν φαραγγὰ τοῦ  
Κεδρῶνος. קדר is thought, by Lightfoot, to have  
derived its name from the blackness of its water,  
קדר signifying *black*. Reland, however, thinks that  
the water was not of itself black, but derived  
that hue from the deep glen through which the  
brook ran, and that it was increased in this gloom  
by the umbrageous foliage of the trees which skirted  
it.

1. οἴκου ἢ κήπου. Κήπος properly denotes a garden,  
or orchard; as in 19, 41. then a *garden-house*, or  
*farm-house*, as here. Hence, it is called in Matth.  
26, 36. and Mark 14, 32. χῳριον, which signifies  
both a farm, and a farm-house. See John 4, 5. Acts  
28, 7. The name of the farm, as we learn from the  
other Evangelists, was Gethsamene, and it was situ-  
ated at the foot of the Mount of Olives. To this  
place, whither our Lord used often to resort, he  
now repaired, that he might not seem to conceal  
himself through fear of death; and, moreover, that  
his apprehension might not lead to a tumult among  
the people, and excite them to rescue him by violent  
methods. (Tittman and Doddridge.)

But (as we learn from Matth. 26, 30 seqq. and Mark 14, 26 seqq.)  
Jesus told his disciples beforehand that they would be exceedingly  
perturbed at his apprehension and execution; nay, that this very  
night they would all desert him; and, in confirmation of this, he  
adverted to the words of the prophecy, that "when the shepherd is  
wounded, the sheep are scattered." Yet, that they might not be  
dispirited, Jesus, with singular benignity, comforts them with the  
assurance of his speedy resurrection; designating, withal, the time  
and place in which they should see him again. But the words *you  
will desert me*, it seems, stung Peter, insomuch that he exclaimed,  
"Though all should forsake thee, I will not desert thee." Nay, his  
confidence was not even checked by the asseveration of our Lord,  
that before the cock should crow (i. e. before the morrow's dawn), he  
would deny his Master thrice. Upon which Peter eagerly rejoins,  
"If I should die with thee, I will not deny thee." This occurrence  
suggests a serious admonition to all, not, on the approach of temp-  
tation, to confide in their own strength, but rather take refuge in  
the Divine assistance, which is afforded us in proportion as we dis-  
trust our own strength. While thus discoursing, they arrived at the  
farm-house called Gethsamene; when our Lord, bidding the rest

of the Disciples "watch and pray," entered the garden with Peter, John, and James, whom, as having been lately spectators of his *Divine majesty* on Mount Itabyrius (see Matth. 17. 1.), he now wished to be witnesses of the weakness of his *human nature*. And these he bids to "watch and pray" *with him*; not dissembling to them the *deadly anguish* with which he felt oppressed. Then, retiring aside a little, and prostrating himself on the earth, he thus prays: Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine be done." Such anguish (as we learn from Luke 22. 44.) seized our Lord, that his sweat was like great drops of blood flowing to the earth. [See the note on that passage. —Ed.] Nor ought it to seem wonderful to any that our Lord should have been seized with this *horrible dread*. For he was very man, "in all things like unto his brethren" (Heb. 2. 14.); exposed to all the imbecilities of human nature, to all the evils which man has to encounter, even the terrors of death; and that partly for the purpose of breaking their force, conquering death itself, and liberating others from perpetual bondage to the fear of it; partly, too, that it might be understood how ready he would be to give help to the afflicted, inasmuch as he himself had been "a man of sorrows, and acquainted with grief;" and, in short, had experienced the bitterness of misery beyond any mortal whatsoever; so that the distressed might be excited so much the more confidently to fly to him for refuge, and of him entreat and obtain help. His holy and pure spirit, indeed, would gladly have been freed from the impending evils figuratively termed τὸ ποτήριον (the cup); but this wish he scarcely ventured to mention, only saying, "if it be possible;" but immediately checking himself, he adds, "Not my will, but thine be done:" thus yielding himself to the will of his Father, and shewing himself obedient even to the death of the cross. For he did not *deprecate the death*, which he knew was destined to him by the counsel of his Father; nay, immediately on the conclusion of this prayer, he declared that he was perfectly prepared to meet it. (See ver. 9.) Much less did he *fear death* through a *love of life*; otherwise he would have been inferior to those who have borne the most agonizing tortures, and death itself, with fortitude and unshaken constancy; but he was *struck with awe* at the magnitude and momentous importance of the work to be accomplished by him; since he knew it to be *immense and immeasurable*, in respect to its effect on the salvation of the human race, and because he was anxious to accomplish it to the satisfaction of his Father, and to the ultimate salvation of men. Hence (as we learn from Luke 22. 43 & 44.), he was supported and comforted by an angel sent from Heaven. A similar circumstance is recorded supra 12. 28. Then returning to the three Disciples, and finding them asleep, he rebukes their unseasonable somnolency when the time required the utmost vigilance. "Behold (said he) the hour is come when the Son of man will be delivered into the hands of sinners. Arise, let us go; lo, he that betrayeth me is at hand." Scarcely had he ended these words, when Judas was *at hand* in the farm-house. (Tittman.)

Σ. ὁ οὖν Ἰούδας λαβὼν τὴν σπείραν — ὄπλων. Who are the persons here designated by the term σπείρα,\* commentators are not agreed. Many ancient, and most modern ones, as Grotius, Lampe, Heuman, Ruisius, Semler, Mosheim, Bynæus, and Tittman, understand the Roman cohort then in garrison at the Castle of Antonia. It seems probable enough that there was a cohort in garrison at that place, but there are no means of ascertaining the exact number. Some think it was 1000, others 600. But even the latter number has been thought unnecessarily large for the purpose of apprehending a few unarmed and peaceable religious persons. Hence Lampe and others would understand *centuria*, or, by synecdoche, *a part of the σπείρα*. But, in fact, the first argument is a weak one, since it is often thought politic to employ more force for a given purpose than, strictly speaking, would seem necessary. Lampe conjectures that it may have meant a *centuria*. This however is unsupported by any authority. There can be little doubt but that σπείρα signifies a cohort, perhaps consisting of no more than 600. But if that were the whole garrison of the Castle of Antonia, we cannot suppose that the fortress would be abandoned: and therefore we may suppose a *synecdoche*. *What* portion, cannot be determined: though, considering the seditious spirit of the Jews, and how *suddenly* tumults broke out, especially at the Festivals, the Commander of the cohort would scarcely think it

\* The noun σπείρα (from σπένω, cognate with σπᾶω to draw, or twist) signifies properly a twisted rope or band, and, metaphorically, denoted a military corps, and would be applicable to any number. Hence some have supposed that it first signified a Legion: and that it has that signification in Acts 10, 1. But it there seems to denote a cohort (or regiment); and Raphael has proved that it was usually so applied. Lampe thinks that from Acts 27, 1. it appears to have been a *centuria* or *company*, that is, an hundred or thereabout. But he seems to be mistaken. For it does not follow because Judas is mentioned as being a centurion of the Italian σπείρα, that we are to understand that he had the command of it. If the σπείρα were a cohort, he would only be one of the centurions.



prudent to attempt the seizure with less than half the cohort. Storr and others conjecture that it was that detachment of the soldiery which stood guard at the Temple, on the nights of the festivals. But such a number would scarcely be sufficient; and it can hardly be supposed that they would have been called off from so important a service. To avoid the above difficulties, some recent commentators, as Michaelis, Schulz, Rosenm. and Kuinoel, understand by *σπείρα*, the body of Levites who stood guard over the Temple by night. But the chief of this guard is here called *χιλίαρχος*, and the terms *χιλίαρχος* and *σπείρα*, compel us to think only of *Roman soldiers*; and therefore that is inadmissible. As to the argument of Gurlitt, employed by Kuinoel, that Roman soldiers would have brought Jesus, not to Hanan, but to Pilate, it seems very weak; since, though Roman soldiers, they were employed by the Sanhedrim, and placed under their orders by Pilate. And as to the argument of Kuinoel, that it is not probable the Sanhedrim would have employed the Roman soldiers in conjunction with their own, it is not of the least weight; since we may suppose that they would scruple at no means to take Jesus's life. Besides, as the charge advanced against him was that of *political sedition*, rather than *religious imposture*, the assistance of Roman soldiers might with propriety be used.

The words *τῶν ἀρχιερέων καὶ Φαρισαίων*, are (as often) a periphrasis of *the Sanhedrim*.

3. Μετὰ φανῶν καὶ λαμπάδων κ. ο., *with lanterns and torches*.

It is not easy to determine the difference between these two terms. Bynæus thinks the former meant *torches*; the latter *lamps*. But Lampe observes that the latter commonly denoted *torches*; as appears from the *λαμπαδοφόρια* described by Meursius in his *Græc. Fer. L. 5*. Elsner is of opinion that they at first were synonymous, but in progress of time, the *φανοί* were called *luchnuchi*. Lampe, on an inspection of Athenæus L. 15, 18. where he treats of *φανοί* is of opinion that the *φανοί* were a more ancient and rude kind of

*torches*, formed of split laths bound into a bundle; but that afterwards torches of other materials, and of a more convenient manufacture, (namely, tapers and lanterns, came into use; though the others still continued among the meaner sort of people. That both lanterns and torches were in use among soldiers, appears from Dionys. Ital. 9. (cited by Lampe & Wets.) ἐξέτρεχον ἅπαντες ἐκ τῶν σκηνῶν ἄνθρωποι, φανὸς ἔχοντες καὶ λαμπάδας. Wetstein observes that φανὸς formerly signified *torch*, but afterwards *lantern*; which words differ in the same manner as *candle* and *candle-stick*. He then cites many passages of the Greek Lexicographers; as Ammonius, p. 90., Pollux, 6, 102. & 10, 116. Hesych., Galen. Gloss. Hippocr. λαμπτήρ, ὃν οἱ πολλοὶ φανὸν ὀνομάζουσι παρὰ δὲ τοῖς Ἀττικοῖς, ἐν ᾧ ξύλα τε κατεκαίοντο παρέχοντα φῶς. ἀλλὰ καὶ ὁ δᾶς ὅς καὶ ὁ λύχνος ἐστὶν ὅτε λαμπτήρ ὀνομάζεται. Artemid. 5, 20. ἐδοξέ τις τὸν δοῦλον αὐτοῦ φανὸν γεγονέναι, τοῦτ' ἐστὶν ὅνπερ λαμπτήρα καλοῦσιν. See Aristoph. Pac. 341. and the Scholiast; as also Athen, 699 D. and Eust. on Hom. Il. 1258. 40. Od. p. 70 & 272.

Μεθ' ὅπλων here signifies in *arms, armed*. So Æschin. c. Ctesiph. (cited by Wets.) ἦκοντες πρὸς ἡμᾶς μεθ' ὅπλων πανδημεῖ. I add Thucyd. 1, 6. καὶ ξυρήθη τὴν δίαίταν μεθ' ὅπλων ἐποιήσαντο, ὥσπερ οἱ βάρβαροι.

4. Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα ἐπ' αὐτὸν. The phrase ἐρχεσθαι ἐπὶ τινα, occurs in Matth. 23, 34. where Beza accounts it a Hebraism. But it occurs in the Classical writers. Thus, Dionys. Hal. p. 721. οὐδὲ δέδοικε μὴ καὶ ἐπ' αὐτὸν ἔλθοι πότε σὺν χροῖν φτὰ δεινὰ. Eurip. Orest. ver. 1010. τὰ πανύστατα δ' εἰς ἐμέ καὶ γενέταν ἐμὸν ἤλυθε. Liban. Ep. 1206. p. 573. ἡξεῖ τι καὶ ἐφ' ἡμᾶς τῆς λύπης. (Kypke.) So also Herodot. 7, 228. (cited by Wetstein,) Μάντιος, ὡς τότε κῆρας ἐπερχομένας σάφα εἰδὼς, οὐκ ἔτλη Σπάρτης ἡγεμόνας προλιπεῖν. The phrase indeed simply denotes to *happen*, or rather *befall*, since it is almost always used of evils. This circumstance is especially mentioned, in order to illustrate the *Divinity* of our Lord; \* and by the following one ἐξελθὼν, it is

\* Our Lord not only knew, in general, that he should suffer some great evil, and even death itself, but was acquainted, also, with particular circumstances of ignominy and horror that should attend his sufferings: which, accordingly, he largely foretold, (see Matth. 20, 18, 19. and the parallel places, p. 280.) though many of these circumstances were as contingent as can well be imagined. It is impossible to enter aright into the heroic behaviour of our Lord Jesus Christ, without carrying this circumstance along with us. The critics are in raptures at the gallantry of Achilles in going to the Trojan war, when he knew (according to Homer) that he

shown; that he voluntarily offered himself unto death. By ἐξελθών, we must not understand going out of the garden, since the other circumstances (see ver. 26.) seem to have taken place in the garden. The word (as Euthymius and Moldenhauer explain it,) simply signifies *coming forward*, namely (as Bp. Pearce suggests,) from that part of the garden whither he had retired for prayer. (See Matt. 26, 36.) In order, however, to reconcile the *minute discrepancy* which would seem to exist between this account and the words of ver. 36. "I saw thee *in the garden* with him," recent commentators (as Kuinoel,) observe that the words need not be pressed, but are to be taken in a *popular* acceptation. "Peter *had been* (say they) in the garden with Jesus, and when the servant saw him, he had left it, and stood with Jesus at the *garden gate*, where the circumstances mentioned in ver. 4. took place." But the former method seems simpler, and equally well answers the purpose. Kuinoel, indeed, objects that no examples of ἐξελθεῖν in the sense of *prodire* have yet been produced. But so slight a deviation from Classical usage, and in such a writer as our Evangelist, can scarcely need the confirmation of examples.

4. τίνα ζητεῖτε, *whom seek ye?* i. e. to apprehend. Λέγει αὐτοῖς ὁ Ἰησοῦς Ἐγώ εἰμι. Εἰστήκει, &c. St. John, by mentioning the circumstance that Judas stood with them (i. e. Jesus and his Disciples,) seems to glance at treachery, though he does not mention, (what the other Evangelists relate,) namely, that Judas signified by a kiss him whom they were to apprehend. At what time the kiss was given, whether before or after Jesus had said 'I am he,' the commentators are not agreed. (See Lampe and Rusius). I rather assent to those who think (as does Kuinoel,) that Judas saluted Jesus *before* the words

should fall there: but he must have a very low way of thinking who does not see infinitely more fortitude in our Lord's conduct on this great occasion, when this circumstance, so judiciously, though so modestly, suggested by St. John, is duly attended to. (Doddridge.)

in question were pronounced: for there could be no *need* for the kiss *after* Jesus had told them that *he* was the person they sought. Indeed, that would have been such a piece of gratuitous dissimulation as even Judas himself would hardly have been capable of. Besides (as Kuinoel urges), we are told in Luke 22, 47. that Judas went before the crowd, in order to kiss him; and in Matth. 26, 49. we read εὐθέως προσελθὼν τῷ Ἰησοῦ, εἶπε· Χαίρε ραββί· Καὶ κατεφίλησεν αὐτόν.\*

6. *ὡς οὖν εἶπεν αὐτοῖς — χαμαί.* To such a degree were the officers appalled at these words of our Lord, that they could not summon courage to lay hands on him, and, as it were, struck with lightning, fell to the ground. Whether this be a miracle or not, the Evangelist has not told us. It may, however, seem *truly wonderful* that persons of that class, who otherwise do not suffer themselves to be worked upon by *deeds*, much less *words*, should, by the sole voice of our Lord (though carrying with it nothing of threat) have been intimidated to such a degree as

\* The *ἐναντιοφάνεια* (seeming discrepancy) between the Evangelists, is thus removed by Kuinoel.

"Judas, it seems, went before the multitude, who followed him at no great distance; and on meeting Jesus, saluted and kissed him. Jesus, after concisely rebuking his treachery (see Matth. 26, 47. Luke 22, 47.), went to meet the multitude, now approaching nearer, and, in a loud and courageous tone, asks them whom they seek. They, intimidated at the aspect of Jesus, as also at the firmness of tone with which he had pronounced these words, pretend not to know him, and answer not *thee*, but Jesus of Nazareth. The officers, therefore, who knew not as yet whom they were sent to apprehend, when they recognized Jesus, and heard him with a firm and loud voice say, "I am he," fell back, and many of them sunk to the earth. (See the note on ver. 6.) The officers had now surrounded the Disciples also, and some of them, bolder than the rest, when they had recovered from their terror, would have laid hands on them. Therefore Jesus again loudly exclaims, "whom seek ye?" These, as before, appalled at his voice and firm demeanour, answer, "Jesus of Nazareth." But when Jesus, with a milder voice, said, "If ye seek me, let these go their way," the officers, seeing there was nothing to be feared from Jesus, and being encouraged by the Rulers of the Sanhedrim, who had accompanied the crowd (see Luke 22, 52.), took courage, and rushed upon Jesus himself. (Kuinoel.)

to have fallen to the earth. It would certainly appear that they had fallen to the ground by the exercise of some *undefinable*, but *preternatural* influence; from which it would follow, that *no force* could have availed to apprehend our Lord unless he had permitted himself to be taken; or, at least, that he might have easily, had he pleased, escaped from the midst of them. There seems no reason to question but that a supernatural, though undefinable, power was exercised, similar to that by which the men of Sodom were struck with blindness. (See Gen. 19, 11, &c.) Of this the ancient Fathers and early Greek commentators entertained no doubt: nor am I aware that it was questioned by any modern ones before the beginning of the eighteenth century, when the learned Oederus in his Misc. Lips. t. 9, 107, made objections which were satisfactorily answered; and the hypothesis he proposed completely refuted by Wolf and Lampe, the latter of whom, admitting the reality of divine interposition, yet offers the following conjectures as to the mode in which the circumstances may have taken place. “Ita ergo rem concipio, quod captores subitaneo quodam terribili mento, sive vox Christi cum singulari majestate aures eorum perstrinxerit, sive per umbras arborum discipulorum catervam conspicientes, eorum majorem numerum sibi imaginati fuerint, sive a Judâ cum stupore adstante se proditos esse suspicati fuerint, veluti fecundus imaginationibus timor est, perculsi terga dederint, prioribus reliquos secum trahentibus. Ita autem in summâ consternatione fugientis in solo salebroso, colliculisque & radicibus arborum inæquali, cespitando alii super alios corruerint.”

The miracle, however, has been most lightly and *causelessly given up* by most of the recent commentators, as Rosenm., Heuman, Morus, Hezel, and Kuin.\* An honourable exception however, is

\* Kuinoel offers the following statement: “It is very probable that the men were ignorant who it was they were to apprehend (compare John 7, 15 seqq.) and that this was known only to the

found in the case of Tittman, who observes that the hypothesis of those who would account for the circumstance from natural causes, are founded on mere conjecture. They represent, for instance, that the soldiers themselves knew not whom they were sent to apprehend; that that was known only to the officers; and that *they* on suddenly viewing Jesus, whom they had seen perform so many miracles, and teach with so much power and effect throughout Palestine, were so appalled at the unexpected appearance of such a man, that, fearing a punishment, they fell back, staggered, and some of them (perhaps three only) fell to the ground. "But of all this (observes Tittman) there is not a word in the whole passage." Neither are they said to have been appalled at his *aspect*, but his *words*, "I am he." Then again, though *all* are not said to have been struck to the ground, yet it does not follow that no more than three or four should; for the Evangelist speaks without restriction; which, as Tittman thinks, is *more* than if he had πάντες. At any rate it must imply that *a considerable number* did fall to the ground; though Kuinoel avows that if even

commanding officers. Therefore, when the Levites and officers of justice beheld Jesus, whom they knew to have performed so many wonderful deeds, and to have taught with such power and effect throughout Palestine; when they found that they had been sent to apprehend this famous Teacher and worker of miracles, and heard Jesus with a firm and intrepid voice declare that he was the person whom they sought; they, fearing punishment and death, recoiled, staggered, and some of them fell to the earth. Commentators compare Valer. Max. 8, 9, 2. Missi a sævissimis ducibus milites ad M. Antonium obruncandum, sermone ejus obstupefacti, destructos jam et vibrantes gladios cruore vacuos vaginis reddiderunt. Vellei. Paterc. 2, 19, 3. Ad quem (C. Marius) interficiendum missus cum gladio servus publicus, natione Germanus, qui forte ab imperatore eo bello Cimbrico captus erat, ut agnovit Marius, magno ejulatu expromente indignationem casu tanti viri, abjecto gladio profugit e carcere. (Kuinoel.) Pincinelli, Lum. Refl. cites Longin. in Vit. where a similar circumstance is related of Stanislaus, a High Priest: "Dum strictis ensibus Episcopum ferire niterentur (scil. sicarii) immodico terrore correpti resupini in terram cecidere. So also Arrian Exp. Alex. 5, 314. (cited by Wetstein) θαμβήσαι ἰδόντας τὴν δῆμν, καὶ πεσόντας ἐς γῆν ἐπὶ πολὺ σιγὴν ἔχειν.

πάντες had been written, it might have been interpreted πολλοί. And as to the examples produced from Val. Max., Vell. Paterc. &c. they are, as Tittman observes, quite of another kind. Wetstein has appositely cited the following passage of Joseph Ant. 9, 4, 8. Ἐλισσαῖος δὲ μετὰ ταῦτα καὶ τὰς τῶν πολεμίων ὄψεις ἀμαυρᾶσαι τὸν θεὸν παρεκάλει, ἀλλὰ οὐκ αὐτοῖς ἐπιβαλόντα, ἀφ' ἧς ἀγνοήσιν αὐτῶν ἔμελλον γενομένου δὲ τούτου, καὶ παρελθὼν εἰς μέσους τοὺς ἐχθροὺς ἐπηρώτεσε, τίνα ἐπιζητοῦντες ἦλθον; τῶν δὲ τῶν Προφήτην Ἐλισσαίου ἐπόντων, παραδῶσειν ὑπέσχετο.

On the phrase ἀπελθεῖν εἰς τὰ ὀπίσω, Lampe observes that it is appropriated to soldiers turning their backs on their enemies. So Ps. 56, 9. Jer. 46, 9; and also passages in which the coming of the Messiah is referred to, as Ps. 35, 5. ἀποστραφέντων εἰς τὰ ὀπίσω and 40, 20. ἀποστραφείησαν εἰς τὰ ὀπίσω. "For ἀπελθεῖν (says he) is often interchanged with ἀποστρέφαι; even where some violence is meant."

8. εἶπον ὑμῖν ὅτι ἐγὼ εἰμι· εἰ οὖν—ὑπάγειν. The soldiers, it seems, intended to apprehend the *disciples* also, and laid hands on one or two. But our Lord, though he gave them the power of taking himself, yet did not concede the same in respect to his *disciples*. He wished, it seems, that this tempest of affliction should spend its violence on his own head only, and that his disciples should be exempted from it. And thus was accomplished and made good what he had before said (17, 2.), "Of those whom thou gavest me, I have lost none," i. e. neither by force, nor by voluntary defection; *not one* of the number was wanting, all were safe: and such he found them at his resurrection. All, though grievously tempted, had persevered in faith and affectionate attachment to their Lord. If the passage be understood in this manner, all the difficulties will vanish, which have been raised by many commentators, who urge that St. John made mention of the saying of our Lord in a different sense to what he

had meant when pronouncing it; that Jesus did not prophecy, but only spoke of a past event. But the verb πληροῦσθαι cannot be understood in this place of the event of prophecy. It must be interpreted *locum habuit*. (Tittman.) Kuinoel, too, takes ἀπώλησα for ἐφύλαξα, καὶ οὐδεὶς ἀπώλετο, and explains the words thus: "Then that saying of Christ, *Of them that thou gavest me*, &c. had its accomplishment." As long as Christ was with them (says Kuinoel) he preserved them from all temptation to apostacy. The same provident care did Christ *then* evince by effecting that not one of the disciples should be apprehended with him, but that all should be allowed to be at large." Doddridge has here illustrated the tenderness of Christ's conduct on this occasion; and also cites a remark of Jansen, which deserves attention.

10, 11. οὐν Πέτρος ἔχων μάχαιραν, εἴλκυσεν αὐτήν — δεξιόν. See the note on Matt. 26, 51. The name Malchus was not unfrequent among the Greeks, of which many examples are produced by Wetstein; though, as it is usually applied to persons of Oriental countries, there is reason to think it derived from the Heb. מלך, and, if so, it exactly corresponds to our name *King*. Ἐχων μάχαιραν. We find from Luke 22, 38. that the disciples had with them *two* swords, which would be no more than absolutely necessary, considering that the road from Galilee to Jerusalem swarmed with robbers, and was infested with wild beasts. The μάχαιρα here mentioned, as Lampe thinks, (from Hom. Il. γ. 271. Ἀτρεΐδης δὲ ἐρυσσάμενος χεῖρεσι μάχαιραν ἢ οἱ παρ' ἑίφεος μέγα κουλὸν αἰὲν ἄωροτο Ἀργῶν ἐκ κεφαλῶν τάμνε τρίχας) was a sort of dagger of the form of a faulchion, or knife, not made to thrust, but to cut (πατάσσειν, ἀποκόπτειν). See Steph. Thes. in v. and Casaubon on Athen. 4, 13. That the μάχαιρα was used both for the purposes of war and for the hunting of wild beasts, appears from Serv. on Virg. Æn. 9, 505, and the Scholiast on Aristoph. Nub. cited by Lampe.



With regard to the *act* here mentioned, many commentators, both Catholic and Protestant, have urged much in defence, or, at least, extenuation of Peter's conduct. See the authors cited by Lampe, who has considered the question with his usual prolixity, but into whose details it is impossible for me to enter. He well observes that the two principal errors, which involved all the rest, were *temerity*, and the *exercise of private revenge*.

11. βάλε τὴν μάχαιράν σου ε. τ. θ., *put up thy sword into its sheath*. *Sheath* is sometimes expressed by ἐπλοθήκη. Bulkley compares Hom. Il. L. 1. ver. 210. Ἄλλ' ἄγε, λῆγ' ἔριδος, μηδὲ ξίφος ἔλκεο χειρί, *Restrain thy wrath. Draw not thy falchion forth*. The σου is omitted by many versions and MSS., and probably was introduced from the margin. But that will not justify Dr. Campbell for omitting to express *thy* in his version; since the *article* carries with it the force of the possessive pronoun; an idiom which has been well illustrated by Bp. Middleton on the Greek article.

11. τὸ ποτήριον ὃ δέδωκέ μοι ὁ πατήρ, &c. *the cup which my Father hath given me, &c.* Endurance of affliction is, in Scripture, often figured under the metaphor of *drinking a cup*. So Lament. 4, 21. Ps. 11, 6. Is. 51, 17. Jer. 25, 17. 29, 12. Under this figure, then, Christ expresses his *passion* and *death*. Here, it must be observed, there is a metonymy of the *containing* for the *contained*. So Virg. Æn. 1, 742. Ille impiger hausit Spumantem pateram. So also Eunap. Vit. Æd. Ἐκτον τε ἐπλήρωσεν ἀφθόνας τῆς κύλικος. Hom. Il. ω. 527. (Lampe.) See the note on Matt. 20, 22. 26, 39., Bynæus de Morte, J. Ch. 2, 22., Deyl. Obs. 3, 355., and Weichmanhauser's Diss. de iræ et tremoris calice. The interrogation here, as often, involves a strong negation, which Euthymius has expressed by πάντο μὲν οὖν (aye, certainly) ὡς τὰ αὐτὰ τῷ πατρὶ βουλομενος. By this (observes Tittman) Jesus showed his perfect acquiescence in the will of his Father, even unto death.

And by these, and other sayings recorded by the Evangelists, our Lord checked the fury of Peter.\*

12—14. ἡ οὖν σπεῖρα — λαοῦ. St. John relates that they led Jesus to Hannas first, but the other Evangelists, to Caiaphas, at whose house the council had already met. But, in fact, there is no discrepancy. For Hannas was lately High Priest, but had been removed from his office by Valerius Gratus, and, as being father-in-law to Caiaphas, had much influence with the Sanhedrim, and was undoubtedly the author and planner of the measure. To him, therefore, they lead Jesus, wishing to know what they are to do with their captive. He immediately orders him to be taken to Caiaphas. Thus what is narrated by St. John, from ver. 15 to 21, took place (as we learn from Matthew, Mark, and Luke) at the sitting of the Sanhedrim, which St. John also means to indicate in ver. 24. where he says that Hannas had sent Jesus bound to Caiaphas the High Priest. Since then there appears to be *no disagreement* between St. John and the other Evangelists, it is not necessary to suppose (as some do) that ver. 24. is out of place, and ought to be inserted between ver. 24 and 25. For, according to the method just suggested, all the circumstances are perfectly coherent. To Hannas, therefore, was Jesus first led, as

\* The words of this passage seem inconsistent with those of Matth. 26, 39. *παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο*. There he prays to be delivered from that cup, or, *this cup may pass from me*: here he reprimands Peter for endeavouring to prevent his *drinking the cup which his Father had given, or appointed him*. Query, how the difference is to be accounted for? That it was not death that he prayed to be delivered from, we are certain, from his own frequently repeated declarations, and from the design of his coming into the world. What it was, is matter of conjecture, formed on a passage in Heb. 5, ver. 7. on which see what is noted, and on Matth. 26, 39. Instead of these words, τὸ ποτήριον, &c; Matth. 26, 52. has πάντες γὰρ οἱ λαβόντες μάχαιραν, ἐν μαχαίρᾳ ἀπολοῦνται, which seeming difference is easily accounted for, when it is considered that Jesus spoke both that mentioned by Matthew, and that by John; but, as I have often observed, one related one, and the other the other. (Markland.)

the author and primary planner of the whole affair. Not, however, that any thing was *done* there; for Jesus was, it seems, immediately led to Caiaphas. Nor does the Evangelist repeat without reason what he had before mentioned in 11, 50, namely, that this Caiaphas was the same person who, when the other members of the Sanhedrim were doubting what was to be done with Jesus, had given counsel that he should be put to death; for thus it would of itself be manifest that Jesus was taken not to a *judge*, but to an *enemy*. (Tittman.) And in order thus to destroy the authority of the sentence pronounced on Jesus, and to show how little he had to expect any fair and equitable trial from such a judge. (Kuinoel.) At all events, what is related from ver. 15 to 23. happened at the house of Caiaphas. On this passage Euthymius remarks, Ὑπὸ τῆς ἡδονῆς ἐνεπόμενον τῷ πράγματι, ὡς τρόπαιον στήσαντες.

15. εἰς τὴν αὐλὴν τ. α. See the note on Matt. 25, 57. Καὶ ὁ ἄλλος μαθητής. This *other* disciple is by almost all ancient and modern commentators, supposed to have been our Evangelist. And this opinion is also adopted by Kuinoel and Tittman. See 20, 2, 3, 4 and 8. compared with 13, 23. Yet some have been of a different sentiment, as Grotius, Lampe, Heuman, and Bp. Pearce. But they are as unsuccessful in proving it *not* to have been St. John, as they are in fixing on any *other* disciple. Their arguments have been ably refuted by Semler. 1. It is objected that we have not the usual addition, "who was beloved by Jesus." *Answer*.—But there was no *place* for that, but rather that "he was known to the High Priest." 2d. *Objection*.—How could so mean a person be known to the High Priest? *Ans*.—But John was the son of a respectable fisherman; and, as Rosenm. observes, "*variae rationes esse possunt, ex quibus fit, ut unus præ aliis homini cuidam innotescere possit:*" or, as it is better expressed by Doddridge (from whom, in fact, Rosenm. borrowed the observation), "Though we

cannot imagine the acquaintance was very intimate, considering the great diversity of their rank and station in life, yet a thousand occurrences occasion some knowledge of each other between persons whose conditions are as unequal." 3d. *Obj.*—John being a Galilæan as well as Peter, would have incurred danger. *Ansr.*—But *John* had nothing to apprehend from the domestics, as being known to them, and to the High Priest who favoured him 4. *Obj.*—How could John be at once the friend of Jesus and of Caiaphas? *Ansr.*—But *γνωστὸς* only implies common acquaintance, and, perhaps, only *distant knowledge*.

As to the hypothesis of those who suppose this disciple to have been some noble Jerusalemite, or *Peter* (according to Lampe), or even *Judas*, (as is conjectured by Merkenius de Passione, p. 392. and Heuman,) their reasons are very frivolous, and have been completely refuted by Semler, to whom, and to Kuinoel, I am indebted for the substance of the foregoing arguments. Though, however, it is impossible to prove this disciple *not* to have been John, yet, I admit, we cannot, with certainty, shew he *was*.

For, as Augustin remarks, "Non temerè affirmandum quia tacetur." Still it seems highly *probable*; and this being admitted, the truth of these transactions would be further confirmed by the Evangelist's having himself been present at the time, as is suggested by Theophyl. 809 B. καὶ τοῦτο δὲ αὐτό, ὃ μέμνηται ἑαυτοῦ, διὰ τοῦτο μέμνηται, ἵνα μάθωμεν, ὅτι ἀκριβέστερον διηγείται τὰ κατὰ τὴν αὐλήν, ἅτε ἔνδον ὢν. One thing is certain, that the article has here no place: nay, as Markland observes, it makes the place unintelligible. This is, observes he, the first time of this disciple being mentioned, when there were eleven others. And, indeed, it *may* be thrown out on the authority of the two most ancient MSS. (namely the Alex. and Cantab.), and some more recent ones, supported by the Vulgate, Syriac,

Persic, Gothic, the Saxon, (and, therefore, probably the old Italic,) Nonnus, Theophylact, and the Editions of Erasmus and Colinæus. As such it was cancelled by Bengel, and recently by Vater. The words *ἦν γνωστὸς τῆς τῷ ἀρχιερεῖ* are put in to show how it happened that he and Peter obtained access to the hall or court yard of the High Priest.

16—18. *εἶπε τῇ θυρωρῷ, spoke to the portress.* See the note on Matt. 26, 69. Mark 13, 34. So Plaut. (cited by Wets.), Anus hic solet cubitare custos, janitrix. Petron. 95. anus instigat canem in Eumolpum. See 2 Sam. 4, 6. and Acts 12, 13. Schleusner observes that it was customary with the Hebrews to use even *women* as door-keepers. When we read *ἡ παιδίσκη ἡ θυρωρὸς* in this passage, we are to take in the same manner as *girl* is popularly used in our language, i. e. for maid servant. This office, as Markland observes, was assigned to slaves or women; but, I believe, it was almost confined to the latter, and was even held by old women, as appears from the above passages cited by Wetstein. Thus Joseph. 7, 2, 11. *ἡ θυρωρός.* Eurip. Troad. 497. *ἡ θυρῶν λάτριν κλῆδας φυλάσσειν.* The *εἰσήγαγε* is, by almost all commentators, referred to *John*; but by Grotius to the *portress* (and so it was taken by Theophylact); which, indeed, seems more agreeable to the Hellenistic style.

18. *ἀνθρακίαν πεποιηκότες.* Ἀνθρακία denotes a heap of live charcoal, from *ἄνθραξ*, a live coal, and that from *ἀνθράσσω*, all which come from *ἄνθος*, a flower, whence *ἀνθηρεός*, florid, red, burning. So Hom. Il. γ. 213. *ἀνθρακτὴν στορέσας.* The difference is plain from an adage of Suidas: *μη τὴν τέφραν φεύγων εἰς ἀνθρακίαν πέσῃς.\** So also Plut. Symp. p. 693 A. (cited by Wets.) *ὁ σοφὸς Ἀνάχαρσις — ἐπὶ τὴν ἀνθρακίαν, ὅτι τὸν καπνὸν ἔξω καταλιπόντες, οἰκᾶδε πῦρ κομίζουσιν.* (Schleusner and Lampe.) The word corresponds to the Hebr. *עֵלֶה* in Ps. 119, 4. which is so rendered by Aquila, and is explained by Suidas

\* Which may be exactly paralleled by a well-known adage of our own language.

πεπυρακτωμένοι ἄνδρακες. It is used by Athenæus and Aristophanes. Here we may compare a similar passage of Polyæn. 6, 6, 11 and 378. παγετώδους νόκτος γενομένης, πῦρ ἀνέκαυσαν.

18. Ὅτι ψύχος ἦν. Kuinoel renders, *nam frigida nox erat*, and Schleusner *ob frigus*. This exactly corresponds to our idiom, "it was cold;" or, literally, "there was then cold weather." Euthymius observes that by the words εἰσπήκισαν — θερμαινόμενος, the Evangelist shews that he was himself in the inner court with his master, and, therefore, saw and heard every thing; but Peter, being in the outer one, knew nothing of what was going on.

19—21. The Evangelist briefly mentions the interrogation put by Caiaphas. See Matt. 26, 63. Luke 22, 67. (Kuinoel.) The Sanhedrim had now met together, consisting, 1, of the ἀρχιερεῖς (as they are called by Matt. 26, 47 and 57), i. e. the High Priest and President of the Sanhedrim, and those who were of pontifical extraction, or otherwise noble, or who had discharged the office of High Priest, and (by custom) still retained the *title*; of which sort was Hannas. 2. The γραμματεῖς, i. e. the Jurists, or interpreters of law questions; and, finally, the πρεσβυτέροι, or assessors, chosen by the people. Luke 22, 6. has called the assembly πρεσβυτέριον τοῦ λαοῦ, i. e. the Senate, and in Acts 5, 21, by a usual Greek term, the γερουσία. This body, then, being convened, Jesus was brought up, on the very same night that he was apprehended. For his cause was first to be gone through by the Jews themselves, (who had instigated the Governor to this seizure), and who had done this agreeably to their counsel, namely, to have him put to death, not openly and by violence, but secretly and craftily, by a sort of legal murder. Proceeding, therefore, to this insidious examination, the High Priest, we are told, interrogated him respecting his disciples and his doctrines, namely, who and what were his disciples, for what purpose he had collected them, and what he taught them in secret, fully expecting that

from the answers of Jesus he might elicit something which should tend to fasten on him the crimes laid to his charge.\* (Tittman.) He interrogated Jesus concerning his *disciples*, from the number of whom he conceived a suspicion of sedition; concerning his *doctrines*, which fame reported to be novel, erroneous, and contrary to those of Moses, and of seditious tendency; and whether he had assembled disciples or followers (see the note on Matt. 24, 1.), with the view of assuming royalty. (Kuinoel.) Jesus, conscious of his innocence, and well knowing that he stood before an unjust judge, who had already destined him to death, (see John 11, 53. and Luke 22, 67,) makes no direct reply to these insidious questions, but refers the High Priest to the testimony of others, both friends and enemies. (Kuinoel and Tittman.) The passage may be thus rendered: "I have spoken openly to the people; I have everywhere taught publicly in the synagogues and in the temple, whither the Jews from every quarter resort, and in secret have I said nothing;" i. e. *my teaching has not been clandestine*. Thus our Lord declares that it was never his wish to *stir up* the people; and that he had not communicated any impious or seditious doctrine. Πάντοτε is explained by Morus, Kuinoel, and Schleusner, *assidue, frequenter*; and Schleusner refers to Glass, Phil. Sacr. 373. But it rather signifies "every where," i. e. "wherever I have been." So Luke 18, 1. πάντοτε προσεύχεσθαι. For by ἐν τῇ συναγωγῇ is meant not merely in one particular synagogue at Jerusalem, but those everywhere in the country. The singular is used, as Bengel remarks, idiomatically for the plural, i. e. *in the synagogues*. But the distributive force does not rest in the article, and, therefore, it is not necessary (with Bengel, Kuinoel, and others) to cancel the article,

\* Περὶ τῶν μαθητῶν μὲν, ποῦ εἰσι καὶ τίνος ἕνεκεν συνέλεξεν αὐτοὺς· περὶ τῆς διδασχῆς δὲ, τί διδάσκει καὶ διατί; ταῦτα δὲ ἠρώτησεν; ἐλέγξει βουλόμενος αὐτὸν νεωτεροποιῶν καὶ στασιαστὴν, ὡς παρασυναγωγὰς κοινοῦντα καὶ καινὰ δογματίζοντα. (Euthymius.)

though it is omitted in some MSS. Markland, who has perceived this idiom, compares a similar use of ἡ ἐκκλησία for αἱ ἐκκλησίαι.

Notwithstanding what critics say, πάντοθεν, however weak in MSS. support, is the true reading; since from it the others are derivable; and, indeed, it is the most significant and elegant, and is confirmed by Joseph. 1277. 32. ναοῦ γὰρ μενόντος, ἐφ' ὃν οἱ πανταχόθεν συλλέγονται, where for οἱ I would read οἱ, *whither*, and cancel ἐφ' ὃν, as being a mere gloss. The reading συνήρχοντο, too, was a gloss. of συνελέγοντο, which is to be regarded as a mere πα-ραδιόρθωσις, or false correction.

Lampe remarks, that the very circumstance of Jesus's teaching in the synagogues was greatly calculated to exculpate him; since, if he had been accounted a false teacher, or had been convicted of heretical doctrines, he would not have had permission to teach publicly in the synagogue; and, therefore, that being permitted so to do, it was acknowledged that he taught nothing contrary to Moses and the Prophets. (John 5, 39, 45 and 46.)

20. καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν. As our Lord did give the apostles and select disciples private instruction, we must supply something to the phrase, which, in this popular form, is omitted. Euthymius sub-joins, "nothing such as you charge me withal; nothing seditious, and such as is usually the subject of secret conspiracy." Toletus, L. Brug., and Grot. supply, "nothing which I forbade to be disclosed." Dr. Lardner understands, "nothing at variance with my public teaching:" Lampe, "nothing like the Egyptian Theurga, the Greek Eleusinian mysteries, or the *Post sindonem* (*behind the curtain*), doctrines of Pythagoras, or such as are taught by Cabbalists and the Sadducees; nothing privately, which he had not taught publicly also, though sometime wrapped in parabolical language." "For (says Lampe) Jesus had expressly enjoined his disciples to *preach in light what has been said in darkness, and to proclaim*



on the house tops what had been said in the ear. See Luke 12, 3. This, however, seems too arbitrary a subaudition.

The word κόσμος is here to be taken in the same familiar way as we say *the world*, i. e. the public. So John 7, 4. Extremely apposite to our present purpose is the following passage of Themist. p. 318 B. where, speaking of the method of teaching pursued by Socrates, he say: "Ὅθεν δὲ χρὴ γενέσθαι ἀνδρά, καλὸν τε καὶ ἀγαθόν, ταῦτα ἐφρόντιζε πρῶτος, καὶ ὑπετείνατο· καὶ ὁ, τι πότε ἐστὶν ἀρετὴ ἀνθρώπου, καὶ ὅπως αὐτὴν ἀποφυγάνοι. Αὐθάδῃ μὲν ταῦτα Σωκράτους· αὐθαδέστερον δὲ ἔτι μᾶλλον, ὅτι τοὺς λόγους τούτους οὐκ ἐν ἀπορρήτῳ ἐποιεῖτο, οὐδὲ πρὸς μόνους τοὺς μαθητὰς, ἀλλὰ πρὸς πάντας ἀνθρώπους.

22. ἔδωκε ῥάπισμα τῷ Ἰησοῦ. The phrase διδόναι ῥάπισμα is here, and at 19, 3, by Beza, Heuman, Semler, Mosel, Hezel, Bolten, and others, interpreted, "struck Jesus with a staff." Ῥαπίζειν (say they) signifies to beat with a stick or staff. But of this signification there are few vestiges in the earlier authors. (See Tisch. de vet. Lex. N. T. 63.) Among the later writers it signifies, 1, to smite with the palm of the hand, to slap on the face. So Joseph. Ant. 8, 15, 4, has expressed the Heb. יָדָה עַל-לִפְתָּי, *struck him on the face with the palm of the hand*, by ῥαπίζειν. 2. It signifies simply *to slap*, with the addition of the word expressive of the part slapped; as ἐπὶ κορῆς, ἐπὶ τῆς σιαγόνας. So Matt. 5, 39 (where see Kypke and Fish. Prol. 69). 3. *To beat*, with the addition, or at least subaudition, of a dative of the instrument with which the blow is struck; as ῥαπίσας τῇ ῥάβδῳ, in Anton. L. 158, ῥαπίζειν τῇ πτερύγι, in Æsop. Fab. 2. Now since in the more recent and common mode of speaking (which prevails in the New Testament) ῥαπίζειν was employed in the sense of *slapping the face*; since in this sense, too, it is found in Matt. 5, 39; and since in Matt. 26, 67. κολαφίζειν, *to thump or beat with the fist*, is opposed to ῥαπίζειν (especially

as ῥάβδω is not added), we must render the phrase, "gave Jesus a slap on the face." (Kuin.) So also Bynæus, Lampe, and others. In this interpretation Tittman also coincides, and remarks, that Jesus, who bore with patience the most injurious treatment, even crucifixion itself; did not chuse to pass this insult unnoticed, but uttered a mild, yet cutting, rebuke. "If I have spoken amiss, tell me in what respect, but if well, why smitest thou me?" Here Euthymius remarks, Τί αὐθαδὲς ἀπεκρίνατο; οὐχὶ μάλλον ἐτίμησε τὴν ἀρχιερωσύνην, μὴ ἐλέγξας τὸν ἀρχιερέα κακοήθως ἐρωτῶντα, περὶ ὧν οἶδε. With the words οὕτως ἀποκρίνη τὸν ἀρχιερέα. Wetstein compares Aristoph. Acharn. 593. ταυτὰ λέγεις τὸν στρατηγὸν, πτωχὸς ὢν, and refers to Acts 23, 4, 2. 1 Kings 22, 24.

23. εἰ κακῶς ἐλάλησα, *if I have spoken contumeliously or falsely.* Κακῶς, and its derivatives, like the Heb. פָּגַע, are used of vices of any sort. Καλῶς, *well and truly.* So Mark 12, 28. John 13, 13. For δέρεῖς some MSS. read δαίρεις, but wrongly. See the note on Matt. 21, 34. (Kuin.) Wetstein compares Eurip. frag. 372. Ἡ δέ μ' ἐλέγχειν, ἢν τι μὴ καλῶς λέγω· ἢ ποῖσιν εὖ λεχθεῖσι συγχωρεῖν λόγοις.

24. ἀπέστειλεν οὖν αὐτὸν — ἀρχιερέα. By these words the Evangelist means to indicate that what he had related from ver. 15 to 23. was done (as had been already observed on ver. 14) in the house of Caiaphas; and, therefore, in the supreme senate, who proceeded to take cognizance of Jesus's cause by interrogating him concerning his disciples and his doctrines; to which our Lord had answered, that no one could bring against him any just charge; neither was there any one who would or *could* accuse him of any crime. In order, however, that they might preserve some semblance of impartiality, they inquire for witnesses (as we read in Matt. 26, 59.) [where see the note—Edit.]; nay, they venture themselves to suborn false ones against Jesus; and no wonder that false witnesses should have come

forth. The other circumstances may be seen in the parallel passages of the other Evangelists.

25—27. Peter, it seems, was exceedingly terrified, especially on beholding such a spectacle, and hearing Jesus examined respecting his *disciples*; from whence he might infer that the Sanhedrim had thoughts of ordering *them* also to be seized. He did not, it appears, return to himself before the cock crew, of which our Lord had spoken; when (as we learn from Luke 22, 61) Jesus turned his eyes towards him, and looked him steadfastly in the face. Our Lord, by the common decree of the Sanhedrim, had been pronounced worthy of death, since he had professed himself to be the Messiah and the Son of God. In order to carry this sentence into effect, they bring the affair before Pontius Pilate. The council, therefore, rose, and just as the day was dawning, led him *bound*, as one pronounced worthy of death, to the Prætorium. Matthew, 27, 2, adds, *καὶ παρέδωκαν αὐτὸν Ποντίῳ Πιλάτῳ*, *delivered him to Pontius Pilate*: whence it is evident that it was their counsel and plan that *Pilate* should order him to execution. For *παράδοῦναι* signifies to deliver any one into the hands of *another*, for punishment. Thus do these infatuated wretches hurry away the Messiah sent to *them*, and deliver him up to the *Gentiles*! But, it may be asked, why should the Jewish Rulers have delivered Jesus to the Roman Procurator for punishment, and not themselves have executed it; and with what right could Pilate condemn him to death? On this question the most learned have been divided in opinion; some contending that the right of inflicting punishment had been taken away from the Jews; others, that they still retained that right. See Casaub. Exerc. Ant. L. 16. § 71. The disagreement seems to be best settled by those who maintain that a distinction must be made between *sacred* and *civil causes*, and that in those pertaining to religion the Jews had at that time the power of inflicting capital punishment [subject, how-

ever, to the confirmation of the Procurator.—Edit.] : but in civil causes and crimes, including sedition, tumult, and such as appertained to the *læsæ majestatis*, or treason, that was not conceded to them, the cognizance of all these matters resting solely with the President or Procurator. See Deyling, Obs. Sacr. T. 2. p. 313, seqq., and Krebs, Obs. Fl. on Matt. 27, 2. Now our Lord's cause, at the beginning, did not seem to be civil, at least the Jewish Rulers had pronounced him worthy of death because he had *professed himself the Messiah and the Son of God* : and yet they lead him to Pontius Pilate in order that they may cast on *him* the blame (if such there would be) of shedding innocent blood. Afterwards, however, when Pilate had declared that he found no fault in him, and seemed to wish to remove from himself the cognizance of the cause, they ventured (as we learn from Luke 23, 2.) to bring forward a two-fold *political charge*, namely, that of exciting the populace to rebellion, and of discountenancing the payment of tribute ; offences both of them falling within Pilate's jurisdiction, as being ἡγεμῶν of Judæa. : See Matt. 27, 2. (Tittman.) See the note on that passage, and also Kreb's *Tract. de usu et præstantiâ Rom. Historiæ in interpret. N. T.* p. 51. seqq. See also the note on Matt. 26, 68. Kuinoel cites Sanhedrim 7, 1. p. 237. Quatuor supplicia capitalia Senatui tradita sunt : lapidatio, ustio, interemptio quæ fit gladio, strangulatio. So also Sota fol. 8, 2. Sanhedrim, fol. 37, 2. Ketuvoth, fol. 30, 2. (cited by Schoettgen.) Ex eo tempore, quo templum devastatum est, quamvis Synedrium quatuor pœnas capitales infligere non posset, tamen illa supplicia non penitus cessarunt. Nam qui lapidationem promeritus erat, aut de tecto cecidit, aut a ferâ discerptus est. Qui comburi meruit, aut in ignem incidit, aut a serpente ictus est. Qui jugulari debebat, ille aut gentilibus traditus, aut a latronibus interfectus est. Qui strangulari debebat, aut in aquis aut suffocatione colli periit.

28. αὐτοὶ οὐκ εἰσῆλθον ε. τ. π. ἰ. μ. μ. Thus we may observe with Euthymius, they made our Lord's words good, "straining at a gnat and swallowing a camel."

29—31. The narration of this Evangelist is here very brief and succinct; and may be thus supplied.

The Chief Priest, who wished nothing so much as that Pilate should speedily send Jesus to execution, had called the Procurator from the Prætorium, and requested of him to condemn to death a notorious offender, whom they had themselves found worthy of death; thus wishing him to be executer of their bloody sentence. They hoped that Pilate, influenced by the authority of the Sanhedrim, would, without any examination of the cause, order to execution Jesus, together with the other prisoners reserved for punishment at the Passover. Pilate, however, did by no means comply with their importunate requests. He had heard much of the holiness and probity of Jesus, and of the envy with which the Rulers were actuated against him. He probably regarded him as an imprudent enthusiast, but by no means one dangerous to, or even disaffected towards the Roman government. The Jews he despised, and especially their Rulers; and fully persuaded was he that they had through mere envy and hatred delivered Jesus into his hands, to be put to death. He therefore put the question, "What accusation bring ye against this man;" by which he meant, "What offence against the *Roman Laws* do you lay to his charge." The answer is somewhat dubious: εἰ μὴ ᾔην οὗτος κακοποιὸς, οὐκ ἂν σοι παρεδώκαμεν αὐτόν. It may be interpreted thus: "If he were not an offender against our laws and those of the Romans, we should not have delivered him to thee to be put to death. Of trial there is no need; since we have sufficiently judged the cause, and found him guilty." But Pilate, believing that Jesus had only offended them by censuring their superstition, and not wishing to intermeddle with questions of the Jewish Religion;

irritated too at their impudence in wishing him to punish a person without trial or defence, and thus be only the executer of their sentence, replies to them: "If he have offended against your laws, take ye him and punish him. I cannot do a thing so unheard of in the Roman laws as to condemn a person without trial or defence." Thus Pilate, although he believed Jesus to be innocent, permitted them to punish him; but hoped (as it seems) that through fear of the people, they would not dare to carry their sentence into execution; or if they did put him to death (of which in causes pertaining to religion they had the power), he thought he himself should be freed from all blame.

It must be observed that κρίνειν, like the Hebr. נָצַח, in Ps. 7, 12. Sap. 11, 9, &c. signifies not so much to *try* as to *condemn*. (Kuīn.)

31. ἡμῖν οὐκ ἔξεστιν ἀποκτείνειν οὐδένα. On the mode in which these words are to be taken, the commentators are not agreed. Theophylact and others understand by ἀποκτείνειν, *crucify*. But then it would have been σταυροῦν. Besides, crucifixion was not a Jewish punishment. Others interpret: "It is not lawful to put any one to death (unless thou shalt have confirmed the sentence)." But Pilate had already given them permission to try and put to death Jesus: which, however, through fear of the people, they did not care to use. [Besides, they relied on the other charge in reserve, namely, that of sedition, to do the business. Edit.] Others take οὐδένα (like οὐδέν, in 16, 23.) restrictively, and explain thus: "It is not lawful to inflict capital punishment on any one whom it falls under your province to punish," i. e. any one guilty of treason and sedition. See Krebs and Deyling, Obs. Sacr. 2 p. 313. seqq. The mode of interpretation adopted by Chrysostom and Augustin, and also some modern commentators (as Semler), seems preferable to all others. "It is not lawful for us (according to our law) to put any one to death (at the festival). Kuīn. I, however,

prefer the third of the above methods, namely, that of taking *οὐδένα restrictively*.

32. ἵνα ὁ λόγος—πληρωθῇ ὃν εἶπε σ. π. θ. ἡ. ἁ. The Evangelist refers to 12, 32. εἰάν ἡλωθῶ ἐκ τῆς γῆς, which words he himself interpreted of crucifixion. If the Jews had put Jesus to death (as it seemed most likely,) they would doubtless (as crucifixion was not in use among them,) have *stoned* him as a blasphemer: and this kind of death, unusual and improbable in his case, Jesus had predicted.\* (Rosenm. and Kuin.) Our Lord had, in Matth. 20, 19. declared that he should be delivered to the Gentiles, and be by them crucified. Those words were now made good; so that it would thence appear both that he was destined to a violent death, and, moreover, that the *kind* of death was determined. (Tittman.) When Pilate, after the Rulers had accused Jesus of sedition and treason, put the question οὐ εἰ ὁ βασιλεὺς τῶν Ἰουδαίων, it was not because he thought the charge had any foundation in truth, but in order to elicit something which should seem to repel it. As to the charge of dissuading men from paying tribute, *that* he does not notice; either because he thought it fabricated, or because he regarded it as only resting on the theoretical determination of an abstract question on government: which was no more than the Pharisees themselves did, who thought, by notions derived from their antient Theocracy, that a people sacred to God ought not to pay tribute to man. Pilate, therefore, who evidently felt some commiseration for him, as a harmless, unfortunate, and innocent enthusiast, merely put the question, whether he had assumed to himself regal authority. Before our Lord answers this question, he asks Pilate whether he put the question from any thought of his own, or whether in consequence of the suggestion of others. So Thucyd. 5, 60. (cited by Wets.) καὶ οἱ μὲν ταῦτα

\* The punishment of crucifixion was in use only amongst the Romans. (Schoettgen.)

εἰπόντες τῶν Ἀργείων ἀφ' ἑαυτῶν, καὶ οὐ τοῦ πλῆθους κελεύσαντος εἶπον. By this question, he meant to detect the malice of the Jews, and forward the fair dealing and equity of Pilate. (Tittman.)

The question ἀφ' ἑαυτοῦ, &c. involves a negation: q. d. "You do not put this question of yourself, and from your own opinion. You who have so many years held the office of Procurator, have you ever had any reason to suspect me of any treasonable practices: and if not, beware lest you act at the suggestion of others, or discharge your judicial office, with partiality. (Kuinoel.)

35. μήτι ἐγὼ Ἰουδαῖός εἰμι; Many commentators take these words to mean, "The Jews have a story about a future King and Messiah, but what care I about Jewish fancies; I am a Roman, set over this country to administer justice, and check sedition. Of this crime thou art accused: what hast thou done to give occasion for the charge? But those who follow this interpretation, wrest a sense from the words, a sense which is not inherent in them. Pilate did not ask Jesus whether he was the expected King Messiah, but simply whether he was King of the Jews, or had so called himself? The words of Pilate are very brief, and, therefore, necessarily obscure; but they seem best to admit of the following sense. "No, I have not asked thee of my own thought: I have found nothing hitherto in thee, which would afford any colour to such a charge as thine enemies advance: but it does not hence follow, that thou art innocent. Of thee and thy case I know nothing. I am not a Jew to care about such things. It is on the representations of thy countrymen and the Priests that I examine thee. What hast thou done to afford ground for this criminal accusation?" (Kuinoel.) In much the same manner the passage is explained by Tittman; except that he paraphrases τί ἐποίησας; "If the charge of treason be false, what is it that thou hast committed?" Upon the whole, this interpretation seems the most natural and probable. But



all the Commentators and Paraphrasts are, from the brevity, and consequent obscurity, of the Evangelical narration, compelled to *supply* many things; by which an hypothetical and precarious air is thrown over the whole of their explanations. The great and leading *outlines* of truth are distinctly marked by the Evangelists: but in filling up the minor details, much must be supposititious, and consequently precarious. One thing however is clear, that the answer now returned by our Lord was intended to prove to Pilate that the charge was false: and this is done by shewing that his kingdom is not an earthly one, and, therefore, does not interfere with the government of any monarchs. Of these words Tittman offers the following judicious exposition.

“Our Lord grants that he is a King; but he shows that his kingdom is not of an earthly nature, not like the governments of Kings and Rulers, who consider worldly advantages, exist by human laws, and are maintained by human safeguards; but that *his kingdom* is heavenly, having in view, and conferring *celestial* benefits, not subject to an external and visible, but an internal and invisible power; not depending on human laws, but divine injunctions; by no means dangerous, or in any degree injurious to the interests of earthly governments, but rather promotive of their solid welfare: q. d. “If my kingdom had been of this world, I should have collected about me vast numbers of my countrymen, as ministers and adherents, both in a civil and military capacity. I should have raised and trained forces, to obtain and secure my power. These would have defended me against the attacks of my Jewish adversaries. But as I have done nothing of this sort, it is plain that my kingdom is not of such a nature as at all interferes with earthly governments, or affords any colour for this charge of sedition.” (Tittman.)

The term *ἀκροβόλοι*, denotes adherents or subjects of any kind, but especially military guards; as in Xen. Cyr. 6, 3, 7. and elsewhere. (Kuin.) That *all*

the Jews have not fallen into the error of supposing the kingdom of the Messiah to be an earthly one, is plain from the Rabbinical citations of commentators. So Maimonid. (quoted by Lampe,) “*Neque nos desideramus & expectamus diebus Messię amplos reditus, vel divitias, aut ut equis vehamur, vel adhibitis instrumentis variis Musicis compotemus, prout existimant, qui confusi sunt intellectu : sed Prophetę ac justi dies Messię optarunt, ac vehemens fuit eorum desiderium, quia tum erit societas justorum congregata, & regimen bonum & sapientia justitiaque Regis adeo insignis & excellens, ut quàm proximè accedat ad Deum, sicut ipsi dixit : Filius meus es tu, ego hodie genui te.*”

37. οὐκοῦν βασιλεὺς εἶ σὺ ; “art thou a king then? so then thou dost profess thyself a king?” Some commentators would remove the interrogation. But the sense thence arising would be by no means so apt. Of οὐκοῦν, Wetstein produces numerous examples. Thus Plato *Gorgia*, Οὐκοῦν περὶ ἀνπερ λέγειν καὶ φρονεῖν ; *Rep.* 11. οὐκοῦν ἀγαθὸς ὅγε θεὸς τὸ ὄντι τε καὶ λεκτέον οὐπω ; — οὐκοῦν ὑπὸ μὲν ἄλλου τὰ ἄριστα ἔχοντα, &c. *Sympos.* οὐκοῦν καὶ εὖχῃ μηδέποτε πλουτεῖν ; *Cebes Tab.* οὐκοῦν καὶ γυναῖκες αἰσχροὶ καὶ ῥυπαροὶ δοκοῦσι συνεῖναι ; Kuinoel observes, that as Pilate seems to have accounted Jesus an innocent man, and a well meaning enthusiast, he may be thought by these words to hint at the imprudence of employing the dangerous term which involved the crime laid to his charge.

37. σὺ λέγεις ὅτι βασιλεὺς εἰμι ἐγὼ, i. e. *thou truly sayest that I am a King ; it is very true ; I am a King.* Σὺ λέγεις, signifies *it is so* : a phrase of modest assent, concession, and affirmation. See the note on *Matth.* 26, 25. Jesus now proceeds to explain the nature of this claim, by shewing in what *sense* he calls himself a King. “*I am indeed* (says our Lord,) *a King, born for the very purpose of* — What? Now, here Jesus does not say *ἵνα βασιλεύσω*, &c. but (what includes metaphorically a notion of issuing injunc-

tions, orders and regulations,) *ἵνα μαρτυρήσω τῇ ἀληθείᾳ*, i. e. to recommend and teach the truth, and authoritatively enjoin the observance of it on men. It must be observed that *μαρτυρεῖν τινι*, used of *persons*, signifies "*to bear testimony in favour of, to recommend, praise:*" but of *things*, as here, "*to enjoin, teach.*" (Kuin.)

37. Ὁ ὦν ἐκ τῆς ἀληθείας, *he who is studious of truth.* So Rom. 2, 8. ὁ ἐκ τῆς ἔριδος, *quarrelsome.* Kuinoel takes ἀληθεία for the true doctrine of God and divine things. Of this mode of interpretation, however, Tittman disapproves and offers the following exposition.

By ἀληθεία is here meant, not truth in general, but that primary one of God and his Son, and their counsels, plans, and works respecting the salvation of men: in which sense our Lord used the word at 8, 31. 14, 17. 15, 26. 16, 15. seqq. 17, 17 & 19., and the Evangelist at 1, 17. The *μαρτυρεῖν τῇ ἀληθείᾳ* does not denote (as many commentators explain) *teach religion*; whence they would have it inferred that Jesus is a *king* of that kind only who rules over the *minds* of men by doctrine. In this they are utterly mistaken. For our Lord has not said *ἵνα μαρτυρήσω τὴν ἀληθειάν*, or *περὶ τῆς ἀληθείας*, but *ἵνα μαρτυρήσω τῇ ἀληθείᾳ*. Indeed, the phrases *μαρτυρεῖν τι*, or *περὶ τίνος*, and *μαρτυρεῖν τινι* are quite different, not only in Scripture, but in the Classical writers. The former may, indeed, signify *to teach*, and *μαρτυρεῖν τὴν ἀληθειάν* to communicate religious truths; but the latter denotes to bear testimony in favour of, commend, confirm, forward. In this sense it is used not only in Joh. 1, 8. 3, 26. 5, 33. 3 Joh. 3, 6., but in Luke 4, 22. Acts 14, 3. where *μαρτυρεῖν τῷ λόγῳ τῆς χάριτος*, denotes to fortify and confirm the doctrine of salvation: which was done by the miracles of the Apostles. (See the examples from the Classical writers in Krebs Decret. Rom. 398.) Our Lord, then, means to say, that he came to recommend, establish, and confirm religion. For he does not sustain the character of *teacher*, or *master*, but of *King*. He affirms that he is a King. Now it is not the part of a king to teach religion, but to commend, forward, promote, and establish it. Much less did our Lord mean to say that this was the only part of his royal office. For he has in other places (as in 17, 2.) described his kingdom in a far more august manner, and at that very time, and indeed before the Sanhedrim itself, he had professed himself to be such a King as should be raised to the right hand of the Father, and reign with Him by equal right. (See Luke 22, 69.) But here, before Pontius Pilate, he has only mentioned *part* of his kingdom, in order to teach (what, indeed, it was then of most consequence to know) that his kingdom was not a secular one, like earthly governments, nor of the kind which the Jews expected from their Messiah, but of a far

different nature, namely; celestial, pertaining to the salvation of souls, and that, therefore, it could admit no other citizens than those who should embrace and follow after the truth. What our Lord meant by *truth*, he could not further explain to Pilate; since with such a person, and in such a place, he could speak no otherwise than in a general way. But he meant by it (as in his prayer, 17, 17.) the primary heads of the Christian Religion, respecting the *Father* and His counsels for the recovery of human salvation by his Son, respecting; the *Son*, who hath procured and bestowed this salvation, and respecting the salvation itself, to be obtained by faith in the Father and the Son. And thus he meant to hint the same that he had professed in those prayers (vv. 3, 6 seq. and 26.), namely, that his primary and especial work on earth was, to make known this fundamental doctrine, confirm it by words and by deeds, and cause it to be disseminated over the whole world. (Tittman.)

37. Ἀκούει μου τῆς φωνῆς, i. e. *obey my orders, follow my directions.*

38. τί ἐστὶν ἀλήθεια. Commentators are by no means agreed on the sense to be assigned to these words, of which Koecher pithily observes, “caligine quadam circumfusa quæstio, in quâ dispellandâ multè m variè que laborant viri docti.” What was the opinion of the ancient Fathers, we may conjecture by Theophylact and Euthymius, who maintain, that Pilate put the question τί ἐστὶν ἀλήθεια, &c. with a real desire for information, but, reflecting that the answer to such a question required time, he attended to what was more immediately pressing, and directly going forth, endeavoured to release Jesus from the violence of the Jews. Euthymius therefore renders the words thus: “What is this truth which you recommend and teach.” But this sense seems to require the article. Others, as Bp. Pearce and Rosenm. explain, “What is truth (to me); I have no time to enquire about truth. I am the governor, and my duty is solely to preserve the public peace. What truth is in general, or the truth of your Religion, is no concern of mine.” But this would require ἐμοὶ to be supplied, and the sense is somewhat far-fetched. Many commentators, as L. Brug. and Kuinoel, recognise *contempt* and *derision* in the words. Pilate well knew (says Kuinoel,) the disputations of the Philosophers on *truth*, and believed, with the

*Academics* and most Roman nobles, that in nothing, much less in questions pertaining to *religion*, could any thing of truth or certainty be attained: q. d. "Will you venture to define truth?" This however is too hypothetical. Tittman adopts the following punctuation and interpretation: *τι ἐστίν; ἀλήθεια;* with the subaudition of *μαρτυρεῖς*: "What say you? do you commend and forward truth? And hence (says Tittman,) Pilatè thought that there was no ground for the slightest censure, much less the criminal accusation in question. But the construction on which this interpretation is founded is exceedingly harsh and arbitrary, and does violence to the words; neither has it, by any means, the stamp and impress of truth. The first interpretation, namely, that of the ancient commentators may, perhaps, seem the least objectionable: but upon it should be ingrafted some parts of the other expositions. One thing appears certain, that the words are not ironical, or spoken by way of derision. And yet the desire of knowing what was truth must have been very slight, when Pilate would not even wait to hear the answer. There seems levity, and perhaps somewhat of contempt, in the question. Pilate did not think it worth while to wait for the answer of a Jewish peasant on so perplexed a question; neither for the present purpose did he regard it as necessary. He perceived that the *kingdom* claimed by Jesus was purely *metaphorical*, *moral*, and *spiritual*, and the similar opinions of the Heathen philosophers would obviously tend to confirm this opinion. Pilate probably considered our Lord as an harmless and well-meaning enthusiast, and therefore endeavoured to release him.

At *ἐς τοῦτο* subaud *πράγμα*. Wetstein refers to Gal. 4, 24. 2 Pet. 2, 12. and notices a similar use of *ἐς τοδὲ ἤλθον*, from Eurip. Hipp. 1298. and from Senec. Ep. 90. *ad hoc nascimur*, as also from Terent. Ad. 4, 2, 5. *me credo huic natum esse rei*, where Donatus remarks that *huic rei* is put for *ad hanc rem*.

39—40. Now follows, in the series of events, what is related in Luke 23, 5. seqq. and Matth. 27, 12. seq. The transactions recorded here, and in Matth. 27, 15. seq. Luke 23, 14. seq. Mark 15, 8. took place *after* Herod had sent Jesus back to Pilate. See the note on Luke 23, 16. Matth. 27, 15.

39. Ἀπολύσω τὸν βασιλέα τῶν Ἰουδαίων. Here St. John is far more concise in his narration than any of the other Evangelists, who qualify these words by *he who is called*: and Matthew relates that Pilate made mention of Barabbas, hoping that by offering such an alternative, the *people* to whom he addressed himself, and who seemed to him better affected than the Rulers, would have made choice of Jesus. And this they doubtless would have done, had they not been excited by the indefatigable malice of the Priests to ask for Barabbas, and thereby give up Jesus to death. We find, however, from Matth. 27, 22. that Pilate took the trouble to represent to them that this would prove the destruction of Jesus, and, in order to throw on them the blame of his being put to death, asks what they would have done with him. To which, excited by the Priests, they answer, crucify him! And Pilate, pretending to scruple at this, on the ground of his innocence, they, with the characteristic eagerness of the mob, (especially when bent on mischief,) only the more loudly exclaim, crucify him! &c.

## CHAP. XIX.

On the order in which these circumstances took place, and on the flagellation administered by the orders of Pilate, see the note on Luke 23, 16. How ignominious this punishment was, appears from a passage of Philo, 975. (cited by Loesner,) πρὸς ἐπίδειξιν αἰσχύνῃς προστάττει πάντας περιδυθέντας αἰκισθῆναι μάστιξιν, ὡς ἔθος τοὺς κακούργους πωηροτάτους προηλακτῆσθαι. See the note on Matth. 27, 26.

2. *στέφανον ἐξ ἀκανθῶν — ἱμάτιον πορφυροῦν*. See the notes on Matth. 27, 29. and Luke 23, 11. On *ραπίσματα*, see the note on John 18, 22. and Matth. 27, 30. The soldiers are said to have struck Jesus with a reed. (Kuīn.) A similar passage occurs in D. Cass. 884, 96. where, narrating the insults offered by the soldiers to the fallen Sejanus, he says, *καὶ δὴ τῷ περιπορφύρῳ ἱματίῳ ἐκεκοσμήκεσαν — ἐπὶ κόρρης ἔπαιον — ἔλαβεν καὶ ἐμαστίγωσε*. Some commentators here recognise a Hebraism. But the phrase is rather a popular idiom, common to all languages, in which there is a pleonasm of *λαμβάνω*, and a metonymy in *ἐμαστίγωσε*. On the *motive* which induced Pilate to cause Jesus to be scourged, Tittman agrees with many modern commentators, that it was for the purpose of moving the pity of the Jews, and therefore is not to be regarded as the regular prelude to crucifixion. And from Luke 23, 16. it appears (he thinks) to have been Pilate's intention, by this castigation, in some measure to appease the Jews, and release Jesus after it had been administered.

4, 5. *Ἴδε, ἄγω ὑμῖν αὐτὸν — Ἴδε ὁ ἄνθρωπος*. With what intent Pilate brought Jesus forth, and uttered the words *Ἴδε ὁ ἄνθρωπος*, commentators are divided in opinion. And, indeed, on the motives and feelings of such a mind as Pilate's, who can with certainty pronounce? Besides, the words are too few to enable us to form any correct judgment, or even speculate with probability. Many commentators recognise in the action a desire to excite the pity of the multitude: q. d. "See the miserable wretch, most severely chastised, and surely too much punished. See his face running down with blood, and his half-naked body torn with stripes. But to this Kuinoel demurs, remarking that the crown was not of mere thorns, and that his body was covered with the purple robe;" than which objection nothing can be more frivolous. There was surely enough, and more than enough, to excite pity even in the merci-

less multitude : but whether Pilate *meant* to produce this feeling is more than can be proved. Others, on the contrary, recognise in this action of Pilate an intentional mockery and derision both of the Jews and of their pretended king. But this seems unnatural and improbable, since in the rest of Pilate's conduct we find no vestiges of any intentional insult either towards Jesus, or the Jews. It should rather seem (for we cannot pronounce with certainty) that Pilate did this with a good intention, hoping that the sight of such patient endurance of unmerited suffering and ignominy, and such heavenly meekness and tranquillity would justify him in supposing Jesus innocent of a crime which the very lowliness of his condition rendered utterly improbable. He hoped that his *appearance* (so calculated to excite pity) might also disarm the malice of his *enemies*, and prompt his *friends* to interpose in his behalf, nay, excite the commiseration of *all* who had any feeling.

6. λάβετε αὐτὸν ὑμεῖς, καὶ σταυρώσατε. Many understand these words as a permission. But Pilate neither said, nor could say this *seriously* ; for he well knew that crucifixion was not in use among the Jews ; and the Priests had already declared that they could not put him to death, on account of the festival. The words (as Chrysostom long ago saw, and in which light they have been viewed by some modern commentators, as Lampe,) are those of irritation and disgust : neither does it appear that the Jews regarded them as a *permission*, since they immediately resort to a *new charge*. (Kuīn.)

7. ἡμεῖς ἔχομεν νόμον — Θεοῦ ἐποίησεν. When Pilate had declared he found no fault in him, the Priests resort to the charge of *blasphemy* and impiety : q. d. By our law he has been found guilty and condemned : but on account of the feast we could not inflict the punishment ; and therefore we had recourse to thee. They could never (says Krebs), have spoken so boldly (and unrebuked too by Pilate), "of a punishment to be inflicted by their law," unless they had



had the *power* of putting to death in offences pertaining to religion. (Kuin.)

7. Ἐαυτὸν υἱὸν τοῦ Θεοῦ ἐποίησεν. Our Lord, in his public teaching, had repeatedly spoken of his conjunction with God, had called himself the Son of God, and a Divine Legate. Nay, even before the Sanhedrim, he professed himself to be both Son of God and Messiah. See the note on Matth. 26, 63. seq.

The passages of the Law adverted to, are Levit. 24, 16. Deut. 13, 1. seq. 5, 18 and 20. which latter ones, indeed, treat of *false prophets*: but the Jews, it seems, thus reasoned. If *he* ought\* to be put to death who pretends to be a *prophet*, when he is not, much more is he deserving of that punishment, who arrogates to himself the dignity of *Messiah*. Ἐποίησεν, *feigned himself, pretended to be*. (Grot. and Kuin.) So John 5, 18. 8, 53. 10, 33. (Grot.) [The present passage is deserving of attention, as serving to illustrate the force of the term υἱὸς τοῦ Θεοῦ, used by the Jews. Edit.] The principal persons among the Jews are said to have accused Jesus of pretending to be the Son of God, (thus arrogating to himself *Divinity*,) and therefore of being a blasphemer, and worthy of death. They now bring forward against our Lord a new charge. They had before accused him of arrogating to himself the title of *King Messiah*; but here, that of *Son of God*. In the former case they represented it as a crime against *Cæsar*, but in the latter a sin against *God*. They thought it was one thing to have called himself *King Messiah*, and quite another to have assumed the title of *Son of God*: whence it clearly appears that in common acceptation among the Jews, the names *Messiah* and *Son of God* were by no means (as some commentators tell us) synonymous, but of very different meaning; the former expressing *office*, the latter

\* For ἀφελαι ἀποθαρῆν the more elegant mode of expression would be δέξις or ἐνοχος θανάτου, or δίκαιος ἐστὶ ἀποθαρῆν, as in Demosth. C. Mid. and Dionys. Hal. 1, 45, 47.

*Divine nature.* See 1, 14. That Pilate understood the appellation in this sense, appears from what follows. (Tittman.) That accusation is quite distinct from that mentioned in Luke 23, 5. in which they represent Jesus as guilty of *sedition*, in order to prejudice and irritate Pilate. That whole crimination they now abandon, and solely keep to that of which they had convicted Jesus in their own Court, namely, *blasphemy*.\* (Kuinoel.) In this light too, the passage is considered by Euthymius, who observes: *πάλιν οὖν ἐφ' ἑτέραν μεταπήδησαν καταγορίαν, ὑπ' ἀπορίας.*

8. *ὅτε οὖν ἤκουσεν ὁ Πιλάτος — μάλλον ἐφοβήθη.* In tracing the origin and nature of this fear, commentators are divided in opinion, but the most judicious of these, (as Grotius, Lampe, Doddridge, Rosenm. and Kuinoel,) agree that it originated in the Heathen superstition, namely, of supposing that the gods and goddesses descended upon earth, had connection with mortals, and that from hence sprung Demigods, or Heroes. See Acts 14, 11. 28, 16. Matth. 27, 54. Pilate, it seems, calling to mind the wonderful works of Jesus, struck with the Divine tranquillity of his countenance (stamped with innocence), and, perhaps, somewhat influenced by the message sent him by his wife, was fearful of drawing upon himself the anger of some god, by slaying his Son. It is clear

\* The crime of blasphemy consisted in any one's assuming to himself the sacred *Tetragrammaton*, or any other Divine name, or in uttering curses against it. Of neither of these was Jesus guilty. And of the breach of the law against *false prophets* he was equally innocent. The two criteria of false prophets are, pretending to be sent from God, or speaking in the name of false Gods: with neither of which could they charge Jesus. Had he, however, been convicted, they could not have crucified him. That *strangulation* was the punishment for that crime, the Jewish writers infer from this, namely, that wherever, in the Law, capital punishment is specifically mentioned, there strangulation is meant. Blasphemers, indeed, were *hanged*; which approaches to crucifixion: but they were not *fastened* to the gallows; nor did the suspension take place until *after* they had been *stoned*. Stoning was, therefore, the proper punishment of blasphemy, and hanging only the appendage to it. (Stock ap. Lampe.)

that Jesus had impressed Pilate with a very favourable opinion of him; and, though he was doubtless a man of corrupt principles and irreligious life, yet such persons are often superstitious. When, therefore, he heard that Jesus professed himself to be descended from a god, he felt a superstitious fear, and thought it prudent to proceed cautiously. (Kuin.) We may here observe the omission of the article. They do not say τὸν υἱόν, but υἱόν, as it seems, on purpose to lead Pilate into this very error. Bowyer indeed conjectures τὸν υἱόν. But for this there is no authority whatsoever.

9. Pilate, therefore, returns to the Prætorium, or *private examination room*, and sending again for Jesus, thus interrogates him: πόθεν εἶ συ; which some commentators, as Grotius and Tittman, explain, "of what country?" But for that question there could be no occasion; since Pilate well knew him to be a Galilæan. See Luke 23, 25. Others, as Euthymius, L. Brug., Lampe, Kypke, Rosenm., and Kuinoel, take the words to signify, "What is your origin; what are your parents; terrestrial or celestial; merely human, or divine; or mixed." Kypke compares 2 Sam. 1, 13. πόθεν εἶ συ; and Josh. 9. 8. πόθεν ἔστε.

9. ὁ δὲ Ἰησοῦς ἀποκρισιν οὐκ ἔδωκεν αὐτῷ. This silence is indeed remarkable; and for it various reasons are assigned by the commentators, hypothetical, and varying with the different views they have taken of Pilate's conduct. Euthymius accounts for it, by observing that Pilate asks what he had already learnt, when Jesus said, "My kingdom is not of this world." Lampe, too, remarks, that Jesus had before, in fact, declared this, that Pilate merited no further answer, that the question was put, not from a desire of knowing the truth, but from a sort of brute terror; not to mention that the question came *too late* after the ignominious treatment Jesus had just before received (of flagellation). Besides, Pilate was not capable of understanding the mysteri-

ous union of Christ's person with the Godhead. It was, moreover, *superfluous*, since Jesus knew that he would deliver him up to the brutal fury of the Jews. See Lampe, Kuinoel, and Tittman. Schoettgen thinks that the reason why Jesus returned no answer was, that the words of Is. 53, 8. might be accomplished; "He was oppressed, and he was afflicted, yet he opened not his mouth." Whatever may have been the cause of the silence, Pilate took umbrage at it, saying, ἐμοὶ οὐ λαλεῖς; οὐκ οἶδας ὅτι ἔξουσίαν, &c. which words seem to express *surprise* and *indignation*.\* Neither, however, to *this* question was our Lord pleased to return any answer that could seem to defend his cause. He only wished it to be understood by Pilate that his delivery into his hands was not fortuitous, but entirely brought about by Divine Providence, without which Pilate could have no power against him. The ἐμοῦ was meant to be highly emphatical; though Pilate might not perceive it. It is strange that Semler, Bolten, and others, should explain ἀνωθεν a *Synedrio*, from the *Sanhedrim*, when it is plain (and in this all the best commentators, both ancient and modern, agree) that it signifies, (by synecdoche,) *from heaven*, from Divine power, from Almighty Providence; as in John 3, 31. James 1, 17. 3, 15. Thus the Heb. לַעֲלֹה and לַמַּלְאָכִים. And so Ælian. H. A. (cited by Wets.) καὶ ταῦτα μὲν λεόντων ἐστὶν ἴδια δῶρα φύσεως, ἀνωθεν αὐτοῖς δοθέντα. See also Dio Chrys. 365. and other passages cited by Schwartz Gr. Com. p. 132. Grotius observes, that our Lord does not mean that *common permission*, which leaves many things to the natural order of

\* Wetstein compares *Ulpian* in L. nemo 37. D. L. 17. *de regulis juris*: Nemo qui condemnare potest, absolvere non potest. J. *Paulus* in L. 42. 1. 3 D. Qui damnare potest, is absolvendi quoque potestatem habet. *Galen* de *Theriaca*. τῶν ἀρχόντων τινες, ἐξουσίαν θανάτου καὶ ζωῆς ἔχοντες and refers to *Sirac.* 9, 13. James 4, 12.

For ἐξουσίαν ἔχω, &c. the more elegant expression would have been, κύριος εἰμι, &c. So D. Cass. 398. 1. κύριος καὶ σῶσαι καὶ ἀπόλυσαι (τινας).

things, but something decreed for the wisest purposes in the Divine counsel, which had removed all impediments. Our Lord, as Euthymius and others observe, first rebukes the arrogance of Pilate, by reminding him of the origin of all power, and withal, does not entirely absolve him of blame in what he is doing: q. d. "*They* have committed the greater sin of delivering me unto thee: but thou hast incurred the lesser one of tamely yielding to their solicitations. They are bloody-minded, but thou art yielding, and easily worked on." To *διὰ τοῦτο* the commentators are somewhat puzzled to assign any tolerable sense. The interpretation of Markland is, perhaps, the most satisfactory. "By *διὰ τοῦτο* (says he,) *for this reason*, seems to be meant, *because he has not this power from above*: for Jesus acknowledges Pilate's power." Whatever might be the sense, there certainly was in it something very forcible, and worthy of the speaker; for it had an effect even upon Pilate: though Jesus at the same time knew very well that he himself should be *crucified*. The sense perhaps is: "The authority which *thou* hast, is from heaven; I own it, and submit to it: but he who giveth me up to thee, has no such authority, therefore, (*διὰ τοῦτο*, for *that* reason,) he is guilty of a greater sin." This answer, so reasonable, had such an effect upon Pilate, *that from thenceforth he sought to release him.*" (Markland.)

Bp. Pearce remarks that *διὰ τοῦτο* is a conclusion, not from what is said immediately before it, but from what is said in ver. 10., namely, that Pilate had a power to *crucify*, or *release* Jesus: and that, therefore, Judas's and the High Priest's delivering Jesus to Pilate, was a sin so much the greater. Grotius considers *διὰ τοῦτο* as referring to something suppressed, but which may easily be understood from what has already been said: q. d. "Therefore, since I am one whom God has a peculiar care (as indeed the Jews may know from the writings of the Prophets,) thou, &c. Kuinoel, however, regards

διὰ τοῦτο as a *formula of transition*, like the Heb.  $\text{וְעַתָּה}$ , in Jud. 8, 7. and elsewhere: and refers to his note on Matth. 13, 52. Indeed, our particle *wherefore*, is sometimes almost pleonastic. But I see nothing like *transition* here, and the principle itself is precarious. Kuinoel, too, remarks that παραδίδους has the force of the plural, "they who delivered me up to thee," i. e. the Sanhedrim. But perhaps Jesus refers to the *High Priest*, who originated the whole business, and who might, therefore, be truly said to deliver up Jesus.

12. ἐκ τούτου ἐξήτει ὁ Πιλάτος ἀπολύσαι αὐτόν. Pilate appears to have been strongly impressed with the august demeanour and conversation of Jesus, which, it seems, confirmed him in the opinion that he was not a mere man; especially when they maintained a dignified silence to the question respecting his origin: wherefore, ἐκ τούτου (scil. χρόνου,) from that time (see 6, 66.) he especially sought to bring about his dismissal. For ἐξήτει here signifies *sought more anxiously*. See the note on 13, 19. (Kuinoel.) In the same manner ἐκ τούτου is explained by Erasmus, Beza, Piscator, Gerhard and others. But the Syriac, Ethiopic, Armenian, L. Brug, and Grotius, render *propter hoc*, scil. πράγματος. And so Tittman, *hoc audito*: which, upon the whole, seems preferable.

The Jews, however, perceiving that Pilate was studying every method of releasing Jesus, and that he paid little attention to their second charge, of blasphemy, as not falling under his cognizance, now return to their first alleged crime, which especially belonged to the Procurator, namely, that of *sedition*, and *treason against Cæsar*. This correct view of the subject is taken by Euthymius.

12. Οὐκ εἰ φίλος τοῦ Καίσαρος, *thou art disaffected to Cæsar*. This is not a mere Hebraism (as Glass and Kuinoel regard it), but a popular meiosis for "thou art Cæsar's enemy." So that there is no allusion (as Wetstein seems to have thought) to any

custom by which the Emperors called the Presidents *their friends*; in proof of which he cites several passages.\* 'Αντιλέγει is here well explained by Euthymius ἀνταίρει, *is disobedient and rebellious towards Cæsar, is an adversary to him*. A signification found in the Sept. where by this verb is expressed כָּרַח and כָּרַח in Isaiah. It is conjoined with ἀπειθεῖν in Is. 65, 2. and Rom. 10, 21. So also Is. 22, 22. καὶ ἄρκει καὶ οὐκ ἔστι ὁ ἀντιλέγων. See the note on Luke 2, 34. The Jews (says Kuin.) hint a threat that if he lets Jesus go, they will accuse him to Tiberius Cæsar, who, as we find from Suetonius and Tacitus, was most suspicious, and accustomed to punish with death the slightest offences of his Presidents, especially the *crimen læsæ majestatis, high treason*. For, as says Tacitus in his Ann. 3, 38. *majestatis crimen omnium accusationum complementum erat*. Pilate, therefore, though he perceived the innocence of Jesus, yet, fearing the calumny of the Jews, and the implacable hatred of the Priests, and so much more as he was conscious of having laid himself open to charges of injustice, rapacity, and cruelty in the execution of his office, (see Philo 1033. Joseph. Ant. 18, 14, 1. and Bell. 1, 2, 8. and the note on Luke 13, 1.) reluctantly yielded to their solicitations; and preferring to act unjustly rather than incur any danger to himself, sentenced Jesus to death. (Kuinoel.) Ἀπολύσης, *dimittas*. So Joseph. 782. 46. τοὺς πολλοὺς διῆκεν, *dimisit*.

13. ἐκάθισεν ἐπὶ τοῦ βήματος, εἰς τόπον λεγόμενον Λιθόστρωτον. Ἐκάθισεν is a juridical expression, signifying *sat in form*. Βῆμα, *the tribunal, bench of*

\* ex. gr. Plin. Ep. 10, 22. Trajanus—ad Pompejum Plantam, Præfectum Ægypti, *amicum meum*. Arrian Epict. 3, 26. τὸ καίσαρος μὴ εἶναι φίλον; Senec. de Benefic. 6, 33. Consuetudo ista vetus est regibus, regesque simulantibus, populum amicorum describere. Kypke has more appositely cited Jos. Ant. 14, 8, 1. αὐτοὺς φίλους εἶναι Καίσαρος παρεκάλει. A similar expression is used at the present day in addresses to noblemen. "To our trusty and well beloved."

*justice*. See the note on Matt. 27, 19. *Λιθόστρατος* denotes a pavement formed of pieces of marble and stone of various colours, such as were called *vermiculata* and *tesselata*. A sort of luxury which had arisen in the time of Sylla, and had extended even to the most remote provinces, as, for instance, Britain. Julius Cæsar, as we learn from Sueton. Vit. 46, carried about with him in his expeditions such pieces of sawn marble and stone variegated, with which to adorn his *prætorium*\*. See Hor. Ep. 1, 10, 19. Ernesti Exc. 4. on Sueton., Krebs de usu Rom. Hist. in interp. N. T. p. 43. seqq., Loesner in loc., Van Seiler Med. Exeg. P. 1. p. 643., and Ikenius, Dissert. on this subject in Dissert. Phil. Theol. Edit. Schacht. 2, 573, or the epitome of it to be found in Lampe. Such a tessellated pavement may be understood, on which was placed the *βῆμα*, or *chair of justice*. It was called in the language of the country (Syro-Chaldee) *γαββαδᾶ*, which signifies a raised, elevated place. It seems to have been a *suggestus* adorned with this tessellated pavement.

14. ἦν δὲ παρασκευὴ τοῦ πάσχα, ὥρα δὲ ὡσεὶ ἑκτη. The *παρασκευὴ* was the day immediately preceding any Sabbath or feast day; since on it all preparations for its celebration were to be made.† See the note

\* This custom Wetstein has illustrated by numerous citations: ex. gr. Simplic. Ep. 270. ἡμῖν δὲ ἔστω οἶκος, ἀλλὰ πρὸς τὴν χρεῖαν ἁρκῶν καὶ τῷ μεγέθει καὶ τῷ καλλοπισμῷ—οὐ μέντοι τριακοντάκλιον οἶκημα πάντως καὶ τοίχοις καὶ ἐδάφει λιθόστρωτον ἀπὸ ποικίλων κατηνυσμένον. Eustath. on Hom. Od. χ. p. 786, 38. λιθόστρωτον—περὶ οὗ σαφὴς φράσις τὸ ταῦτα δὲ πάντα δάπεδον εἶχεν ἐν ἀβακίσκοις συγκείμενον ἐκ παντοίων λίθων. Lucian Amor. 12. τὸ γὰρ αἶθριον οὐκ εἰς ἔδαφος ἄγονον μάλιστα, λίθων πλατὺ λείαις ἐστρωμένον, ἀλλ' ὡς ἐν ἀφροδίτης, ἅπαν ἦν γόνιμον ἡμέρων καρπῶν. Nonnus Dionys. 18. κάλλεα τεχνήεντα λιθοστρώτοιο μελάθρου. Plin. H. N. 36, 60. Pavimenta originem apud Græcos habent, elaborata arte, donec lithostrota expulere eam. Varro de R. R. 3, 1. nunc ubi hic vides citrum aut aurum? num quod emblema aut lithostrotum? Opus tessellatum, ex parvulis coloris varii lapillis quadratis constabat, quibus solum pavimenti incrustabatur. Galen. Exhort. ad Art. 4. τὸ δ' ἔδαφος ἐκ ψήφων πολυτελῶν συγκείμεναι, θεῶν εἰκόνας ἔχον ἐξ αὐτῶν διατετυπωμένας.

† The word *παρασκευὴ* in the New Testament denotes always,



on Matt. 26, 17. St. John here relates that Pilate took his seat on the tribunal, and passed sentence on

in my opinion, the day before the Sabbath, and not the day which preceded any other festival, unless that festival fell on the Sabbath. My reasons for this opinion are as follows: 1st. The explanation now given coincides exactly with the definition which St. Mark gives of the word, ch. 15, 42. *ἦν παρασκευή ὁ ἑστὶ προαββαρον.* It was the preparation, that is, the eve of the Sabbath. 2dly. The word occurs six times in the New Testament; and, in these places, confessedly means the sixth day of the week, answering to our Friday, and consequently the day before the Jewish Sabbath, or Saturday. 3dly. The preparation of all things necessary the day before the Sabbath, that they might be under no temptation to violate the Sabbatical rest, was expressly commanded in the law, Ex. 16, 5, 23. There was nothing analogous to this enjoined in preparation for the other feasts. But it may be objected, that, in the passage under consideration, the expression is *παρασκευή τοῦ πάσχα*. To this it has been answered, and I think justly, that the word *πάσχα* was not always confined to the sacrifice of the lamb or kid, appointed to be on the fourteenth of the month Nisan, at even; but was often extended to the whole of the festival, which began with pascal sacrifice, properly so called, and continued the seven days of unleavened bread which immediately followed. The whole time is called indifferently sometimes *the feast of the passover*, sometimes *the feast of unleavened bread*. In further confirmation of this, it has been observed, that other sacrifices offered during that period, were sometimes termed *the passover*. Deut. 16, 2. it is said, *thou shalt sacrifice the passover unto the Lord thy God, of the flock and the herd*. Now, the last term, *the herd*, could only relate to the other sacrifices presented during the seven days which succeeded, and not to the signal commemorative sacrifice called, by way of eminence, *the passover*, with which the festival was introduced; for, as to it, it could be taken only from the flock. Nor does the argument rest on this single passage. In 2 Chron. 35, 7, 8, 9. *bullocks* (which are there improperly rendered *oxen*) are mentioned as *passover offerings*, in the same way with *lambs* and *kids*. Now, if the whole period, and the sacrifices offered therein, were sometimes familiarly called *the passover*, it is extremely probable that the Sabbath of the passover week should, in the same way, be distinguished from other Sabbaths, especially as it appears to have been considered by them as a day peculiarly memorable. Thus, ver. 31. the Evangelist tells us, that *that Sabbath* (he is speaking of the day of our Lord's crucifixion) *was a great day*. I have, therefore, for the sake of perspicuity, rendered the word *πάσχα* here, *pascal sabbath*. This serves also to account for what we are told, ch. 18, 28. that the Jews *entered not the pretorium, lest they should be defiled, and so not in a condition to eat the passover*. If we suppose (and, in this supposition there is surely nothing incongruous) that the Evangelist used the word in the same latitude that Moses and the writer of the Chronicles did, in the passages above quoted,

Jesus about the sixth hour (corresponding to our *one o'clock*); St. Mark (15, 25), on the other hand, relates that Jesus was crucified about the third hour (corresponding to our *nine o'clock*), and St. Matthew (27, 45.) tells us that darkness overspread the land at the sixth hour, when Christ was already crucified. Various methods of reconciling this *ἐναντιοφάνει* (each attended with peculiar difficulties) have been devised by commentators, and are collected and reviewed by Pole, Wolf, Koecher, and Rusius. It should seem, however, that St. Mark has accurately stated the time (see the note on Matt. 27, 33.), especially since (as we learn from Matt. 27, 33.) Jesus was *already* crucified, *before* the darkness had

the whole difficulty vanishes. No more is meant by *eating the pass-over*, than partaking in the sacrifices offered during the days of unleavened bread, which the rabbies have since distinguished by the name *chagiga*. Others have attempted to remove these difficulties by supposing that our Lord anticipated the legal time, that he might have an opportunity of eating the passover before his death; a thing extremely improbable in every view. It does not suit the circumstances of the story, as related by Matthew, Mark, and Luke (for, as to this, John is silent), who all speak of it just as men would speak of a festival, celebrated at the known and stated time, and in the usual manner, and not as in a way singular and irregular. Further, there is no omission of duty in not celebrating an anniversary which one does not live to see; but, in anticipating the time, there would have been a real transgression of the commandment, which expressly confined the observance to the fourteenth day of the month, permitting no change of the day, except in a particular case of uncleanness, which is not pretended to have taken place here; and in which case the choice of another is not left open, but the time is fixed to the fourteenth of the ensuing month. Add to this, that, in such an anticipation of the sacrifice, the concurrence of some of the priesthood would have been necessary, (see 2 Chron. 30, 16, 17. 35, 11.) which we have reason to believe could not have been obtained. To obviate these objections, distinctions have been devised, of which we find not a vestige in Scripture, or in the writings of the rabbies. Such is that of Grotius between the paschal sacrifice and the paschal commemoration. The latter he supposes our Lord to have solemnized, but not the former. A manner of solving difficulties so hypothetical and so fanciful, as it offers no evidence, needs no confutation. Those who choose to see a fuller discussion of this matter, may consult Lightfoot, Horæ Heb. on Mark 14, 12. and John 18, 23. or Whitby's Appendix to the fourteenth chapter of Mark. (Campbell.)

overspread Judæa, i. e. at the sixth hour. Very probable is the conjecture, that the letter Γ (τρῖτη) has been changed into ς (ἕκτη); as is not unfrequent. It should seem that τρῖτη is the true reading: and, indeed, this is confirmed by D. L. 72. 88. 123. 152. Sever. Antioch. Ammon. &c. ap. Theophylact, and Nonnus. The author of the *Chronicum Alexand.* bears testimony that τρῖτη was written in St. John's autograph, which in his time, he says, was preserved in the Cathedral of Ephesus. Be that as it may, if the MS. were not the autograph, it was doubtless a copy of it. (Kuin.)

In this opinion Tittman coincides, and upon the whole it seems by far the most probable one. Wassenburg, indeed, regards the whole sentence as a gloss; Kuinoel is inclined to adopt that opinion, and Tittman thinks the words might be dispensed with. But if a *gloss*, it must have been a very *ancient* one, and derived, perhaps, from a copy of the archetype. At any rate it is exceedingly improbable that it should have extended to all the MSS.

14. Ἴδε ὁ βασιλεὺς ὑμῶν. Commentators are not agreed on the disposition and feelings which prompted Pilate to speak these words. Some think it was vexation and irritation at their obstinacy. Others that the words were spoken with a view to move their pity. But nothing certain can be determined. The first, however, seems the more probable opinion.

15. οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα. This was a mere pretence; for the Jews held an opinion that they ought not to be subject to any earthly monarch: and, therefore, bore impatiently the yoke of a foreign conqueror. Hence even though they were so thoroughly subjected to the Romans, yet they could scarcely bring themselves to yield obedience to them: and we find from Josephus, that the seditious, οἱ στασιασταί, continually used this argument to excite the people to insurrection, namely, that they owed no allegiance to any earthly potentate, but

were subjects of God only. Among many examples which occur in Josephus, the following will suffice. 1325, 2. οἱ στασιασταὶ ἔπειθον τῆς ἐλευθερίας ἀντιποιεῖσθαι — Θεὸν δὲ μόνον ἡγεῖσθαι δεσπότην. They either did not or would not, see that after the Theocracy had, by their own desire, been converted to a Monarchy, this position could no longer be maintained.

17—22. See the note on Matt. 27, 32, 33 and 37, seqq. and Luke 23, 32. The words παρέδωκεν, παρέλαβον, and ἀπήγαγον, are all terms appropriated to criminals destined to punishment; especially the latter. Βαστάζων τὸν σταυρὸν, *bearing his cross*; as those who were led to crucifixion were obliged to do. See the note on Matt. 27, 32. So Plaut. Mil. Glor. 2. 4, 6. (cited by Kuin.) tibi erit eundem extra portam patibulum tum habebis. I add Arrian 2, 56. ἔοικε γὰρ καὶ ὁ σταύρος θανάτῳ καὶ ὁ μέλλων αὐτῷ προσηλουσθαι πρότερον αὐτὸν βαστάζει, where Reiss cites Charit. 373. καὶ ἕκαστος αὐτῶν τὸν σταυρὸν ἔφαρε. See Dorville and Wakef. Silv. Crit. 5, 91. On the present passage consult Lips. de Cruce, 3, 5. Tittman observes that, to increase the ignominy, they put Jesus in the midst of the two thieves.\* But (continues he) this very cross, so ignominious, was soon converted to an ensign and a trophy, at which the wicked tremble, which the pious adore, and angels venerate. So that, as Euthymius observes, τὸ πᾶν τέχνασμα περιετράπη κατὰ τῆς κεφαλῆς τῶν Ἰουδαίων, καὶ τοῦ πατρὸς αὐτῶν τοῦ διαβόλου.

19. ἔγραψε δὲ καὶ τίτλον ὁ Πιλάτος. The word τίτλος is the Latin *titulus*,† which signifies a white board with an inscription in black letters, affixed to something in order to make known some circum-

\* On which Euthymius remarks: Οἱ μὲν οὖν Ἰουδαῖοι συσταυρῶσαι τοῦτον τοῖς κακούργοις ἐσπούδασαν, ἵνα τῇ κοινωνίᾳ τῆς πονηρίας, ἢ πονηρὰ ἐκείνων φήμῃ τὴν ἀγαθὴν τοῦτου συσκιάσῃ.

† A diminutive from *titus*, which comes from *τίτος*, and that from the verb *τίω*, which signifies properly to stretch out, to hold up; and 2dly, to hold up to honour. Τίτλος, therefore, means a board suspended by, or fastened to, any thing, to *notify* something connected with it.

stance connected with it. But it especially meant such an inscription as was often set up to denote the cause of any one's condemnation or execution. Of this signification Wetstein gives many examples: ex. gr. Liv. 4, 10, 52. *Supra valvas templi titulus cum tabulâ fixa est.* Sueton. Calig. 32. *Servum ob detractam lectis argenteam laminam carnifici confestim tradidit, ut manibus abscissis atque ante pectus collo pendentibus, præcedente titulo, qui causam poenæ indicaret, per cœtus epulantium circumduceretur.* Ἐγγαψε is used in the popular sense for *he ordered to be written*; as ἔθηκε, which occurs just after; and ἐμαστίγωσε in ver. 1. This inscription is detailed at full length by St. John; but by the other Evangelists it is abridged. The inscription was written in a dubious manner, as commentators suppose, *in derision*; which seems probable from Pilate's refusing to have it altered, saying, "what I have written, I have written."

23, 24. ἦν δὲ ὁ χιτῶν ἄρραφος. See the note on Matt. 27, 35. The ἱμάτια (for the plural is here used for the singular) were not like our *coats* or *cloaks*, but consisted of a long piece, square, or web of cloth, which was rolled round the body (see the note on Matt. 27, 59. and Mark 4, 51.); but our Lord's χιτῶν, i. e. the under garment or tunic, was ἄρραφος, ἐκ τῶν ἀνωθεν ὑφαντὸς δι' ὅλου, not sown with a needle, or connected with clasps, but woven throughout. The tunics *commonly* consisted of two pieces of cloth, one before, the other behind, connected by *fibulae*, ῥαφαὶ and ῥαφίδες, *clasps*, or *hooks*. Of a different sort, however, was our Lord's tunic, which was not connected by clasps or hooks, but woven throughout, like our *stockings*. Hence, as it did not admit of being divided, the soldiers cast lots for it, which, as it was square, could be easily done. See Ferrar. de re vest. 1, 16. and Braun. de vest. Heb. There is a description of a tunic of this sort (namely, Aaron's vest) in Joseph. 3, 7, 4. (cited by Wets.) ἐστὶ δ' ὁ χιτῶν οὗτος οὐκ ἐκ

δυὶν περιτμημάτων, ὥστε ῥαπτὸς ἐπὶ τῶν ἄμων εἶναι καὶ τῶν παρὰ πλευρὰν. Φέρεται δ' ἐν ὑφασμένον σχιστὸν ἔχει βρογχωτήρα. And it seems from the following passage of a Rabbinical writer (cited by Wets.) that such kind of vestments were not unusual to Priests. Sebachim, fol. 85, 1. Traditio. Non faciunt vestes pontificales opus acûs, sed opus textoris. Eustathius on Hom. Il. p. 1479. mentions the πέπλοι, a sort of woman's garment pinned or clasped at the shoulder, but woven throughout, ἐπὶ ἀρράφους ὑφάσματος. Such, too, was the σχιστὸς, a sort of *cloak* mentioned by Pollux, 7, 13. and so called because a mere *piece* used just as it was *rent* from the web. See the passage of Josephus just before cited.

24. ἵνα ἡ γραφή πληρωθῇ, &c. The passage referred to is Ps. 22, 19. But commentators are not agreed whether that Psalm had a reference to the case of Christ, or not. Most recent ones are of the latter opinion, and maintain that the words are *no prophecy*, but relate solely to David, and are to be referred to the rebellion of Absalom; since many things occur in the Psalms which have no reference to Jesus: neither (as Kuin. thinks) is there any pertinency to the present case; since the Roman soldiers were not enemies of Jesus, but merely followed the custom by which executioners took the clothes of criminals capitally punished. This, however, seems a very weak argument; for it is not meant to be asserted that the *whole* Psalm is prophetic. Rosenm. and Kuinoel unite in supposing that St. John *applied* the words of the Psalm to the present purpose; and they assign to them this sense "My rebellious subjects make themselves so sure of my death, that they already, as it were, think of dividing my clothes, i. e. my property and spoils, as if I were actually dead." Now it is true that the formula ἵνα ἡ γραφή πληρωθῇ may sometimes mean no more than such a thing *so* happened, that this or that passage of Scripture would appear perfectly suited to it. (See Surenhus

on the modes of quotation, p. 2. seqq. and p. 167.) Yet *here* the words of the Psalm cannot be proved to have been fulfilled in the case of David,\* in which, as in that of our Saviour, the most minute circumstances were literally fulfilled. And as to *some other* parts not corresponding, that is no more than is the case in almost all the prophetic writings. Besides, as Tittman observes, it is plain that the Evangelist regarded the Psalm as a prophecy, and this event as the fulfilment. At any rate, we are bound to admit, with Grotius, that it was brought about by Divine Providence that these and such like things should be perfectly fulfilled in Christ, not only according to the proverbial sense, but *κατὰ πόδας*; that in him might be seen a completion of all that had been predicted.

Now, as we learn from the other Evangelists, the sun, as if in detestation of the horrible impiety, withdrew its light, and darkness overspread the whole region from the sixth to the ninth hour. At that awful period we are told that a skilful mathematician exclaimed, "Aut Deus, aut natura patitur!" See Grot. in loc. and de Veritate, L. 3, and Huet Dém. Evang. p. 42.

25—27. St. John now proceeds to narrate another circumstance, omitted by the other Evangelists. *Ἐιστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ.* Since mention is here made only of the mother of Jesus, and since nothing has been said of

\* We are nowhere told that David's goods were thus divided; and there are several other passages in the 22d Psalm, particularly that in which mention is made of piercing his hands and his feet, to which no circumstance of David's personal sufferings seems to have borne any resemblance. It therefore seems to me exceeding probable, that in this scripture and some others, the mind of the prophet was thrown into a preternatural ecstasy, in which, on some secret intimation given to him that he therein personated the Messiah, he wrote expressly what the Spirit dictated, without any particular regard to himself; so that David might, for any thing I can find, with equal propriety have written such a psalm, if his whole life had been as prosperous and peaceable as the reign of Solomon his son. (Doddridge.)

Joseph during the whole history of Christ's ministry, it seems highly probable that he was already dead. *Μαρία ἡ τοῦ Κλωπα*, scil. *γυνή*. The Clopas here mentioned is not to be confounded with the Cleopas of whom we read in Luke 24, 18. For the name *Κλωπας* is evidently of Hebrew origin, but *Κλεόπας* is a Greek appellation, contracted from *Κλεόπατρος*, as *Ἀντίπας* from *Ἀντίπατρος*. Cleopas is the same person with him who is elsewhere called Alphæus. For Mary is said to be wife of Clopas in Matt. 27, 56. and mother of James and Joses in Mark 15, 14. But in Matt. 10, 3. and Mark 3, 17 and 18. James son of Alphæus is mentioned among the Apostles. However, the names Cleopas and Alphæus, though, according to our manner of writing, they seem very different, are easily derivable from one common source, namely, the Heb. *עלפאי*, which might be expressed either Cholpai or Chlopai. The former pronunciation is followed by Matthew and Mark, with the rejection of the Oriental aspirate, and the addition of the Greek termination *ος*; whence we have *Ἀλφαῖος*; as in Hagg. 1, 1. where the Sept. express *עלפאי* by *Ἀγγαῖος*. The *latter* mode is adopted by St. John, who has *Κλωπᾶς*; *Π* being changed to *κ*, as *ΠΩΣ* in 2 Chron. 30, 1. is expressed by *Φασεκ*. (Kuin. Pott., Hug., and Gabler.) So also Doddridge, who, however, truly observes, that after all, we cannot with certainty determine the question, though, like most other undeterminable points, it is a matter of no great importance.

25. *Μαρία ἡ Μαγδαλήνη*. See the note on Matt. 27, 55. 13, 39. Luke 8, 2. By the *τὸν μαθητὴν παρεστῶτα ὃν ἡγάπα* is meant John, who by this circumlocution frequently designates himself. See the note on 13, 23. 18, 15.

26. *Γύναι, ἰδοὺ ὁ υἱός σου*, i. e. woman, behold thy son, and regard him henceforward as such." So Virg. *Æn.* 9, 297. *Namque erit ista mihi genitrix (i pro genitrice), solumque Creusæ Nomen defuerit.* et *Eclog.* 3, 104. *et eris mihi magnus Apollo.*



(Kuin.) I add Eurip. Heracl. 230. where in a very affecting passage the old Pædagogus delivers the children of Hercules into the hands of the Chorus, with these words: γενοῦ δὲ τοῖσδε συγγενὴς γενοῦ φίλος, πατὴρ, ἀδελφός, &c. To the examples of γύναι produced by the commentators, I add Plutarch 8. where Themistocles thus addresses his wife: ὦ γύναι. Eurip. Alc. ὦ φ. γύναι, where see Wakefield. Theocrit. Id. 24, 72. Θάρσει, ἀριστοτόκεια γύναι. This occurs more frequently in the tragedians than in the other writers.

27. ἰδοὺ ἡ μήτηρ σου. As in all things our Lord had set a perfect example of every virtue, thus also did he now that of love and affectionate care of his relatives and friends. His *mother* he bequeathed\* and consigned to the care of him, to whom he had borne a truly fraternal affection, that he might show to her the duty and afford her the support of a son. His *friend* he commended to the maternal care of his mother. (Kuin. and Tittman.) At ἰδια subaud δώματα, *house, home*; as in 3 Macc. 6, 27. 2 Esdr. 5, 47. Acts 21, 6. John 16, 32. "Nothing (observes Lampe) has been accounted a more sacred duty from all ages, by the very instinct of nature, than to support one's parents in their old age, or in poverty and want. Hence among the laws of Solon this was especially notable: εἰάν τις μὴ τρέφῃ τοὺς γονέας, αἵτιμος ἔστω." (Lampe.) On these two verses Euthymius observes, Ἡδὴ ἀποθνήσκων παρατίθεται τὴν μετέρα τῷ μαθητῇ, τὴν ἡγαπημένην τῷ ἡγαπημένῳ, τὴν παρθένον τῷ παρθένῳ, παιδεύων ἡμᾶς φροντίζει τῶν γονέων ἄχρις ἐσχάτης ἀναπνοῆς, ὅταν οὐ μόνον οὐκ ἐμποδίσωσιν εἰς ἀρετὴν, ἀλλὰ καὶ μᾶλλον συμφιλοσοφῶσιν ἡμῶν τὰ σωτήρια.

28. μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς ὅτι πάντα ἤδη τετέλεσται. On the interpretation of these words ἤδη τετέλεσται here, and in ver. 30. τετέλεσται, commentators are not quite agreed. Many modern ones, as Gro-

\* Wetstein compares Lucian, Tox. 22. ἀπολείπω Ἀρεταίῳ μὲν τὴν μητέρα μου τρέφειν καὶ γηροκομεῖν.

tius, Casaubon, Camerarius, Rosenm., and Kuinoel, take them to be a popular expression for "it is all over with me, I am about to breathe my last:" and they cite Homer: τὰ δὲ νῦν πάντα τελεῖται, and Philox. ap. Comicum, who, when about to die, says, τέλος ἔχει τὰ πάντα μοι. Senec. in Œteo. peractum est. But I rather assent to those ancient and modern interpreters, who take the words to denote, "Knowing that all which he had to perform in this world, was now accomplished." Perhaps, however, it may be better, with Tittman, to unite *both* senses: "perceiving that his end approached, and conscious that he had accomplished all things, both by doing and by suffering, which were, according to the Scriptures, to be performed." Tittman also connects ἵνα πληρωθῇ ἡ γραφή with the preceding words. But this seems scarcely admissible. The common construction must be retained. Πάντα is to be taken *restrictively*, i. e. in a manner all, all but the circumstance of his thirsting and having vinegar administered. Most recent commentators, however, (as Rosenm. and Kuinoel,) think that the passage of Ps. 69, 22. is not a prophecy, and not meant of the Messiah, to whom, they say, the curses and imprecations at ver. 23. are unsuitable. Kuinoel remarks that St. John *accommodates* the passage to Christ.\*

\* Kuinoel then observes (from Gurlitt and Rosenm. Hist. Interp. Lib. Sac. P. 1, 13—40.) that the Jews were fond of speaking in terms and phrases derived from Scripture, and used to refer to the Messiah every passage of the Old Testament which could in any manner be thought to have reference to him. "Thus, also (continues he), in the age of Christ, this mode of interpretation had grown prevalent among the primitive Christians; so that they referred to the Messiah every passage of Scripture which, in any word or phrase, might be thought to have bearing on the actions, or resemblance to the habits, of Christ's life; especially those which should admire a person of integrity and piety, and labouring under evils of every sort." But, from the turn of the passage, I think it plainly appears that the Evangelist did not merely mean to *accommodate* the passage, but to shew that there was a *fulfilment of a prophecy*: At the same time, it is no wonder that our Lord should *thirst*, since, as we learn from commentators, persons suffering such a punish-

29. See the note on Luke 23, 36. Σκευός οὖν ἔκειτο ὄξους μεστόν. When our Lord complained of thirst, they reached up to him a vessel of ὄξος, which denotes a sort of meagre and sour *made wine*. See the note on Matt. 27, 34. Of quite another kind was the ὄξος μετὰ χολῆς μεμίγμενον, which (as we find from Matt. 27, 34) was offered to our Lord before his crucifixion. (See the note on that passage.) It is what by Mark 15, 23. is called ἐσμυρτισμένον οἶνον. The Evangelist then adds οἱ δὲ, &c. But in Matt. 27, 48. mention is made only of *one*. Kuinoel, however, observes that the plural may here (as often) be taken for the singular, or it may refer to *several* who were engaged in preparing the drink, though one only might administer it. Οἱ δὲ is put for *τινες δὲ*, even though οἱ μὲν has not preceded; as in Luke 5, 33. Matt. 26, 67. 28, 17. Arrian Exp. 6, 27 and 71. Ælian V. H. 1235. Diog. Laert. 6, 2, 6. More examples may be seen in Elsner.

29. Καὶ ὑπόσῳ περιέντες. These words have not a little exercised the ingenuity of commentators. It has been enquired, how the Evangelist could ascribe to the hyssop so long a stalk as to admit of being used like a reed, and thus of reaching the mouth of Jesus; since it appears from 1 Kings 4, 33. that the hyssop is a herb almost creeping on the ground, and not rising to any height. Hence various modes have been devised of removing the difficulty. See Wolf, Koecher, Rusius, and Walch, in his Diss. de potu Servatoris moribundi, Jena 1762. Cameraarius, followed by Sylburg and Bos, would alter the present reading to ὑπόσῳ προπεριέντες: observing that the ὑπόσος was a sort of missile dart among the Romans (on which see Veget. 2. 15). They think that a sponge saturated with vinegar was stuck to it, and that Matthew and Mark called this javelin κάλαμος, because the wooden part was of the form of a reed or cane. The conjectures of Toup, Bolten,

ment usually experienced it; as, indeed, do most persons when in the agonies of death.

and others, are deserving of no attention, since the common reading is defended by all the MSS. and Versions; nor is there any necessity for having recourse to unauthorized alteration, since the common reading requires, *not emendation*, but *explication*. It must be remembered that of the hyssop there were various species. See Salmas. Ep. de hyssopo, subjoined to Bartholin Diss. de latere Christi aperto, Bochart. Hieroz., and Wedelii Exercit. Lightfoot in loc. cites Isaac Omram ap. Bochart. Hyssopus herba est, in montibus Hierosolymitanis proveniens, cujus rami super faciem terræ extenduntur ad cubiti longitudinem, aut aliquanto minus. Foliis enim et ramis luxuriat. Brevoverich in his Epistle to Bartholin, in the above Diss. 335. testifies that he has often seen a hyssop with a sort of woody stalk, exceed two feet in length, so that it is no wonder that in Judæa they should be longer, and of sufficient length to be used as a reed. Of this woody kind of hyssop mention is made in Sabbath, c. 16. where it is said that on the Sabbath day a bundle of *hyssop must not be used instead of wood*. Para, 11. 8. Hyssopus, qua conspersum est, legitima est ad leprosum purificandum, si collegerit eam in ligna; si collegerit eam in cibos, reprobata est. 9. Præceptum de hyssopo est de tribus caulibus, in quibus tres sunt culmi 12. 1. Sucia, f. 13. 1. ubi cannæ calami et surculi, quibus tentoria obtegebantur, recensentur, fit etiam mentio hyssopi.

The sort of hyssop here meant grows into reedy stalks, as the hyssop mentioned in 1 Kings, 4, 33. is opposed to the cedar, being of another species, so low as to creep on the ground. Such a stalk as the one in question might have been long enough to enable a person without difficulty to reach the mouth of the crucified person; since (as we have before observed) the cross was not usually very elevated. See the note on Matt. 27. This stalk, too, being rough and reedy, might be called by Matthew and Mark *κάλαμος*, a reed.

The above view of the subject, which seems liable to no well founded objections, was first proposed by Origen (himself an inhabitant of Palestine): and, afterwards, adopted by Bochart, Weddellius, Wolf; Wetstein, Lightfoot, Bp. Pearce, Markland, Rosenm. Schleusner, Kuinoel, and Tittman.

29. *Περιβέντες*. The misapprehension of the meaning of this word has thrown most commentators on the wrong scent in their interpretation of the whole passage, and has given rise to many futile conjectures, all of which might have been spared by attending to the observation of Beza on Matt. 27, 48. who long ago remarked that *περιβέναι* signifies *imponere*. And, considering the *impositio* which the nature of the thing requires, it must mean *sticking on*. Thus the Sept. use it for the Heb. *רָבַץ*, *to tie to*, in Prov. 7, 3. and for *רָבַץ* in Job 31, 36. This verb (as Lampe observes) is employed of what is placed on any thing in the manner of a crown. So Aristoph. Thesm. 387, *περίβου νῦν τονδὲ πρῶτον πρὶν λέγειν*, where the Scholiast explains *ἐπίβου*.

30. *τετέλεσται*. Many modern commentators render, "*There is now an end of my calamities, or of my life.*" So Grotius, Rosenm. and Kuinoel. On the contrary the ancient commentators explain, *ἀπὴρτισται*, scil. *ἐκ τῆς οἰκονομίας*. Either interpretations, especially the first, is too limited. I prefer, with Tittman, to unite both, and understand the term of the end of our Lord's life and miseries, together with the completion of all that the will of the Father had assigned him to do or to suffer here on earth. For (as Tittman observes) our Lord had come on the earth, had lived among men, had taught them, and conferred on them benefits infinitely great, had set them a most holy example, had finally delivered himself up to death, by pouring out his blood to obtain for the human race remission of sins and life eternal. And thus had he, in every respect, fulfilled the will of his Father, both by doing and suffering, and had manifested his name, i. e. his love towards men, and his most benignant

counsels and plans for their redemption by his Son. See 17, 4. 6, 26. All these things *were* now *finished*.

30. καὶ κλῖνας τὴν κεφαλὴν, *bowing his head* (i. e. towards his breast); as those do who are just expiring. So Ovid Met. 10, 194. (cited by Grot.) Sic corpus moriens jacet, et defecta vigore Ipsa sibi est oneri cervix, humeroque recumbit. Lampe compares Virg. Æn. 11, 829. Lentaque colla et captum letho posuit caput, arma relinquens, Vitaque cum gemitu fugit indignata sub umbras. Sil. It. 12, 245. Ambrosiæ cecidere comæ, cum lactea cervix marmoreum in jugulum collo labente recumbit.

30. Παρέδωκε τὸ πνεῦμα, *he yielded up his spirit to God*. In the parallel passage of Matthew we have ἀφῆκε τὸ πνεῦμα, and in that of Luke ἐξέπνευσε, all which expressions, and especially the first, suggesting the idea of a placid, peaceful, and resigned dissolution, were therefore used by the pious among the Hebrews, to denote that the soul is rendered back unto God its original author, to dispose of according to his good pleasure. (Grot. and Kuinoel.) Lampe compares an elegant passage in Vell. Paterc. l. 2, 123. Augustus animam cœlestem Deo reddidit. See also Epict. l. 4, 10.

31. ἵνα μὴ μείνῃ ἐπὶ τοῦ σ. τ. σ. ἐ. τ. σ. According to the *Jewish* laws the bodies of stoned persons were to be taken away and buried before sunset. See Deut. 21, 20.\* For this reason, therefore, as also because the next day was a Sabbath, and moreover a very solemn festival, they requested Pilate's permission for the legs of the malefactors to be broken,

\* Wolf here cites Laur. Ramirez de Prado, *Lex præcipiebat, ne suspensus in ligno esset pernox, quia maledictus a Domino erat, qui pendebat in ligno, et ideo pendente eo contaminari videbatur terra: sed quia non ex pietate vel honoris causâ damnati cadaver a ligno deponeretur, non in patrio sepulchro, non in hereditate a vitâ sepiendum fuisse autumno; sed in communi damnatorum sepulturâ, vel eorum, ignominie causâ projiciendum; unde nec terra tristi illo suspensi cadaveris spectaculo contaminabatur, nec patria hereditas, et sepultura maledictionem imbibebat.*

and their bodies to be removed. Now it is plain that none could be taken down till they were dead : and I agree with those who think that this breaking of the legs was done to accelerate death ; and not (as Grotius, Michaelis, Moschius, and Kuinoel, suppose) to fill up the measure of their torments. The breaking of the legs would cause exquisite agony, both in the fractured legs themselves, and in the rest of the body ; since its whole weight, which before was partly supported by the legs (which had, as some think, a *suppedium*), would now solely hang by the hands. This would occasion such excessive pain and irritation to the wounds, as to greatly accelerate death ; so that they would scarcely need the *coup de grace*, which Michaelis *supposes* was given after their legs were broken. The legs (we are told) were broken at the instep with an iron mallet.\* The bodies of crucified persons were, according to the Roman custom, not taken down for burial (see the note on Matt. 27, 32.) ; though, on the approach of any solemn festival, it was not unusual, even among the Romans, for the relatives to be permitted to bury them. See the note on Matt. 27. 58. Καταγῶσι is the second Aorist subjunctive passive. The παρασκευή denotes the προσάβατον of Mark 15, 42. This Sabbath was especially solemn, since on it fell also the beginning of the Paschal feast. Μεγάλη, *solemn* ; as in 7, 37. and Is. 1, 13.

32. οἱ στρατιῶται. Storr thinks that these soldiers were different from those that crucified Jesus : “ for they (says he) would have known him to be dead without examination ; ” and Euthymius appears to have been of the same opinion, since he here explains, οἱ τοῦτο κελευσθέντες παρὰ τοῦ Πιλάτου. But it

\* From the passages cited by Wetstein from the Greek and Latin writers, it appears that the breaking of the legs was adopted also by the Romans, to hasten death. So Cic. Phil. 13, 12. in proverbii loco dici solet, perire eum non posse, nisi ei crura fracta essent. See Plaut. Pæn. 4, 2, 64. The other passages only refer to *breaking the legs*, as a mode of punishment, or as a prelude to dispatching the persons crucified.

seems improbable that the same persons should not have performed the *whole* office of executioners; and, indeed, the article confirms the idea that they were the same; though, I grant, it does not always, in Hellenistic Greek, exert its definite force.

34. εἰς τῶν στρατιωτῶν λόγχῃ α. τ. π. ξ. &c. Some recent commentators, as Paulus and Schuster, contend that this wound inflicted was a mere prick, in order to ascertain whether Jesus were dead. But their arguments are extremely weak and frivolous. Surely a wound inflicted for the purpose in question would not be a very slight one, but such as, if the person were not dead, would be likely to dispatch him. For a further discussion of this question see the note on Matt. 27, 50. It were temerity to hazard any decided judgment upon a point in which even our medical writers differ. The most probable opinion, however, is, that by *water* is meant what is called *lymph*, such as is sometimes secreted on venesection, and flows together with the blood; though here is especially meant the humour or juice found in the pericardium, which is of an aqueous appearance.\* Such an efflux from the side of our Lord has been justly regarded as a proof that the pericardium had been wounded by the stroke of the lance, and, therefore, the heart itself was injured. Now it has been invariably admitted by all physicians, ancient and modern, that wounds of the heart are invariably mortal. Thus, amongst a number of other passages produced by the commentators, Hippocrat. Aphorism. 6. ὅτι μὲν οὖν ἡ τῆς καρδίας τραῦσις ἐπιφέρει θάνατον ἐξ ἀνάγκης, ἐν τι τῶν ὁμολογουμένων ἐστὶ. Moreover, when it is said that *some* blood flowed, it is thereby indicated that the residue in the body of Christ had ceased to flow, or was concrete, a proof that he was really dead. Or if (as Gruner, and some others, maintain) he was then not *quite* dead, the wound immediately extinguished the last spark of life. In *this* the medical writers

\* To the passages here cited by commentators I add Ælian, H. A. 4, 36. νεκροῦ δὲ ἐκρεῖ πάλιν ὕγρος ἰχθὺρ οὗτος, καὶ εἶκεν ὕδατι.



coincide; and especially C. F. F. Gruner, in his *Commentatio de morte Christi verâ, non simulatâ*, and C. G. Gruner in his *Vindic. J. C. veræ, &c.* Halæ 1805. "The whole of this circumstance (says Tittman) was most wisely recorded by the Evangelist for the purpose of evincing the reality (which most infidels, and some fanatics, had ventured to question) of Christ's death." Lampe here cites the epitaph of this very soldier (whose name was Longinius), found in the Church of St. Mary at Leon, in France:

QUI SALVATORIS LATUS IN  
CRUCE CUSPIDE FIXIT  
LONGINIUS HIC JACET.

35. καὶ ὁ ἑωρακὼς μεμαρτύρηκε — πιστεύετε. The best commentators (and among the rest Kuin. and Tittman) rightly suppose that the Evangelist meant by these words to confute the presumption of those who, in his days, ventured to disbelieve the reality of Christ's death. It may, therefore, be regarded as a popular mode of affirming that Jesus *really died*, that his bones were not broken, but his side pierced, and that if he had not been already dead, the wound must have killed him. The words may be thus paraphrased: "And he who saw the circumstances of his death, hath herein borne testimony to them; and his testimony is true. Yea, his conscience beareth him witness that he speaketh the truth, so that ye may implicitly rely on his testimony." See Rom. 9, 1. The Evangelist (who has throughout with singular modesty avoided any thing like egotism) thus designates *himself*.

36. ἐγένετο γὰρ ταῦτα, ἵνα ἡ γραφὴ πληρωθῇ. Kuinoel accounts the γὰρ a formula of transition. But there seems no necessity to resort to this precarious principle. Considering the highly elliptical style of this Evangelist, the γὰρ may be thought here (as often) to relate to some clause omitted; such as, "and believe ye well may, since all these things were really done." The words following seem to hint that these things were brought about by the deliberate counsels

of Divine Providence, through whose interposition the words of the Scripture were fulfilled. It is the united opinion of Rosenm. Kuinoel, and Tittman, that these words of the Old Testament, referred to (i. e. Exod. 12, 46. and Num. 9, 12. in which it is enjoined that “not a bone of the Paschal lamb shall be broken,”) are not prophetical, and have no reference to Christ. There are (say they) no vestiges in the Old Testament of the Paschal lamb being considered as a type of Christ: nor did the Evangelist mean to so represent it. He only *applies* the passage to our Lord, and *compares* Christ with the Paschal lamb: intending to denote, that in the institution of the Paschal lamb, something had been enjoined similar to what would, by Divine interposition, take place in the case of Christ, by which Providence, therefore, it happened that his bones were not broken.\* This comparison (observes Kuinoel,) might suggest itself to the mind of the Evangelist, since, a little before the death of Christ, he had eaten with him of the Paschal lamb, and at 1, 29. has recorded that John the Baptist gave our Lord the appellation of ‘*the Lamb of God.*’

37. ὄψονται εἰς ὃν ἐξεκέντησαν, *they shall look on him whom they have pierced.*

Here is another passage of the Old Testament, and one which in the interpretation and application involves even more difficulty than those preceding. The passage occurs in Zäch. 12, 10. **עלו וחימו אליו את אשר-קררו וספרו עליו**, where the Sept. has: *καὶ ἐπιβλέσονται πρὸς με, ἀνθ' ὧν καταρχήσαντο· καὶ κόψονται ἐπ' αὐτὸν* κ. τ. λ. Here for **אליו**, many MSS. read **אליו**. But, as Kuinoel remarks, the common reading, as being the more difficult one, and confirmed by the ancient Versions, is to be retained. On the interpretation of the passage, commentators are not agreed. (See Dath and Bauer in loc.) First, however, it must be enquired whether or

\* From the citations of Wetstein and other commentators it appears that *breaking of bones*, as being peculiar to criminals, was held especially disgraceful; insomuch that it became a formula of imprecation. Thus *Megilla*: "Nebucadnezar, cujus ossa conterantur." *Meeras Esther*, 1, 4. & 2, 6. Bereschith C. 49, l. 78, 1. "Adrianus, cujus ossa conterantur." *Eccha*. R. c. I. 16. 3 22. *Vajikra*, R. 18, 25. Ps. 34, 20.

not the passage in question is to be regarded as a *prophecy* of Christ, and the piercing of his side. To this, I think, we are justified in answering in the *affirmative*. The point has been satisfactorily established by the learned Tittman, who offers this version of the words of Zachariah: "Animum dabo familiæ Davidicæ civibusque Hierosolymitanis, gratiam meam submissæ implorantibus; intuebuntur me, quem transfixerunt, eaque de re lugebunt, quemadmodum lugent de filio unico; plangent eâ de re amare, quemadmodum de filio primogenito." He then subjoins the following observations.

"These words are by some understood of *those Jews* who, after the death of Christ, *believed* in him: looked on Jesus, acknowledged him as Messiah, and from *him* expected salvation: and looked on Jesus, whom the Jews pierced and crucified, bitterly bewailing his rejection and crucifixion by this his own nation. Others think that these words are here to be understood of the *unbelieving Jews*; in the following sense. "Those Jews, therefore, who despised, rejected, and crucified Jesus, will, some time, perceive his real nature and supreme dignity." And perceive it they did, at our Lord's advent to execute judgment on the Jews. This interpretation is rendered extremely probable by another passage of St. John (namely Rev. 1, 7.), where he seems to have had a reference (as in the present one) to the above passage of Zachariah; the words of which are as follows: "Behold, he cometh in the clouds, whom all mortals shall behold, and they also which pierced him: and all nations of the earth shall be sore afraid." Now in this passage of St. John, as well as in the preceding, the subject seems to be the advent of our Lord to take vengeance on the Jews in the destruction of their city and nation. The sense of the words may therefore be thus expressed: "At his own appointed time shall they, with horrible dread, behold him whom they contumeliously treated come in the splendour of majesty; and *then* will there be grievous wailing throughout all Palestine." This interpretation, too, seems to be confirmed by those sayings of our Lord, in which he described his advent to take vengeance on the Jews in the destruction of their city and state, and predicted that those very persons who had despised, derided, condemned, crucified, and contumeliously pierced him, would see him come in the clouds of heaven, with supreme glory and majesty. (Matth, 26, 23. 24, 30. Luke 21, 25, &c.) Thus the passage may very well be explained *literally* of our Lord, especially since in Zachar. 13, 7. we have a new prophecy of Christ, which our Lord had interpreted of himself at Matth. 26, 31. Mark 14, 27. (Tittman.) To the exposition of the learned commentator I entirely assent. Rosenmuller and Kuinoel, however, maintain that St. John only *accommodated* the passage of Zachariah, and intended to express this general sense: "Now was he pierced of whom it might truly be said, they will bitterly regret the loss of him whom they have pierced." But this seems a very frigid and far-fetched interpretation. On the death of our Lord Tittman has the following reflections.

"Thus died the Saviour of the human race, like a person of the

lowest condition, afflicted and despised, apprehended as one guilty of the greatest crimes, hurried from one unjust judge to another, condemned to suffer the most ignominious punishment, enduring the most exquisite agonies, both mental and corporeal, hanging on the cross, forsaken by all his friends; nay even, as it seemed, by God himself." Not one was there among his Disciples who so much as attempted to render him the last offices of sepulture, all being struck with fear, and scattered every man to his own home; as had been long ago predicted by Zachariah (13, 1. compared with Matth. 26, 31.) and foretold by our Lord to his Disciples a few hours before. (See John 16, 32.)

38, 39. See the notes on Matth. 27, 57. seq. Mark 15, 43. Luke 23, 51. "The Divine wisdom (says Tittman,) was pleased to ordain, that, from the period of our Lord's death, his sacred corpse should be handled by none but pious and holy persons, and that his ignominious death should be followed by a most honourable sepulture, as if a prelude to his glorious resurrection." Νικόδημος. See the note on 3, 1. 7, 50. Φέρων \* υἷγμα σμύρνης καὶ ἀλόης ὥσει λίτρας ἑκατόν. The σμύρνα here mentioned is, as we learn from Dioscorides and Pliny, the juice of a certain tree in Arabia, which, on the trunk being bored, exudes a kind of gummy liquid, which is caught on mats, &c. The ἀλόη, is supposed by many commentators not to be the herb *aloes*, from which a bitter juice is expressed, but an aromatic tree, which is also called *agollochum*, and the hylaloe, whose wood was likewise employed by the Egyptians for embalming corpses. See Cels. Hierol. 1, 135. Michaelis in his Suppl. ad Lex. Heb. 1, 32. Salmasius in his Exerc. Plin. 747. seq. and Rosenmuller in his Schol. on Num. 24, 6. Commentators, moreover, are not agreed whether we are here to understand *dry spices*, or the *confect* formed from them. But it seems the more probable opinion that Nicodemus brought of solid myrrh, dry and bruised, and of hylaloe wood; bruised and pulverised, about one hundred pounds weight. For Joseph and Nicode-

\* Φέρω is a word appropriated to this subject. So Herodot. Melpom. p. 255. τοὺς δὲ προσήκοντας τῷ νεκρῷ ἐπὶ τὸ κναφήιον παρῆναι, ἔχοντας τὰ πρόσφορα, ὡς ἀναιρησομένους.

mus are not said to have anointed the body of Jesus with those odoriferous unguents; nay, the Evangelist, at ver. 40. relates that the body, together with the spices, was wound up in linen rolls or bandages. Neither could Joseph and Nicodemus, on account of the Parascue, (mentioned in ver. 42.) *regularly embalm* the body of Jesus: but the women who intended to perform that office (as Luke relates, 23, 36.) had bought spices and unguents (for the ἀρώματα and μύρα are distinguished), in order that they might wash and anoint the body of Jesus. See Mark 16, 1. It seems too, that the above-mentioned weight of spices would have been too great for the anointing of one body. Hence, there has been some discussion among commentators as to the sense in which λίτρα is to be taken; since the word not only signified a pound, both of dry and liquid articles, but also a piece of money. The λίτρα, however, when used of a coin (a signification nowhere occurring in the New Testament, or Rabbinical writers), denoted a small piece equivalent to the Æginetic *obolus*. Now, the mention of so small a sum as that would amount to, would have been superfluous. So that this signification is not here applicable. Besides, that sense would require λίτρων, not λίτρας. We must, therefore, adhere to the common interpretation *a hundred pound weight*. To those who object that such a quantity of spice would not be necessary, it may be replied, that the chamber in which our Lord's body was deposited would, according to the common custom, have to be completely perfumed: and no inconsiderable part might be reserved for the funeral; since on such occasions great quantities of spices were burnt; as we find both from Josephus and the Rabbinical writers. Thus Joseph. Ant. 17, 8, 3. and Bell. 1, 1. speaks of five hundred slaves or freed men, ἀρωματατοφόροι, attending at the funeral of Herod. Norberg. de religione et linguâ Sabæorum, p. 12. Exsequias prosequendi Galilæis (Sabæis) hic est mos. Mortuum domi lavatum (rebus odoratis suffitum), et in arculâ

vestitum positum, ad sepulturam efferunt. Massecheth Semachoth, c. 8. cum mortuus esset R. Gamaliel senior, combussit super eum Onkelosus proselytus ultro octoginta libras opobalsami. (Kypke, Rosenm. and Kuin.)

The same view of the subject is also taken by most recent commentators, and among the rest, Tittman.

40—42. ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ, καὶ ἔδησαν αὐτὸ ὀθονίοις μετὰ τῶν ἀρωμάτων, κ. ἔ. ε. τ. Ἰ. ἐνταφιάζειν. By the ὀθονία, *linen clothes*, are meant the linen sepulchral bandages, (or *χειρίαι*, mentioned in John 11, 44.) which were rolled round the body. In the place of this word, the other Evangelists use the term *σινδῶν*, which denotes any sort of woven cloth, especially linen, and that of the finer sort: also any long linen vestment or robe; and likewise the fine linen sheet, in which the Eastern nations (as we find from Herodot. 2, 86.) used to roll up dead bodies, after having been embalmed; and which thus formed, as it were, a sepulchral vest, or winding sheet. See Fisch. Prol. 74. (Tittman.) See the note on Matth. 27, 59.

40. Ἐνταφιάζειν.\* This word signifies to prepare for

\* The proper meaning of the verb ἐνταφιάζειν is not to bury, but to embalm, or to prepare the body for burial—*pollincire, corpus ad sepulturam componere*. The Vulg. indeed, renders the clause, *sicut mos est Judæis sepelire*, which is the real source of the error in modern translations. Suffice it to observe here, that the verb ἐνταφιάζειν, and the verbal noun ἐνταφιασμός, are used in the N. T. only in relation to the embalming of the body of our Lord. The word used for to bury, is invariably θάπτειν. The use followed by the Sept. is entirely similar; ἐνταφιάζειν is to prepare the corpse; θάπτειν is to bury. The import of both words, and consequently the distinction between them, is exemplified, Gen. 1, 2, 5. In ver. 2. προσέταξεν Ἰωσήφ, &c.

E. T. Joseph commanded his servants, the physicians, to embalm his father; and the physicians embalmed Israel. Whereas in ver. 5. Joseph's words to Pharaoh are—Ὁ πατήρ μου ὤρκισε με, λέγων, Ἐν τῷ μνημείῳ ᾧ ὤρυξά ἐμαυτῷ ἐν γῇ Χαναάν, ἐκεῖ με θάψει· νῦν οὖν ἀνάβας, θάψω τὸν πατέρα μου.

E. T. My father made me swear, saying, "In my grave which I have digged for me in the land of Canaan, there shalt thou bury me." Now therefore let me go up, I pray thee, and bury my father. Here the difference in meaning between the two verbs, is distinctly

sepulture, either by anointing, rolling up, or in any other way. In the words *καθὼς ἔθος ἐστὶ τοῖς Ἰουδαίοις ἐνταφιάζειν*, the word *Ἰουδαίοις* seems *emphatic*, and there appears to be a tacit opposition to the custom of the Egyptians, who, as we find from Herodot. 2, 86. used to embowel the body, and fill it with spices. The Jews only sprinkled the body with pulverised spices, and wrapped it up in linen. (Kuin.)

41, 42. See the note on Matth. 27, 60. *Διὰ τὴν παρασκευὴν*, i. e. since the *Parascue*, or preparation day, was verging to a close, and the Sabbath was at hand. (See the note on Luke 23, 54.) Therefore, they deposited the body of Jesus in the sepulchre, which was hard by." The whole of Friday had the name of *παρασκευὴ*. Here, however, we are merely to understand *the latter* part of it, the *three last hours*, which were properly called the *παρασκευὴ*, since during that period the lamb was to be slain,

marked. The former, *τὸ ἐνταφιάζειν*, was the work of *the physicians*, according to the import of the Hebrew term, or of *the embalmers*, according to the Greek; the latter, *τὸ θάπτειν* was the work of Joseph, and the company who attended him: the former was executed in Egypt, the latter in Canaan. Let it be observed further, that the two Greek words are the translation of two Hebrew words, which are never used promiscuously, or mistaken for each other. In this passage, which is the only place wherein the Seventy have used the verb *ἐνταφιάζειν* the Vulg. has carefully preserved the distinction. It renders *ἐνταφιάζειν*, *aromatibus condire*, and *θάπτειν*, *sepelire*. To a judicious English reader, who considers the vast quantity of the most costly aromatics which, the Evangelist tells us, were bestowed by Nicodemus on the body of our Lord, the clause subjoined, *as the manner of the Jews is to bury*, must have a very strange appearance. The first reflection that would naturally arise in his mind would be, "If so, surely not one of a hundred of the people could afford to be buried." Yet, certain it is, that no nation was more careful than the Jews to bury their dead; though, very probably, not one of an hundred was embalmed. But it had been predicted of our Lord, not only that he should be numbered with *transgressors* (malefactors), not only that his grave should be appointed with the wicked (which was the case with those who suffered, as criminals, by public justice. See Nicolai de Sepulchris Hebræorum, Lib. 3. Cap. 5); but that he should be joined with the rich in his death; circumstances which, before they happened, it was very improbable should ever concur in the same person. (Campbell.)

and the other preparatious made for the feast. (Kuinol.)

Not unnecessarily minute has the Evangelist been in describing the Sepulchre of Jesus. For, though these things might seem to have merely happened by chance, and to be of but little moment, yet they tend greatly to establish the certainty of Christ's resurrection. For the sepulchre was in the garden, next to the place of punishment, and therefore well known. Moreover, it was a recently built one (*καινόν*), in which no corpse had ever yet been deposited; so as to preclude all suspicion of the body having been changed, or *any one else* having arisen but Jesus. Then it was cut out in a rock; and therefore no one could say it was undermined, and the body thus removed. Finally, it was defended by a huge stone placed at the entrance (as Matthew and Mark relate), that no enemy might injure the sacred corpse, or any friend steal it away. This (as we learn from Matth. 27, 57.) Joseph did this *ὥπας γενομένης*, i. e. in the interval between the ninth hour and the eleventh, (which, with us, would be from three o'clock to five,) and in great haste, *διὰ τὴν παρασκευὴν τῶν Ἰουδαίων*, that he might not be prevented from the due observance of the feast day, which began at the sixth hour. Another reason too, why he laid the body of our Lord in a sepulchre so near at hand, was, that it might not be left unburied, or be buried not honourably enough. All this Joseph and Nicodemus did, without any suspicion that Christ would rise again, but merely by way of preparation; for there they only placed our Lord's body for a time (after an hasty application of myrrh), intending, on the expiration of the Sabbath, to anoint it with odoriferous unguents, and bestow upon it a regular and honourable funeral. The same too, was intended by the two women, Mary Magdalene and the other Mary, who, leaving the rest, had followed our Lord's body to the sepulchre, observing where it was placed, that they might, on the expiration of the Sabbath, according to the custom of their nation, anoint it with unguents, and pay it the last honours of sepulture. Meanwhile they depart, for the purpose of preparing odoriferous unguents, with which to anoint the body of their Lord, suspending, however, their operations till the Sabbath should have ended. But what is subjoined by Matthew (27, 62. seqq.) is especially deserving of attention, and is, indeed, an illustrious proof of the Divine care and providence, as setting beyond all doubt the truth and certainty of our Lord's resurrection. The circumstances are as follows.

The Chief Priests and Pharisees, whose hatred against Jesus was not yet appeased, in the vain hope that they might offer degrading insults to him after death, and exhibit him to the people as an impostor, go to Pilate, declaring that they remember hearing him, when he was alive, boast that he should on the third day return to life again. They then request him to have the sepulchre guarded with military watches, "that his adherents (say they) may not steal away the body by night, and persuade the people that he had risen, and thus men be deceived worse now that he is dead, than when he was alive." Pilate directly allows them soldiers to keep



watch, and bids them make the sepulchre as secure as possible. Accordingly they set soldiers over the sepulchre, sealing the stone, that there might be no fraud, not even on the part of the soldiers. And thus do they confirm the truth of Christ's resurrection, at the very time when they are endeavouring to impede it, and (as Erasmus truly observes,) *dum resurrexuro conantur exitum occludere, auferunt miraculum et fidem resurrectionis.* (Tittman.)

## CHAP. XX.

VERSE 1, 2. See the note on Matth. 28. Luke 24, 1. seq. Mark 16, 2. The same Mary therefore who, (as we are told) together with the other Mary, remained at the cross of Christ on the departure of the rest, and followed him even to the sepulchre, in order to see where he would be laid by Joseph and Nicodemus. She then first of all, accompanied by two other women, approached the sepulchre of our Lord, as we are told, ἐν τῇ μιᾷ τῶν σαββάτων, i. e. on the first day of the week, i. e. Sunday (afterwards called the Lord's day). For *σάββατα* is, after the manner of the Hebrew, used to denote a *week*, and *μιᾷ*, according to the same idiom (as also the Greek one), was used for *πρώτη*: so that *μιᾷ σαββάτων* is equivalent to *πρώτῃ ἡμέρᾳ σαββάτων*. [See the note on Matth. 28, 1. Edit.] In Mark 16, 2. it is *λίαν πρῶτὴ τῆς ἡμέρας σαββάτων*, which is in ver. 9. explained by *πρῶτὴ πρῶτῃ σαββάτου*. Matth. 28, 1. has *ὅψε σαββάτων*, i. e. on the expiration of the Sabbath. For *ὅψε*, with a genitive, denotes time *past*, and has the sense of *after*. The phrase therefore signifies *after the Sabbath*, or, as Mark explains it, *διαγενομένου τοῦ σαββάτου*. Mary too, comes *πρῶτὴ σκοτίας ἐτι οὔσης*, which is explained by Luke 24, 1. *ὄρθρου βαθέος*, i. e. *summo mane*. For *ὄρθρος βαθὺς* is the intermediate space between day and night, when it is neither day nor night (i. e. *dawning*): and Mark subjoins *ἀνατείλαντος τοῦ ἡλίου*, which denotes the first faint streak, or gleam of sun rise. So in Matthew we have *ἐπιφώσκειν* (scil. *ἡμέρᾳ*) on the dawning of day. Mary, therefore, when she comes to the sepulchre and sees it opened by the removal of the stone, with which its entrance had been closed, recedes a few steps from the sepulchre without examining it, and, leaving the other women, runs to the city to Peter, with whom was John, and relates, not what he has seen, but what she suspects. Now, her suspicion was, that our Lord's body had been removed by night, either by enemies, for the purpose of offering it degrading insults, or by his friends for the purpose of a regular and honourable sepulture. For the body it seems had only been laid there *pro tempore*. So great indeed was their sorrow at our Lord's death, that all hope of his resurrection seems to have deserted them. But, what is very remarkable, St. John relates that *only Mary Magdalene* went to the sepulchre of Christ; but Matth. 28, 1. tells us that the *other Mary* went also; and Mark 16, 1. adds Salome. Moreover, from Mark, we learn that these women, on the expiration of the Sabbath, purchased spices and odoriferous unguents, in order to anoint the body

of Jesus. Luke (23. ult.) however, relates that the above-mentioned women, before the Sabbath, returning home from the sepulchre, purchased unguents with spices, but remained at home during the Sabbath. Here there has seemed to some recent writers (especially the Editor of the *Fragmenta Guelpherlytana*), such a disagreement, that they have attempted to call in question the accuracy of all the accounts of Christ's resurrection, and thus have endeavoured to subvert the truth of the whole Evangelical History. But the narrations of the Evangelists, when carefully compared with each other, will be found, upon the whole, to sufficiently correspond. St. John has, it seems, *purposely* made mention of *Mary Magdalene only*, in order to show (which the other Evangelists have omitted to do) that she immediately returned from the sepulchre into the city to Peter and John, brought them word of its being opened, and fetched them to view the sepulchre, and that to *this Mary* our Lord shewed himself: which *then* had happened neither to Peter nor John. The rest of the Evangelists have made mention only of the *other* women, because they wished to narrate (which St. John has not done) what happened to the *other two women* who remained at the sepulchre while Mary returned to the city to the Disciples, and the circumstances recorded in Matth. 28, 5—8. Mark 16, 5—8. Luke 24, 3—7. In St. John's narration, therefore, Magdalene bears the principal part, and, for that reason, he has called her *one*. Now, who is there so utterly unacquainted with Classical literature, but must know, or have heard, that one historian describes such a thing as having been done by one person, another by more than one? And, after all, is it of any moment whether the spices were purchased by the women *before* the Sabbath, or at *its* expiration? Is suspicion to be cast on the whole of the Evangelical History on that account? But, indeed, there will not remain even that *ἐναντιοπαρεία*, if we explain (as we surely ought) the passage of Mark in the following manner. "On the expiration of the Sabbath, Mary Magdalene, and Mary mother of James and Salome, with spices, purchased for the anointing of the body of Jesus, went at the first dawn of the day commencing the week, to the sepulchre." Thus, there will not be a shadow of disagreement between St. John and the rest of the Evangelists; much less, such as ought to throw suspicion on the whole of their narrations. The other Evangelists have also some things very deserving of remark, which are not found in St. John. For Matthew informs us *how* it happened that the sepulchre, though securely closed up, was opened. There was (we learn) a great earthquake, which had removed the stone from the mouth of the sepulchre, and on it sat an angel who had descended from heaven, whose countenance was like lightning, and his raiment white as snow. "These things happened before the women had come to the sepulchre (for the Perfect is to be taken for the Plu-perfect). The stone therefore was rolled away by the *earthquake*, and consequently by an evident miracle of Divine power, produced by the intervention of the angel who had descended from heaven." For, that God formerly used the ministry of angels as well in other cases as especially in that of our Lord,

appears from numerous and evident examples occurring in the Scriptures, such as cannot admit of any doubt; and still less in *this* place, since the external form, countenance, and raiment of the angel, are described; and he is said to have sat on the sepulchre, and to have held converse with the women. Moreover, from Matth. 28, 4. seqq. Mark 26, 3. seqq. and Luke 24, 3. seqq. we learn what happened to the two women who went to the sepulchre together with Mary Magdalene. All three, it seems, drew near, anxious to find some one who would roll away the stone for them, which was too heavy to be stirred by female strength. All now perceive that the stone is already removed, and the sepulchre open. At sight of this, Mary Magdalene straightway runs back to Peter and John, in order to tell what our Evangelist has related in the second verse of this Chapter, namely, that the body of the Lord has been taken away. But, while Mary Magdalene thus hastens from the sepulchre, the two others, (namely, Mary, sister of the mother of Jesus and Salome,) remain, and approach nearer to the sepulchre. To these two, therefore, *alone* happened what the other Evangelists narrate in the above cited passages. Amazed were they, almost to stupefaction, at this unexpected spectacle, and at the sight of the angel. Their perturbation the heavenly messenger dispels with the bland address, "Fear ye not: for I know that ye seek Jesus which was crucified. He is not here: for he is risen, as he predicted; come, see the place where the Lord lay. And go quickly, and tell his Disciples that he is risen from the dead; and behold he goeth before you into Galilee, there shall ye see him." They then leave the sepulchre, awe-struck at the stupendous miracle, but withal elate with joy at the resurrection of their Lord, and filled with the hope of seeing him, hasten to the Disciples. But, scarce have they proceeded on their way, when the Lord himself meets and salutes them in his usual affectionate manner. They fall at his feet, and worship him. He bids them be of good cheer, and go and tell the event to his Disciples and friends, that they may repair to Galilee, where they should soon see him. This narrative, therefore, which is found in Matthew, Mark, and Luke, *belongs solely to the two women*, namely, Mary, mother of James and Salome. To these first, among all his friends, did Jesus show himself after his resurrection. In the mean time, (namely, while Mary, mother of James and Salome, remain at the sepulchre, then see an angel, from him receive a most joyful account of the resurrection of Christ, and just after see Jesus himself and worship him,) Mary Magdalene is proceeding on her way from the sepulchre to the city, to inform Peter and John that the body of Jesus has been removed. Now, what was done by *this* Mary, and by Peter and John, is narrated from ver. 3. of this Chapter. (Tittman.)

Lampe thinks that the following observation of Beza, on Mark, affords the true key to unlock all the difficulties which embarrass this question. "Apparet enim ex Evangelistarum, conjunctione, neque solas illas tres mulieres (quamvis aliarum duces fuisse videntur), neque etiam pariter inde revertisse; quam tamen narrationem, ut et alias aliquot, simul ita contexuit, quasi eodem mo-

mento ista contigissent." Lampe remarks that the history of these women is extremely intricate, and that great labour has been bestowed, and much ingenuity exercised, in unravelling the difficulties it involves. He then commences with observing, that no one can justly require of us to *demonstrate* any hypothesis on such a subject, for that a perfect reconciliation of the discrepancies must depend on many circumstances unknown to us. "It is sufficient (continues he) if we can shew that the reconciliation is *probable* or *very possible*. This will serve to refute the charge of contradiction, and abundantly suffice to confirm the credibility of the Evangelists." The learned commentator then proceeds to observe that all difficulties will vanish, if we may be allowed to suppose *three messages* brought in succession by these women, going backwards and forwards, in great agitation, to the Apostles. The first message (continues he) is that of Mary Magdalene *only*, directed to Peter and John alone, and merely intimating that the sepulchre was opened and empty. "I conceive that Mary Magdalene was a considerable time beforehand with the rest of the women with whom she had agreed to go to the sepulchre for the purpose of embalming the body of Jesus. Hence Matthew and Mark, *putting together* this *successive visitation* of the sepulchre by the women, constantly place Mary Magdalene first. She, however, finding the sepulchre empty, immediately retraces her steps, and meeting with Peter and John, persuades them to run to the sepulchre and back: she, in the mean time, waiting in expectation of coming at some important knowledge on the subject. The second message is that of the other women to all the eleven Apostles (see Luke 24, 9.), intimating that they had seen two Angels, who had announced our Lord's resurrection. While Mary Magdalene awaits in the city the return of Peter and John, the rest of the women go to the sepulchre, and bring immediately back to the Disciples an account of what they have seen and heard. Now that Mary Magdalene had no participation in this, is plain from its being conjoined with the appearing of our Lord. There are, besides, some other discrepancies; namely, that, according to Mark, the angels were seen by the women, when they had *entered* the sepulchre, but by Mary standing outside of the sepulchre; that she converses with them *sola cum solis*; that she does not receive an answer from them on the resurrection of Christ, who just after appears to her unexpectedly. Moreover, by this second message Peter is induced to repair to the sepulchre, as is related by Luke 24, 12, whose narrative is also to be distinguished from this of our Evangelist. The third message is that which was afterwards brought by Mary Magdalene and the other women, namely, that they had seen the Lord. Mary Magdalene had, meanwhile, herself returned to the sepulchre, and, as is clear from Joh. 20, 13., thus far had understood or believed nothing of what had happened to the other women. There *she also* converses with the Angel, and meets our Lord himself. Then she relates what she had heard (ver. 18.), and that by herself, as is manifest from Mark 16, 9 & 10., although she is not believed (see ver. 11.), especially since Peter had lost his labour: and thus the testimony of one woman

would seem very suspicious. A little after, the *other women*, incited by the example of Mary Magdalene, retrace their steps, and obtain their wish. (See Matth. 28, 9 & 10.) And Peter (Luke 24, 34.) meeting with Jesus, confirms the testimony of the women, and paves the way for the belief of the other Disciples. Now this mode of reconciling the Evangelists by multiplied journeys backwards and forwards, is not only adapted to the nature of the thing itself (since the sepulchre was very near the city), but also suitable to the vehement agitation of mind, which must have been felt by these affectionate votaries of Christ. It is agreeable, also, to Divine wisdom, which, it seems, so disposed all these things, that it might thence be apparent there was no collusion: that the particulars were in succession examined; that the Disciples were brought by very slow degrees to a belief in the resurrection. Finally, this hypothesis is supported by the opinions of several of the ancient Fathers, as Jerome, Dionysius, Alexandrinus, &c." (Lampe.)

The same view of the subject has also been taken by Markland, whose observations I will now subjoin, "One might think, from this account of St. John, that Mary Magdalene was at the sepulchre *three* different times that morning. The *first* time of her going was by herself (I speak as one might judge from St. John only), while it was yet dark, suppose about two o'clock in the morning. At her arrival, she perceived that the great stone was removed from the mouth of the cave, and that the body of Jesus was gone. This was her *first* journey. Upon finding this, she runs back to the city, to acquaint Peter and John, who go to the sepulchre and find things to be as she had told them. She followed them; and after their return back, staid there. This was her *second* journey; and in this Jesus appeared to her; and, among other things, he ordered her to go and tell the Disciples that she had seen him; which she did. All this is related by St. John only, except a few circumstances of it, which are mentioned by St. Mark, too, chap. 16, 9, 10. Her *third* journey thither was later in the morning, when several other women were there, who, as well as she, saw the *Angels* at the sepulchre, and received a message from them to the Disciples; and, in their return to Jerusalem, were met by Jesus *himself*, and ordered by him to deliver another message to the Disciples different from that he had before sent by Mary Magdalene. This they delivered to the Disciples, and with the same effect; for none of them were believed. This was Mary's *third* journey, which, with a great variety of different circumstances, is described by the other three Evangelists. Neither Mary nor any of the Disciples knew any thing of the *guard* of soldiers when she set out *first*; and when she came to the sepulchre, things had been so disposed by Providence, that the *guard* gave her no interruption; the appearance of the Angels, at Jesus's resurrection, having, before she came thither, frightened them so, that they *were become like dead men*. Matth. 28, 4. Nor is it probable that Mary knew any thing of the women's carrying the spices to *embalm* Jesus; for she would have prevented it, as knowing that he was already *risen*, and therefore it seems that she did not *set out* with them. See on Mark 16, 1." (Markland.)

2. οὐκ οἶδαμεν που ἔθηκαν αὐτόν. Some MSS. read οἶδα, and some commentators conjecture οἶδα μὲν. But there is no occasion for any change. The plural may, by an idiom frequent in the best writers, and not unknown in the popular style, be taken for the singular. And this enallage, indeed, the ancient versions plainly recognize.

4—7. καὶ ὁ ἄλλος μαθητὴς προέδραμε τάχιον τοῦ Πέτρου. This *other* disciple, as we learn from the narration, was St. John. Παρακίψας βλέπει. See the note on Luke 24, 12. Οὐ μέντοι εἰσῆλθεν, *yet went he not in*. On the *motive* for this commentators are divided in opinion. Grotius thinks it was through juvenile inattention. Wetstein supposes it arose from a fear of pollution, and refers to Num. 19, 16. He also adduces several passages from the Rabbinical writers, in proof that to enter a sepulchre was thought to impart pollution. But this seems unsupported by what follows. I am inclined to assent to L. Brug. and Kuinoel, that it was through *timidity*. *Peter*, however, of more ardent spirit and bolder temperament, immediately enters the sepulchre. and his example is then followed by John. On the word σουδάριον, see the note on Luke 19, 20. and John 11, 44. Χωρὶς ἐντετυλιγμένον εἰς ἓνα τόπον. The commentators here notice the use of εἰς for ἐν. But, in fact, it results from the peculiar use of ἐντετυλιγμένον, which, in the manner of what is called a *verbum prægnans*, signifies *rolled up and put into*.

8. τότε εἰσῆλθε ὁ ἄλλος μαθητὴς — ἐπίστευσεν. Almost all modern commentators unite in restricting this belief to the case in question, namely, a belief of what Mary Magdelene had related concerning the removal of the body of Jesus from the sepulchre. To this, however, Lampe takes strong exception, as being too limited a sense; and Doddridge, too, would understand it as a modest intimation that he, first indeed of all others, *believed the truth of Christ's resurrection*, inferring it, as he reasonably

might, from the order in which he found the sepulchre. "These words (continues Doddridge) have a force and a grace, on this interpretation, which, I think, no other can give them. Much of the beauty of John's manner of writing consists in such hints as these, which show the temper of that excellent man; and, were he to be considered merely as a human historian, add great weight to his testimony." This mode of interpretation was also adopted by Chrysostom and Jerome. But the former interpretation is by far the most natural, and is adopted, also, by Tittman. "Neither disciple (observes he) expected that Jesus had returned to life. They had, indeed, heard from our Lord himself that he should rise again on the third day: yet the assurance had taken little root in their minds; and what faint expectation yet remained had been extinguished by the operations of fear and the effect of tumults. "For as yet (it is plain) they understood not the Scriptures, that he must rise again from the dead." This *understanding* was prevented by their deep rooted preconceptions on the earthly kingdom of the Messiah, which they could not reconcile with the death and resurrection of Jesus. See the note on Luke 24, 26. seqq. and 46 seqq. John 2, 22.

10. ἀπῆλθον οὖν πάλιν πρὸς ἑαυτοὺς οἱ μαθηταί. Erasmus, and most commentators, render this "to their home." But some, as Beza, Piscator, Doddridge, and Campbell, "to their companions;" which, however, comes to the same thing; since by it is meant (as Lampe observes) the house which the disciples then jointly occupied. Of this idiom πρὸς ἑαυτοὺς, *domum*, the following examples are selected from Raphel, Keuchen, Elsner. Sept. in Num. 24, 25. ἀπῆλθε πρὸς ἑαυτὸν. Joseph. Ant. 8, 4, 6. πρὸς αὐτοὺς ἕκαστος, τοῦ βασιλέως ἀπολύσαντος ἀπῆρσαν. Polyb. 5, 93. διέλυσε τοὺς Μεγαλοπολίτας πρὸς αὐτοὺς. Catull. 64, 278. ad se quisque vago passim pede discedebant Cic. de Orat. 1, 49. Phæd. 4, 21, 22. Sermone ab ipso cognitum cupidissimè. Ad se recepit. See

Heuman on Pœcile 1, 86, and Fabric. Cod. Pseud. N. T. 1. p. 411.

11. Μαρία δὲ εἰστῆκεῖ πρὸς τὸ μνημεῖον. After the departure of John and Peter, Mary had approached to the sepulchre. See the note on Matt. 28, 5. Ἐν λευκοῖς, scil. ἱματίοις. Of this ellipsis Wetstein cites numerous examples both from Greek and Latin writers; as Aristoph. Plut. 1200. ἔχουσα δ' ἦλθες αὐτῇ ποίκιλα. Artemid. 2, 3. διὰ τὸ τοὺς ἀποθανόντας ἐν λευκοῖς ἐκφέρεσθαι. Arrian Epict. 3, 12. ἐν κοκκίνοις περιπατοῦντα. The same ellipsis occurs in other words signifying colour; as κόκκινα, ποίκιλα, ἀνθίνα, λαμπρά, and also ἀνδρεία: also in the Latin *lugaria*. “White, as applied to raiment (observes Lampe) has always, from the earliest ages, been a symbol of excellence both in person and office. Thus in Esth. 8, 15. Mordecai, on being promoted to the crown, is arrayed in white apparel. Hence *fascia alba* was an emblem of empire. And thus princes were called *חורין*, from *חור*, white. 2dly, It was a symbol of holiness and innocence. So Hesiod. Op. and D. ver. 147. Καὶ τότε δὴ πρὸς Ὀλυμπον ἀπὸ χθονὸς εὐρυοδείης Λευκοῖσιν φάρεσσι καλυψαμένοις χροά καλὸν, Ἀθανάτων μετὰ Φῦμ' ἴτην, προλιπόντ' ἀνθρώπους Αἰδῶς καὶ Νέμεσις. Ovid Fast. L. 3. Alba decent Cererem; vestes Cerealibus albas Sumite; nunc pulli velleris usus abest. The opinion, too, of the Egyptians and Persians on this subject, appears from the following passage of Achmet c. 232. ἐὰν ἴδῃ τις, ὅτι ἐνεδύσατο ἱμάτια λευκὰ καὶ καθαρὰ, τοσοῦτον ἀποκαθαίρεται πάσης λύπης, ἀναλόγως τῆς καθάρσεως καὶ τῆς λευκότητος. Wetstein here notices the remarkable change in the fortunes of our Lord. “He who, the day before, had hung on the cross between two thieves, his corpse, or rather the sepulchre in which it had lain, was attended by angels: thus representing the holiest part of the sanctum sanctorum, namely, the ark, or propitiatory mercy-seat. See Exod. 25, 17—22. Rom. 3, 25. Heb. 4, 16. So Aristoph. Thesm. 893. τὸ δ' ἐστὶν αὐτοῦ σῆμ', ἐφ' ᾧ καθήμεθα. Γυ. κακῶς ἂν ἐξέ-



λαο, κάξολεῖ γε τοι ὅστις γε τολμᾷς σῆμα τὸν θάνατον  
καλεῖν. (Wetstein.)

14—16. ἐστράφη εἰς τὰ ὀπίσω, *turned herself*; either preparing to return to the city, or because she had perceived from a slight noise that some one stood at her back. She did not recognize Jesus: for she did not believe that he had returned to life. (See ver. 2.) Her eyes were probably dimmed with sorrow; nor did she, perhaps, look very attentively at him. Besides the change produced by torture and death, and a difference of apparel, might easily prevent this recognition. (Kuīn.) Κηπουρὸς is by the best commentators explained *inspector villæ, the farming-man, bailiff*. See Arrian Ep. 3, 24, 44. Κύριε. This is probably a title of honour, but often employed like the Dominus of the Romans, and our *Sir*, as an appellation of common civility, shewn even to inferior persons, and sometimes used as a form of compellation, when we know not the name of the person we are addressing. So Senec. Ep. 3. (cited by Wets.) Obvius, si nomen non succurrit, dominos salutamus. Εἰ συ ἐβάστασας αὐτὸ. The word βαστάζειν properly signifies *to bear*. 2dly, *To bear away, remove*: the nature of which is determined by the context. It is, however, together with ἀναίρειν,\* especially applied to the removal of a corpse for burial. Examples of removal *simply*, as also for *burial*, are adduced by Wetstein: ex. gr. Eurip. Alc. 724. οὐκ ἐγγελᾷς γέροντα βαστάζων νεκρὸν. Soph. Aj. 838. πέμψον τιν' ὑμῖν ἄγγελον, κακὴν φάτιν Τεύκρῳ φέροντα, πρῶτος αἰς με βαστάσῃ πεπτῶντα. Eurip. Electr. 1223. εἶπερ γ' Ὀρέστου σῶμα βαστάξω τῷδε. Several examples are adduced by Kypke from Josephus. If this sense of the word be intended, it would suggest that Mary thought the corpse had been removed by some friend, with the knowledge and connivance, if not *assistance*, of the bailiff; and

\* Sometimes both βαστάζειν and ἀναίρειν are used, metaphorically. Thus Wetstein cites Appian, p. 647. ἐβάστασε τὴν ἁγίαν, *removed and abrogated the holiday* — ἀνααιρεθείσης τῆς ἁγίας.

she would be anxious to know *where*. This seems to be expressed in the added words, *καὶ γὰρ αὐτὸν ἀρῶ, and I will remove him (for burial)*. *ἄρῶ* is also used in that sense in Mark 6, 29. *ἦλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἦραν τὸ σῶμα αὐτοῦ*. Euthymius thinks she said this under the idea that the body had been removed to a place of greater safety; and that this had been done by the *κηπουρὸς*: q. d. "tell me where thou hast laid him, and I will remove him to a place of greater safety." On *Ῥαββουνὶ* see the note on Mark 10, 51.

17, 18. *μὴ μου ἄπτου· οὐπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα*. On the sense of these words commentators are not agreed. For the various opinions I must refer the reader to Pole, Wolf, Koecher, and Lampe. The following mode of interpretation (which seems the most probable) has been adopted by most judicious commentators, as Vatablus, Beza, Flacius, Gusset, Episophius, Basnage, Wolf, Le Clerc, Simon, Schmid, West, Whitby, Pearce, Doddridge, Chandler, Moldenhauer, Michaelis, Markland, Campbell, Rosenm., Schleusner, and Tittman. "*Forbear to touch me*, (in other words), let me go, do not at present stand wasting the time in embracing my feet, and in other marks of your joy and affection towards me: you may have an opportunity of shewing these afterwards, for I shall continue with you upon earth for some time: but go immediately to my brethren with this comforting message, that, in a little time, I shall ascend to heaven to God my Father, who is now *your* Father, and *your* God." There is here an ellipsis of *ποδῶν* or *γονάτων*. The custom of embracing the knees, was in the East a mark of the most profound respect, shewn to Kings and powerful persons, by which their protection was sought. Some insist on *ἄπτεσθαι* having here the sense of *inhærerere*; as in some passages of the Septuagint. But that can scarcely be *proved*; and the circumstances may very well be understood. It is, indeed, objected, 1st, that there was no need for haste,

and, 2d, that the clasping of the knees was confined to suppliants. But the first objection seems very frivolous; and the second does not admit of being proved. The same action which originally indicated a suppliant entreaty for protection, may easily have at length become a mark of profound respect. Besides, we are not compelled to confine the words to the *knees*: they may be extended to the whole body, and signify generally to *embrace*.\* The passage is well rendered by Schleusner, "Noli jam amplectibus meis te ipsam morari," &c. As no examples of this sense have yet been produced, the following will be found acceptable. Eurip. Phæn. 910. μή' πιλαμβάνου. K. P. μείνον' τί φεύγεις μ'; TEI. ἡ τυχή σ', ἀλλ' οὐκ ἐγώ, where the Scholiast explains, μή μου ἅπτου. On this passage Tittman has the following remarks: "Immediately on recognising Jesus, Mary Magdelene, it seems, did the same as Mary, the mother of James and Salome, had done, namely, she *fell at his feet*: which among the Jews was a form of evincing profound respect, and a mark of the greatest submission. And this is expressed by the word ἅπτεσθαι, which signifies to *embrace*, *clasp the knees*, *fall at the feet of any one*, and indicates the veneration expressed by Mary towards our

\* Some commentators, as Doughty and Kuinoel, understand the action strictly of embracing the knees, and *confine* the sense to supplication only, and that, through fear at seeing a celestial nature. But of this kind of supplication there are no vestiges in the New Testament (and Classical ones will prove nothing); though it may be true that the Jews did, (as all nations ancient and modern have done,) entertain a particular horror at seeing spirits, and fancied that from such apparitions either immediate evil must be felt, or at least future evil was boded. Hence, our Lord himself calms the apprehensions of the other women with the words μή φοβεῖσθε.

Kypke confines the action to *adoration*, observing that this was among the Hebrews a form of adoration, (and he refers to Matth. 28, 9.) and a mark of the deepest veneration, and greatest submission. "Thus (continues he,) in 2 Kings, 4, 27. Sunamitis, who, on account of her son being dead, came as suppliant to Elisha, דחוק כרנליו, *caught hold of his knees*." But this seems to suppose more knowledge of the divinity of our Lord's person than Mary can be supposed *then* to have possessed.

Lord. Nor are we to suppose that this mark of dutiful respect was at all displeasing or irksome to our Lord. But as Mary fell at his feet for joy, and continued some time in that posture, and could not make an end of testifying her dutiful respect, love, affectionate attachment, joyful greeting, and supreme delight, our Lord at length bade her rise, and go without delay to the other disciples, and tell them what she had seen.

The Evangelist has also subjoined a reason for this injunction, which deserves our attention, namely, οὐπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα μου, which may be thus interpreted: "*For I am not yet immediately going to ascend to my Father,*" or (in other words), "I shall remain for some time upon this earth, and you will hereafter have many occasions of seeing me, and evincing this your affection and profound respect. Now it is highly necessary that you should hasten to my disciples and friends, and carry them the message that I shall depart to my Father and your Father." The words of this message may be resolved into three parts. 1st, That he has returned from death to life. 2dly, That he shall stay as yet some days upon earth, and will afford his disciples opportunities of seeing him, and rejoicing at his return; by which he meant withal to admonish them not to neglect returning into Galilee, where they might expect to see him. 3dly, That, after the expiration of that period, he should finally leave this earth, and return to "his Father and their Father:—" *his* Father, in reference to his intimate conjunction with him from all eternity; *their* Father, as being brought into covenant and communion by the Gospel, and soon to enjoy the blessed effects of that paternity for ever.

This narration of St. John from ver. 11 to 18. has reference solely to Mary Magdalene, while that of Maith. 28, 3 seqq. pertains only to Mary, mother of James, and Salome: and thus the facts are plainly different, and so, consequently, must be the narrations. By taking this view of the subject [which was also done by Mr. West.—Edit.], we shall be enabled (and by this means alone) to overturn all those

objections which have been so loudly and confidently promulgated against the truth of Christ's resurrection, as detailed in the Gospels. There is surely no disagreement between the Evangelists when *some* relate that there was *one* angel at the sepulchre, and another that there were *two*; namely, when Mary, mother of James and Salome, are said to have seen *one* only, but at *another time* Mary Magdalene is said to have seen *two*. Neither need we, for a confutation of objections, and a vindication of the credit of the Evangelist, have recourse to the recently devised hypothesis, which supposes that Jesus showed himself *twice* to Mary Magdalene: first with the rest of the women, and then alone. This, indeed, is not very probable: for otherwise, if she had already seen Jesus, why did she not immediately recognize him the second time. Nor is there, in fact, any reason to stumble at what Luke relates (24, 9 & 10), namely, that Mary Magdalene and Mary, mother of James, had told all that they had seen and heard from the Angels to the Disciples and the rest of their friends who were concealed, through fear of the Jews, in various hiding-places. For they told these things at separate places, and at different times. Much less needs any difficulty be raised at what Mark relates in 16, 9., namely, that Mary Magdalene was the *first* to whom the Lord showed himself. For she was, if not *the first*, *amongst the first* to whom this favour was vouchsafed. It is, indeed, remarkable, that Jesus showed himself first of all to these *pious and holy women*, not to his *Disciples*, and that they were the first heralds of the resurrection of our Lord. Their reports, however, found little credit with the Disciples; nay (as Luke 24, 11. informs us) they regarded them as mere delirious fictions, so entirely forgetful were they of all that the Lord had told them respecting his resurrection, or so utterly did they despair of it. Our Lord, indeed, suffered them to be slower in the belief of his resurrection, in proportion to the increase of its confirmation, until they should see him alive; which had as yet happened to none of his Disciples. Of these, however, of his friends and followers at least, he first manifested himself to those Disciples who were going to Emmaus (see Luke 24, 13 seqq.); although none of the number of the twelve Apostles, but undoubtedly of the seventy Disciples. One was Cleopas: the name of the other is not mentioned, and therefore is uncertain. But to these, also, the women had brought the account of the sepulchre being empty: and to these our Lord revealed himself in the following verses. In the mean time, however, he had also exhibited himself, after his resurrection, to Peter: for *him* he wished above all to console, whose spirit he knew was wounded by the consciousness of having denied his Master. *When* and *how* this disclosure was made, none of the sacred writers inform us. Luke 24, 34. only relates the *fact*. The two above mentioned Disciples now return from Emmaus to Jerusalem, to make the other Disciples partakers of their joy, and then they find the eleven and the rest of their companions collected together in one place. These not expecting the message brought by the two Disciples, greet them with the tidings that now they need no longer distrust the account brought by the women of Christ's resurrection; for that of a certainty Jesus

had risen again; since he had been seen by Simon Peter (whose testimony was more credited among the Disciples than the report brought by the women). The two Disciples, also, on their part, relate what had happened to them. (Tittman.)

17, 18. πορεύου δὲ πρὸς τοὺς ἀδελφούς μου, *but go to my brethren.\** By these are plainly meant the Apostles and the rest of Christ's followers; as in Matt. 28, 7, 10. and Mark 16, 6. Ἀναβαίνω has the force of the future as frequently in what is very soon to take place. Ἀπαγγέλλουσα τοῖς μαθηταῖς, *told the disciples*: first John and Peter, then the rest also; just as she met them. See the note on Matt. 28, 6.

19, 20. οὕτως οὖν ὥσας τῇ ἡμέρᾳ. After having prepared the minds of his disciples, and previously excited them by the narration of others to the hope that he had returned from the dead, he now showed himself alive to all of them, and his other friends assembled together at Jerusalem: of which the narration found in this Evangelist altogether coincides with what we have in Luke 24, 36—49. where see the notes. By ὥσας is to be understood the *second* evening, at the drawing on of night. See Luke 21, 29. Matt. 8, 16. Ἔστη refers to the suddenness and unexpectedness of his approach; as in Luke 24, 36.

On this day, then, in the evening, our Lord enters the chamber where the disciples were assembled, θυρῶν κεκλεισμένων, by which, although we are not to

\* By calling the Disciples his brethren, and God their father and their God, he intimates, in the strongest manner, the full forgiveness of their fault in leaving him, even without ever mentioning it; just as the father of the prodigal (Luke 15, 22. et seqq.) intimated his forgiveness of his undutiful behaviour by calling for the best robe, &c. without any direct answer to what his penitent child had said of his unworthiness to be called his son. Our Lord uses the same language in Matth. 28, 10. No doubt these affectionate friends of Christ were *exact* in reporting this circumstance, that their injured Lord called them *his brethren* still. And both Matthew and John, to whom the glad tidings were immediately brought, felt it strike so powerfully on their hearts, that they could not but record it. (Doddridge.)

understand (as the more ancient theologians\* supposed) that Jesus penetrated by miracle through the closed doors (for the Evangelist has not said that he came διὰ κεκλεισμένων θυρῶν, but κεκλεισμένων θυρῶν), yet it seems equally wonderful that the closed doors opened themselves at his will; in which we cannot but recognize a remarkable proof of his omnipotence. For as to what some commentators say, that Jesus came late at night, when the doors were fastened, and then knocking, they were opened to him by his disciples, that is utterly improbable. For he is said to have come ὀψίας, which is not *late at night* (but late in the evening.—Edit.) Then, again, the doors are said to have been closed, not for any accustomed cause, but through fear of the Jews. Finally, why should Jesus be said to have come, the doors being closed, unless to indicate that he entered in some uncommon manner. (Tittman.)

In this view of the subject I must acquiesce. But, as Tittman's matter is singularly immethodical and inconclusive, the following detail of the real state of the question may be acceptable. The ancient interpretation cannot be admitted, 1st, be-

\* How generally this opinion was adopted by the Fathers, may be seen by referring to Suicer's *Thes.* 1. 1413., Gerhard in loc., Petavius in vol. 6. of his *Dogmat.*, and Dr. Whitby on the *Interpretation of the Scriptures from the Fathers*. But on the mode in which this was effected, they are by no means agreed. Some, as Epiphanius. *Hæres.* 64, 64. Augustin de *Agonia Christi*, and many modern commentators, as Vogler de *Rebus naturalibus*, suppose that Christ's body was dissolved into air, and thus passed through some crevice. And certainly such should be our reverence towards Scripture, that if it could, by any certain argument, be made to appear that Jesus entered by the closed doors without stirring them off their hinges, we ought an hundred times rather to acquiesce in this hypothesis (which involves no force on solid bodies, and supposes nothing but a rapid change of their state), or confess our ignorance respecting the accidents of bodies, rather than call in question the certainty of any divine testimony. But nothing which carries the force of demonstration or solid argument on this point has yet been brought forward, and as to hardy assertions and mere invectives, they deserve no attention. (Lampe.)

cause, though we concede the unlimited omnipotence of Christ in virtue of his Deity, it involves great philosophical difficulties; and, 2dly, since it cannot be elicited from the words as they now stand, since they are not *διὰ τῶν θυρῶν κεκλεισμένων*, but *θυρῶν κεκλεισμένων*, which can only mean *after the doors had been BARRED*. Yet that the phrase *τῶν θυρῶν κεκλεισμένων* is nothing but (what Heinsius, Pasor, Dr. Wallis, Moldenhauer, Wetstein, Markland, and Rosenm. account it) a mere *notatio temporis*, namely, *at door shutting time*: 1st, it would (notwithstanding what Lampe says) be tautological, and *here* be extremely offensive: 2dly, no example is produced of any such formula: 3dly, it cannot *here* be so taken, since it is closely connected with the following words, *ὅπου ἦσαν οἱ μαθηταὶ συνηγμένοι*, the door having been fastened *of the place* where they were assembled together, &c. Again, though nothing is positively *asserted*, yet no unprejudiced person can read the passage without having an idea suggested of miraculous entrance. Besides, at ver. 30. it is said, “and many other miracles did Jesus,” &c., in which words there is surely a plain reference to this circumstance and the repetition of it at ver. 26. In what *manner* the miracle was effected, we are, indeed, not told; but nothing seems so probable in itself, or so agreeable to the analogy of the divine operation in other cases (or to the beautiful economy, which existed in our Saviour’s working of miracles, in which he never employed more power than was necessary to accomplish any point) as to suppose that our Lord caused the doors to open of themselves. So Acts 5, 19. “The angel of the Lord by night opened the prison-doors,” &c, and 23. “The prison we truly found shut with all safety, and the keepers standing without before the doors; but when we had opened we found no man within.” Acts 12, 4, 6, 7 and 10. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which *opened to*



*them of his own accord.*" The above would then be as much a miracle as that supposed by the commonly received hypothesis, and unquestionably an equal proof of Christ's divine omnipotence. The same view of the subject has also been taken by Calvin. (see Doddr.) Though Lampe seems to admit this *here*, yet, with singular inconsistency, he interprets it at 21, 26, as a mere *notatio temporis*. But the interpretation of the *latter* passage must depend upon that of the *former*.

21, 22. εἰρήνη ὑμῖν. This phrase (as is evident from its occurrence at the beginning and end of the present discourse) was a Hebrew formula, both of salutation and bidding farewell. It must, therefore, in the former case, be rendered *salvete*, in the latter *valete*; only it must here (as Tittman observes) be understood *cum effectu*. "At sight of Jesus (continues Tittman) the disciples scarcely believed their eyes: therefore he showed them in his hands the marks of the nails, and in his side the scar of the spear. Thus their faith was confirmed, and their sorrow was turned into joy; or, to use the simple words of the Evangelist, ἐχάρησαν αὐτὸν οἱ μαθηταὶ ἰδόντες τὸν Κύριον. Thus did the Lord perform his promise, that he would shortly return to them, and their hearts should be filled with joy. (Tittman.) The other circumstances may be found in the parallel passage of Luke, where see the notes. "Thus (continues Tittman) did our Lord gradually bring his disciples to faith in his resurrection: 1st, by the narrations of the women and certain of the disciples: 2dly, by the evidence of their own senses, both sight and feeling: 3dly, by eating with them. And now, having convinced their *senses*, he proceeds to enlighten their *minds* by adverting to the Scriptures, and recalling to their recollection what had been predicted by the Prophets, or inculcated by himself, while yet among them; that they might thence understand that all these events had happened by divine counsel, and the supremely wise provi-

dence of God that the Messiah should indeed suffer and die for the human race, but on the third day rise again. Being therefore endued with a right understanding of the Scriptures, they repose implicit reliance on them, and believe with an assurance of faith. (Tittman.)

22. ἐνεφύσησε, καὶ λέγει αὐτοῖς· Λάβετε πνεῦμα ἅγιον. Having thus manifested himself to his disciples, confirmed their faith, and filled their hearts with joy, our Lord prepares to depart, by bidding an emphatic εἰρήνη ὑμῖν, but he previously, in a very remarkable manner, instructs them on the nature of their future office. (Tittman.) These words were addressed to the disciples, as future apostles, and, therefore, are to them only to be referred, and not to all teachers of the Gospel; as is plain from the circumstances of the case and nature of the context. For by these words our Lord committed to them their apostolic office, and made them his successors in preaching and propagating the Gospel. To them he commits the mission,\* which he had himself received from the Father (see 17, 18), to manifest the *name* of the Father, i. e. his counsels and will respecting the salvation of the human race by his Son. To these he promises the extraordinary gifts of the Spirit. For when he is said to have *breathed* (ἐνεφύσησε), we are to understand it as a *symbolical action*, by which he was pleased to introduce and illustrate the promise before made: for λάβετε πνεῦμα ἅγιον can only be understood as a *present promise* of a *future* benefit, which should very shortly be communicated; namely, on the day of Pentecost. In considering this as no other than a *symbolical action*,† all the best commentators are

\* Ἀποστέλλω and πέμπω are verbs used of those who are sent with orders; the terms are appropriated to *Legates*. So Sam. 2, 5. 1 Kings 1, 44. Exod. 3, 10 & 13. See Dorville on Charit. 230. (Kuin.)

† Of this mode of teaching, not only by words, but by actions, we have examples both in the Old and New Testament. See Jer. 27, 2. Is. 20, 3. Matth. 27, 21. Joh. 13. (Rosenm.)

agreed. But I can hardly assent to those recent interpreters, as Kuinoel and Tittman, who take λάβετε in a future sense; and still less do I approve of the criticism of Tittman, that because it is simply ἐνεφύσησε, not ἐνεφύσησε αὐτοῖς, we are only to understand that he "emitted breath in a sensible manner." For the ἐν in ἐνεφύσησε requires αὐτοῖς to be *understood*. Nor was it necessary for the pronoun to be *expressed*, since it occurs in the very next clause, and, therefore, may, and by a well known grammatical principle *must*, be taken as equally referring to both clauses. Whether our Lord breathed on them *singly*, or *collectively*, has been doubted. But the latter is far more probable; though it may not have been, strictly speaking, at one breath. That the very Gentiles thought some *inspiration* necessary to produce any remarkable genius or virtue, is certain. Thus Lampe cites, among many other passages, Æschin. Dial. 1, 13. Τοπάξω μὲν δὴ θεῖον τι μάλιστα εἶναι τὸ κτῆμα, καὶ γίγνεσθαι τοὺς ἀγαθοὺς, ὥσπερ οἱ θεοὶ τῶν μάντεων καὶ χρησμολόγοι· οὗτοι γὰρ οὔτε φύσει τοιοῦτοι γίνονται, οὔτε τέχνη, ἀλλ' ἐπιπνόνια ἐκ τῶν Θεῶν γιγνόμενοι τοιοῦτοι εἰσίν. So also Cyrill in Naum. 2. 1. ὥσπερ οὖν ἔθος ἦν περιῤῥηγνῆναι τισι τὴν ἐσθῆτα, δεδυσφημηκότος τίνος, οὕτω καὶ τὸ ἐμφυσᾶν εἰς τὸ πρόσωπον τῶν ἡρώσστηκόντων καθ' ὀντινὸν τρόπον· ἔδρων δὲ τοῦτο μάλιστα καὶ ἄγαν ἐκτόπως ἐφορκίζειν εἰσθότες καὶ περιέργοις οἱ ἐπωδαῖς πνευμάτων τε καὶ ἀληγημάτων τοὺς καμνόντας ἀπαλλάττειν προσποιούμενοι.

23. ἂν τινων ἀφῆτε τὰς ἁμαρτίας, ἀφίενται αὐτοῖς· ἂν — κεκράτηται. In the interpretation of these words there has been some difference of opinion among commentators. Most theologians recognize in them a concession, not only to the disciples and apostles, but to all succeeding teachers of the church, of a power to remit sins. They are not, however, agreed whether this remission of sins be *declarative* only, or also *exhibitive*. But remission of sins, properly so called, does not seem to be the subject here. We must observe, 1st, that ἀφίεναι

is to be expained *declaratively*, as many other verbs of that kind. (See Glass, Phil. Sacr. 216.) 2dly, That in the formula ἀφίεναι τὰς ἁμαρτίας, the *part* is put for the whole, i. e. remission of sins for the whole of the salvation obtained by Christ; which is frequently done in Scripture, especially in the discourses of Christ and in those sayings, in which he expresses any thing only negatively, where the offence is also to be *understood*. Therefore, to remit sins *here* denotes to declare that pardon of sins, and salvation in general, will be granted to all those who seek it by the appointed means, and observe the stipulated conditions. This interpretation is confirmed by the parallel passage in Luke 24, 47. seqq. καὶ ἰδοὺ ἐγὼ ἀποστέλλω τὴν ἀπαγγελίαν τοῦ πατρὸς μου ἐφ' ὑμᾶς, i. e. *I ratify the promise of my Father made to you*. For our Lord promised to his disciples, on the part of the Father, the Holy Spirit and his gifts, by which he would instruct them. These gifts he, in the subsequent passage, calls *the power from on high*, and enjoins them to remain in Jerusalem, until they be indued with this *divine power*. Moreover, what in St. John our Lord has said in the words, καθὼς ἀπέσταλκέ με ὁ πατήρ, καὶ ἐγὼ πέμπω ὑμᾶς, that in Luke he has expressed by ὑμεῖς δὲ ἐστε μάρτυρες τούτων. But the disciples *were witnesses*, inasmuch as they had heard, seen, and viewed Jesus living, teaching, acting, suffering, dying, recalled from death to life, and, finally, ascended to heaven. And those things which they had seen and heard of Jesus they made known among the Gentiles, and confirmed by their testimony. Finally, what in John is signified by the words αὖν τινων ἀφήτε τὰς ἁμαρτίας, ἀφίενται αὐτοῖς, is in Luke thus expressed: ὅτι οὕτω γέγραπται, καὶ οὕτως ἔδει παθεῖν τὸν Χριστὸν, καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ, καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν καὶ ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, ἀρξάμενον ἀπὸ Ἱερουσαλὴμ. For in these words our Lord laid open the divine counsels concerning the Messiah, namely, that after Christ had gone through his

passion, torture, and death, he should on the third day rise again, and should order to be preached, in his name, repentance, reformation, and remission of sins : and, in this passage, ἡ ἄφεσις ἁμαρτιῶν denotes (as often) not only pardon of sins, but the whole of the salvation obtained by Christ ; since pardon of sins is the basis of all salvation. The Apostles were, therefore, to teach that Christ had died for the remission of sins, but had returned to life, and *thereby* had *acquired* it ; that this salvation was to be obtained in no other way than by mental and moral reformation. This our Lord also enjoined on his disciples, when ascending to heaven. See Matt. 28, 19 and 12. Mark 16, 15 and 16. But the present passage may also be illustrated by a remarkable one in Matt. 16, 18 and 19. where our Lord promises to give unto Peter (who had professed faith in him as Messiah and Son of God) the *keys of the kingdom of heaven*, i. e. the power and authority of bringing others to the Christian society, with this declaration, “ Whatsoever thou shalt bind on earth, shall be bound in heaven ; and whatsoever thou shalt loose on earth, shall be loosed in heaven ; ” i. e. whomsoever thou shalt judge worthy of being received into the number of my disciples, and to participate in the benefits of Christ’s fellowship, or whomsoever thou shalt account unworthy of that benefit, either decision I will ratify in heaven. And this power which our Lord there bestows upon Peter, and, in Matth. 18, 18. on the other Disciples also, namely, that of preaching, or remission of sins by his authority, is, in this passage of John, called the power of remitting, or not remitting sins. (Tittman.) The very same view of the subject is taken by most recent interpreters, as Rosenm. and Kuinoel, the latter of whom thus paraphrases the words : “ Omnes Dei favorem, beneficia, delictorum veniam consequentur, quibus sub hac conditione, ut meam doctrinam profiteantur, eamque vitâ et factis exprimant, peccatorum veniam annuntiaveritis, quoque in cœtum christianorum.

receperitis; contra vero omnes, quos non receperitis, quos indignos declaraveritis, qui recipiantur, contumaces, facinorosi, quibus adeo contumaciæ et flagitiorum pœnas annuntiaveritis, (Matth. 10, 14 and 15.) non perfruentur Dei favore, carebunt beneficiis quæ christianis contingunt, pœnas luent." See Dr. Hammond in loc. and especially Lampe.

24, 25. Θαυμάς δὲ, εἰς ἐκ τῶν δώδεκα — Κύριον. On this name see the note on 11, 16. The Evangelist says 'one of the twelve,' since the regular number of colleagues of any body is accustomed to be retained, although the number may not be complete. See the note on Mark 16, 14. Ἐωράκαμεν τὸν Κύριον, *we have seen the Lord*. Though the Evangelist has expressed himself with great brevity, we are not to suppose but that the Disciples told Thomas the whole of what had taken place; as indeed is clear from the words of his reply. Of this incredulity of Thomas much has been said, both in censure and extenuation, into which it will not be necessary for me to enter. He probably did not so much question the veracity of the Disciples, as he supposed they had been deceived by some spirit. Τύποι here, denotes the *weals* of the stripes, and the *marks* of the nails; as has been proved and illustrated by Gatak. Adv. C. 4. Steph. Thes. in v. (Loesner and Wetstein.)

26, 27. ἦσαν ἔσω, *were within*, i. e. in the house. An idiom frequent both in the Sept. and the Classical writers, and also found in our own language. (See Kypke.) The opposite formula ἔξω εἶναι (which is rare), occurs in Gen. 39, 12. and Arrian Epict. 3, 22. By the πάλιν we may suppose that the Apostles were congregated in the same house, and probably apartment, as before. In φέρε τὴν χεῖρά we may recognise a reference to the expression just before used by Thomas. Bulkley here cites Pers. Sat. 3. ver. 106, 107. Tange, miser, venas, et pone in pectore dextram, Nil calet hic: summosque pedes attinge manusque.

27. Μὴ γίνου ἄπιστος, ἀλλὰ πιστός. The *active* sense

of πιστὸς (for πιστεύων) is almost confined to the Hellenistic style; and seems to be founded on the Hebrew idiom. See the Rabbinical passages produced by Buxtorf Lex. on the word פֶּנִּי. Campbell renders, "be not incredulous, but believe." This mode however destroys the paronomasia; and therefore I would retain *believing*. Whether Thomas did really handle our Lord's body is variously disputed. It seems most probable that he did *not*, because it would scarcely be necessary to his conviction.\* Our Lord rather used the expressions in rebuke of his incredulity.

28. εἶπεν αὐτῷ ὁ Κύριός μου, καὶ ὁ Θεός μου. These words of Thomas are certainly very remarkable; and have given occasion to much discussion: nor is their sense easy of determination. One thing however seems clear, namely, that they are not (as Theod. Mops. and some modern commentators, as Socinius, Crellius, and their followers, have maintained,) a mere formula of admiration (such as "Good Lord, is it indeed thus!"); since, however, that idiom may be countenanced by some modern languages, it has no place in the ancient ones. That sense is neither permitted by the words following, in which Christ *commends the faith* of Thomas, nor by the words preceding, ἀπεκρίθη ὁ Θωμᾶς, καὶ εἶπεν αὐτῷ, a sort of form no where introducing an exclamation. Moreover, had there been an exclamation, the Evangelist would not have written εἶπεν αὐτῷ, nor perhaps even εἶπε. Another question is, how are we to consider these nominatives, and in what construction? Many modern commentators, as Grotius, Wetstein, Rosenm. and Kuinoel, treat them as *vocatives*. by an idiom not very unfrequent either in the Classical or Hellenistic style: and Wetstein thinks, that the article here stands for the Classical ὦ. But this seems *gratis dictum*. These nominatives must therefore be construed as such, and the construction

\* And indeed our Lord's expression following, that his belief is built upon *sight*, seems to imply as much.

filled up in the following manner (as suggested by Bp. Pearson and others): *οὐ εἶ ὁ κύριός μου, καὶ ὁ Θεός μου*. This construction is supported by the authority of the ancient Syriac and Persic Versions; and, indeed, is the only one that does justice to the context. Neither is there any foundation for the criticism of some recent interpreters, who take *Θεός* in that *lower* sense, in which it is *sometimes* (say they) in the Old Testament ascribed to kings, judges, and *sometimes* the Messiah; as in Ps. 82, 67. 45, 7 and 8. 110, 1. But, as Lampe observes, this title is not applied to the Messiah, in the Old Testament *with full emphasis*. Nor would examples from the Old Testament (of which none have been cited except Joshua, 10, 35. which is not to the purpose), be sufficient to determine such a point.

It is observable, indeed, that the Disciples never so addressed Christ before his resurrection, and that now, on their using it for the first time, Jesus *does not rebuke them* for applying to himself the name of the Deity, thereby permitting it! It may, however, be justly doubted whether the so lately incredulous (because prejudiced and unenlightened Disciple) had *then* (or at any time before the illumination of the Holy Spirit at Pentecost,) any complete notion of the Divine nature of Jesus, as forming part of the Godhead; yet there is reason to think that the Jews held in a certain sense the Divinity of the Messiah, though they had no adequate conception of the true nature of it.

29—31. *ὅτι ἑώρακάς με, Θωμᾶ — πιστεύσαντες*. *Πιστεύειν* must, in this context (says Kuinoel), be explained, not of *faith in the Messiah*, but in the *resurrection of Jesus*. See Rom. 1, 4. Matth. 28, 6. Luke 24, 52. Yet it seems also to *include* his Messiahship, as consequent upon his resurrection. *Μακάριοι*. The *positive* has here the force of the *comparative*, i. e. *happier*, or *happy indeed*. See Luke 11, 28. 1 Cor. 7, 8. These words have especial reference to the *Apostles*: nor ought the Aorists



πιστεύσαντες to be interpreted as Presents or Futures, so as to include all future believers; though the same thing may, by analogy, be applied to them; still less does our Lord mean to assert that every one who *believes without seeing*, is *happier* than any one *believing on sight*; for then (as Doddridge observes,) the meanest Christian now would be more happy than the greatest of the Apostles; but only (continues Doddridge,) that where the effects of that faith were equal, it argued greater simplicity, candour, and wisdom, to yield to reasonable evidence without seeing, than could be argued merely from having believed on sight after sufficient evidence of another kind had been proposed. It was, therefore, in effect, telling Thomas, "It would have been more acceptable to him, if he had not stood out so long:" and it was doing it in such a manner as would be most calculated for the comfort and encouragement of believers in future ages, to whom, in many of his speeches to the Apostles themselves, our Lord expresses a most obliging and affectionate regard."

30. πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς. By σημεῖα, most interpreters understand the *miracles worked* by Christ, and the ταῦτα at ver. 31. they think, must be referred either to the σημεῖα, or, (since the Evangelist has detailed but few *miracles* of Christ,) to the *whole subject* of the Gospel; and they regard these words as a clausula. As, however, nothing was before said of Christ's *miracles*, but of the *proofs of his resurrection*, and these σημεῖα are said to have been effected ἐνώπιον τῶν μαθητῶν αὐτοῦ, and the remarkable deeds before were performed ἐνώπιον τοῦ ὄχλου, others (more rightly) understand by σημεῖα the arguments and proofs of the resurrection of Christ, and take ποιεῖν for δίδωαι, or παρέχειν, like the Heb. קָוַם and נָתַן, which are interchanged. Thus ταῦτα will denote the whole of the *res gestæ et orationes* of Christ, recorded by St. John. (Kain.) Tittman too, is of opinion, that by σημεῖα are not to

be understood the *miracles* of Christ, but the *proofs* of his resurrection; since, as we learn from Acts 1, 3. Jesus παρέστησεν ἑαυτὸν ζῶντα ἐν πολλοῖς τεκμηριοῖς, showing himself alive by many undoubted tokens. The word seems to be used in this very sense also, at C. 2, 18. where see my note, and Tittman's. "There can be no doubt (adds Tittman,) but that Jesus, during the forty days of his continuance on earth after his resurrection, did manifest himself to his Disciples in various ways, which are not recorded either in this or any of the gospels. The same view of the subject was taken by Chrysostom and Euthymius. The words of the latter are these: Τὰ μετὰ τὴν ἀνάστασιν πάντως λέγει· διὰ τοῦτο γὰρ εἶπεν, ὅτι ἐνώπιον τῶν μαθητῶν αὐτοῦ ὥσπερ γὰρ πρὸ τῆς ἀναστάσεως ἔδει πολλὰ γενέσθαι ἵνα πιστεῦσαι, ὅτι υἱὸς ἐστὶν τοῦ Θεοῦ· οὕτω καὶ μετὰ τὴν ἀνάστασιν, ἵνα πληροφορηθῶσιν, ὅτι ἀνέστη. But as this sentence is introduced with μὲν οὖν, and is apparently a sort of *conclusion* drawn from the whole of the preceding gospel, the σημεῖα would seem to mean *proofs of his Messiahship*: and there seems to be a reference to acknowledgment of it just made by Thomas; for, as I before observed, πεπίστευκας must there *include* faith in that Messiahship, as consequent on the resurrection of Jesus. This interpretation is strongly confirmed by the next verse: nor is it destitute of authority, for Lampe has shown at large that σημεῖα must have reference to *omnia quæcumque edita sunt a Domino per totum vitæ decursum*. But were not all these so many *proofs* of his Messiahship? Several examples of μὲν οὖν in this conclusive sense are adduced by Beza, Elsner, and Kypke. The ταῦτα just after must be similarly understood. Tittman, indeed, interprets it of all the words and actions of our Lord recorded in this gospel. But Lampe well observes that ταῦτα can only, with propriety, be referred to σημεῖα. The Evangelist by this means to show the intent of the whole gospel, which was to demonstrate the Messiahship and Godhead of Jesus,

both from his words and works. "For (continues Tittman,) he has shown, in many ways, what kind of a Messiah and Son of God he meant; namely, such as should be the Saviour of the human race, and the author and giver of salvation, and that, not only by teaching, and by dying, but also by ruling, governing, and bringing men to salvation; that the Son of God was a Being who had existed from the beginning of all things, was *with God*, WAS GOD in the same sense as the Father is, and, inasmuch as he hath, and doth all things which the Father hath and doth, is to be worshipped in an equal degree with the Father.

Πιστεύειν here denotes the *receiving* Jesus as Saviour of the human race and Son of God, such as he is described in this gospel. The Evangelist now turns our attention to the *benefits* resulting from this reception of Christ, namely, the obtaining of eternal life and felicity. Ἐν τῷ ὀνόματι αὐτοῦ, i. e. *by and on account of Christ*: whence it is plain that this eternal life can only be obtained by believers, and comes by faith; and that it is given because of and through the merits of Christ, and that, therefore, such a faith is indispensably necessary to every one who would expect eternal life. (Tittman.)

#### CHAP. XXI.

On the authenticity of this Chapter much dispute has been raised. Grotius considers the whole of it as an *appendix* subjoined, after the death of the Evangelist, by John, a Proselyte of Ephesus, with the consent of the Church, for the purpose of shewing that what our Lord predicted of that Apostle, (namely, that he would attain to great longevity, and depart by a placid death,) was realized and fulfilled. Others maintain that the Chapter was annexed by Gaius, a host of the Apostle. Others again, as Heuman and Le Clerc, have thought that, if not the whole Chapter, yet the last two verses are from another hand. For the former opinion two argu-

ments are especially brought forward ; *one* deduced from the verses of the preceding Chapter, in which the Evangelist seems to conclude his work ; the *other* from ver. 24. where there occurs *οἱ πολλοί*, which, they say, indicates *many*, and, as they conjecture, denotes the Presbyter of Ephesus and his congregation. But this opinion has been refuted by many learned men, as Mill, Wetstein, Michaelis, Eichhorn, Wegcheider, and Kuinoel, whom see. In fact, the arguments against the authenticity of this portion are of little weight, since the opinion is destitute of all support from antiquity, and rests upon mere conjecture. It is, therefore, entitled to no attention.\*

\* Thus Kuinoel, after detailing all the arguments for and against this hypothesis, concludes with giving it as his decided opinion, that the authenticity of the Chapter (with the exception of the clause at ver. 24 & 25.) is satisfactorily established by the most **weighty arguments**. Be it, however (I use the words of Tittman), that the Chapter is an Appendix, for what reason might it not have come from the Evangelist ? Might he not have added something to his work when finished, as St. Paul did to his Epistles, especially in that to the Romans ? For doing this, the Evangelist might have very cogent reasons. Many, however, seem to have founded their objections on the nature of the *things* recorded in this Chapter, which, to them, seemed scarcely of sufficient moment to merit being subjoined by St. John. He adduces (say they) a new example of the manner in which Jesus showed himself to his Disciples, and that (as they think) not very deserving of notice. "He could surely have brought forward other and more remarkable examples, since Jesus, after his resurrection, very often revealed himself to his Disciples. He has recorded, too, a discourse held with Peter only, and having relation solely to him ; though it cannot be doubted but that our Lord spoke many other, and more remarkable ones, to his Disciples *collectively*." But we may surely suppose that the Evangelist had weighty reasons for recording these, and *no more than these*. And, upon the whole, it is evident from what is mentioned by St. John, and the rest of the Evangelists, that our Lord, after his resurrection, no longer held intercourse with his Disciples in the way he had done before his death, nor treated them with the same familiarity ; nay, that he carried himself as one already withdrawn from human society, and soon to depart, to enter upon his majesty and glory, at the right hand of the Father ; and this in order, perhaps, that they might be gradually weaned from his *visible presence*, which they had hitherto enjoyed, and become accustomed to his *invisible presence*. (Tittman.)

1. *μετὰ ταῦτα*. By *ταῦτα* are meant the manifestations recorded in the preceding Chapter. 'Εφανερώσεν. Wetstein here refers to 1 Tim. 3, 16. Joh. 20, 28. and infr. 14. and adds, 'ut Deus.' 'Επὶ τῆς θαλάσσης. Here ἐπὶ is for *παρὰ*, *by*, *near*; as in Gen. 41, 1. ᾤετο ἐστάναι ἐπὶ τοῦ ποταμοῦ, and Xen. Cyr. 4, 3, 28.

2. ἦσαν ὁμοῦ, *were together*; i. e. *temporarily*; for we are not to understand by ὁμοῦ that they were *living* together; which would not be agreeable to the context. The other signification is illustrated from the Classical writers by Kypke. *Ναθαναήλ*. See the note on 1, 46. This Disciple seems to have been the same person with Bartholomew. (See the note on Matth. 10, 3.) Ἄλλοι ἐκ τῶν μαθητῶν. Whether these were Apostles, or of the number of the seventy Disciples, or of Christ's followers in general, cannot be determined. It does not, however, follow that because the Evangelist does not mention their names, they were *not* of the number of the *Apostles*.

3. ὑπάγω ἀλιεύειν. Grotius and Kuinoel render 'I mean to go,' and refer to 8, 27. but it rather signifies, 'I am going a fishing.' Ἐρχόμεθα. It must be observed that this word not only denotes *to come*, but also *to go* (See the note on Luke 12, 16.) Nor is this usage unknown to the Classical writers. See Raphel on Matth. 16, 28. "The Disciples (observes Tittman,) seem to have been dubious about the plans of their future life: bereaved of the accustomed society of our Lord, and deprived of the support derived from the liberality of his friends, they seemed altogether left to themselves. It was, therefore, natural for them to return to their old dwellings, and have recourse to their former occupations." For ἀνέβησαν, Griesbach and Kuinoel read, ἐνέβησαν, as being not only supported by several MSS., but (say they) required by propriety of language. The common reading is, however, confirmed by Mark 6, 51. καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον, and especially

by ἀνέβη Σίμων, which occurs just after, in ver. 11. The Latin writers too, have *ascendere navem*.

3. ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν, and *that night they caught nothing*. From this we may infer that it was usual to go a fishing *by night*; which, indeed, Aristotle H. H. An. 8, 19. (cited by Lampe,) tells us is the most favourable time. Αλίσκονται δὲ μάλιστα οἱ ἰχθύες πρὸ ἡλίου ἀνατολῆς, καὶ μετὰ τὴν δύσιν· ὅλως δὲ περὶ δυσμὰς ἡλίου καὶ ἀνατολὰς — μάλιστα γὰρ ἀπατώνται οἱ ἰχθύες τῇ ὥσφι κατὰ τούτους τοὺς καιροὺς, τῆς μὲν γὰρ νυκτὸς ἡσυχάζουσι, πλείονες δὲ, γενομένου τοῦ φωτὸς, μᾶλλον ὀρώσι. So also Oppian Halieut. 3, 50. Θήρη δ' ἐσπερίῃ μὲν ὀπωρινῇσιν ἐν ὥραις Καρτίστη τελέθει, καὶ ἑωσφόρος εὐτ' ἀνατέλλῃ.

4. πρωίας (scil. ὥρας) γενομένης, i. e. *the dawn*. See the note on Mark 13, 35. Εἰς τὸν αἰγιαλόν is for ἐπὶ τὸν αἰγιαλόν, *on the shore*. Οὐ μέντοι ᾔδεισαν οἱ μαθηταί, ὅτι Ἰησοῦς ἐστί, *the Disciples knew not that it was Jesus*. Lampe thinks their eyes were preternaturally prevented from recognising him. Kuinoel, however, attributes it to the obscurity of the dawn, and the distance from which Jesus was beheld. Both opinions are too hypothetical.

5. παῖδιά, μ. τ. π. ἔ. Παιδιά, like τεκνία, in John 13, 33. was a term of affectionate address, used especially by superiors, or elderly persons. It is, therefore, not well translated by Doddridge and Campbell, 'my lads.' The Evangelist himself employs it in Ep. 2, 18.; and by this Lightfoot thinks they recognised our Lord. Μὴ τί προσφάγιον ἔχετε. These words should not be rendered 'have ye any thing to eat,' or 'have ye any victuals:' for Fischer Prol. 697. has shown that the sense is: 'have ye any fish on board:' since (as he observes,) προσφάγιον is the same as what the Attics called ὄψον, by which they denominated meat, or food of every kind used with bread, and especially *fish*. "Our Lord addresses them (says Chrysostom) as though he were one who wanted to buy fish." So Aristoph. Nub. 731. ἔχεις τί; where the Scholiast explains: ἔχεις τί τῇ

τῶν ἀγρευτῶν λέξει χρώμενος τοῖς γὰρ ἀλιεύσιν ἢ ὀρνι-  
θαγρευταῖς οὕτω φασὶν· ἔχεις τι.

6. βάλετε εἰς τὰ δεξιά μέρη — εὐρίσσετε. The imperative is here, as often, to be interpreted of *advice*. Euthymius and Lampe well remark, that by this the Disciples thought the unknown stranger had some knowledge of their art, and had observed some sign on the right side of the vessel, by which he conjectured that the fish were collected together on that side. Ἀπὸ τοῦ πλήθους, *because of*. See the note on Matth. 13, 44. and Luke 19, 3. This is usually considered a Hebraism: but Kypke has here adduced many examples from the Classical writers, of which the most apposite is Dionys. Hal. A. 1, 74. ἀπὸ λύπης τε καὶ μετανοίας τῶν πεπραγμένων. It is used by Thucydides for ὑπὸ.

7. ὁ Κύριός ἐστι. This John inferred from the prodigy, and, moreover, from remembrance of the similar one recorded in Luke 5, 1. seqq. Ἐπενδύτην διεξώσατο, ἣν γὰρ γυμνός. There has been much disputation among Philologists respecting this ἐπενδύτης: and Lampe thinks that nothing certain can be determined about it. Yet, from the learned researches of Salmasius on Simplic. 229. seq., of Lampe himself, and especially of Fischer Prol. p. 80. it appears to here denote a linen upper tunic, called by the Romans *superaria* (like our *surtout*, or rather *coat*). For the Greeks and Romans, (and, after their example, the Jews,) used to wear *two* tunics, one fitted to the body (called by the Latins the *interula*, *subucula*, and *indusium*, answering to our *waistcoat*): but by the Greeks χιτωνίσκος, or ὑποδύτης. The other, more like a Toga or Pallium, and which was worn between the *subucula* and the exterior garment (or *surtout*), was called by the Attics χιτῶν, (from whence perhaps our *coat*,) by the other Greeks ἐπενδύτης, and by the Latins *superaria*, or very often *tunica*. Lampe cites Pollux 7, 45. where, among other passages, is quoted Sophocles in his *Washers*: πέπλους κτενίσσαι λινοπλυεῖς τ' ἐπενδύτας, from a careful examination of which

Lampe draws these inferences. 1st, It was a linen garment. 2dly, Somewhat short. 3dly, One worn over the interior tunic. 4thly, One used by the common people. All which are confirmed by the following description of Euthymius. Τὸν ἐπενδύτην δὲ, χιτῶνιον τὶ φασιν ἀχειρίδατον, ἄχρι γονάτων περιστέλλον· σύνθηες δὲ τοῦτο τοῖς θαλαττεύουσιν, εὐκίνησιον ἅμα καὶ εὐσχημασύνην αὐτοῖς παρὰ τῷ ὕδατι περιποιούμενον. Dr. Hammond is, therefore, quite mistaken in thinking that it was a mere *apron*, put on to cover nakedness. From the above description we see *why* Peter girded it about him with a belt, because it would otherwise have incommoded him in swimming. He put it on, not that decency required it, but for the sake of decorum, and out of respect to his master: for we are not to suppose that *without* it he would have been absolutely naked, since the Greeks apply the term *γυμνός* (like the Hebr. עָרֵךְ,) to one who has laid aside his outer garment, and is stripped to his shirt and waistcoat. See Mark 14, 5, 1. and the note; 1 Sam 19, 24. and Lucian c. Cynic. referred to by Lampe.\*

8. σύροντες τὸ δίκτυον τῶν ἰχθύων. It seems to be taken from the popular phraseology. So ἀμάξας σίτου, in Xenoph. Cyropæd. L. 2. τὸ πλοῖον τῶν ταρίχων, Diog. Laertius Antisth. c. 9. vas pelamidum, Juvenal 7, 119. We say *an hamper of wine*, and have many other such expressions. In ver. 11. it is expressed fully, τὸ δίκτυον — μεστὸν ἰχθύων. (Markland.) Casaubon compares Cicer. “scutellam dulciculæ potionis, et calicem mulsi.

9. βλέπουσιν ἀνθρακίαν — καὶ ἄρτον. Kuinoel here observes, that there is no reason to recognize a

\* This signification is, indeed, well known, but not always attended to, or borne in mind even by the greatest critics. Thus, for instance, in the well-known story of Candaules and Gyges, in Herodot. 1, 8. πόλες Ὀκῶς ἐκείνην θεήσαι γυμνήν: where I am surprised that none of the Editors should have seen that by γυμνήν is meant μονόπεπλον, i.e. in *her chemise*; as appears from what follows. So Eurip. Hec. 914. Matth. λέχη δὲ φίλια μονόπεπλος λιπούσα, where see Musgrave. See also Br. Pearce in loc.



miracle, as most commentators do. "Fishermen and sailors (says he) are accustomed to kindle a fire on shore, and cook their meat. Perhaps the disciples had brought the bread, or Jesus had caught the fish, or others had brought both the bread and the fish." But why this indisposition to recognize a miracle? That the fire was not kindled, or the food provided by their companions, is clear from the manner in which the circumstance is mentioned, which would then, indeed, have been too minute to deserve notice. The air of the passage seems to suggest that the disciples suddenly and unexpectedly saw the fire, and the food provided; and that it was provided *by Jesus*, whether by miracle, or not, is not said, and cannot be determined. I, however, assent to Kuinoel that it is not necessary to take ὀψάριον for the plural (as we say *fish*); nor is there any reason to object that *one* fish could not suffice them, since we know not its size. It was, probably, large, such as (according to the commentators) were many of the fish of that lake: so that *here* there is no occasion (with Heuman) to resort to any *miracle* similar to the feeding the five thousand. Besides, Jesus meant by this *symbolical action* to strikingly illustrate his *power* and *intention* to provide for the future wants of his disciples: and surely if more were needed, there were plenty at hand; and there is nothing to induce us to suppose that they were *not* used. By the fish being not only exceedingly numerous, but *all large*, was strikingly evinced the omnipotence of our Lord.

12. δεῦτε, ἀριστήσατε. It must be observed that ἀριστᾶν, like *prandere*, was used of any *meat* taken before the *cæna*, or supper; and τὸ ἀριστον, in Homer, and the more ancient Greek writers, signifies (as here) an early meal, or *breakfast*. And so Athen. 1, 9, 10. καὶ ἀριστον μὲν ἐστὶ τὸ ὑπὸ τὴν Ἑσπέραν λαμβανόμενον. See the examples from Hippocrates, produced by Cassaubon on Athen. 2, 8. p. 96. and from Xenophon and Plutarch by Kypke. So also

Palamedes ap. Athen. L. 1. "Ἀρίστα, δείπνα, δόρπαθ' αἰρεῖται τρίτα. See also Keuchen and Stuckii Antiq. Conviv. L. 1. 7. Hence it should seem that Bp. Pearce was justified in rendering it *breakfast*. Dr. Campbell, however, retains the common version *dine*, and defends it with much ingenuity, if not success, by a reference to ancient customs. "The ancients (says he) used regularly but *two* meals, we use *three*. As of our *three* dinner and supper have been regarded as the two principal, it has obtained; not only with us, but, I believe, all over Europe, to call the first meal of the ancients, which the Greeks named τὸ ἄριστον, and the Latins *prandium*, by the *first* of the two, which is *dinner*, and the second τὸ δείπνον of the Greeks, and *cæna* of the Latins, by the last, which is *supper*. It is the order that has fixed the names, and the precise time of the day at which they were eaten. This is commonly variable, and the names cannot be gradually altered with the fashions; much less can they be accommodated to every occasional convenience. Our ancestors dined at eleven, forenoon, and supped at five, afternoon. But it will not be thought necessary that we should call the breakfast of our fashionable people dinner, and their dinner supper, because they coincide in time with those meals of the progenitors. To introduce the name *breakfast*, would but mislead, by giving a greater appearance of similarity in their manners to our own than facts will justify." It was afterwards called the ἀκράτισμα (see Apoll. Lex. Hom. and Phavoninus), and denoted *dinner*. (See Perizon. on Ælian V. H. 9, 19.) In the new Macedonian and Alexandrian dialect ἄριστον signified *cæna*, or *any meal*, being synonymous with δείπνον, εὐωχία, δοχὴ (*snack*) and ἀριστάν, equivalent to δειπνεῖν.

12. οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν. In the interpretation of this passage commentators differ, according to the signification they assign to ἐτόλμα. Euthymius, and most interpreters, as the authors of our English Version, Doddridge, Semler,

and Michaelis, give it the full sense of *dared*. Others, as Heinsius, Pearce, Markland, Kuinoel, and Tittman, take it as pleonastic, rendering "no one asked." But this principle, which is always precarious, need not here be resorted to. I prefer, with Gataker, Lampe, and Campbell, to give it the sense *voluit, sustinuit, cared, ventured*,\* as in Rom. 5, 7.

15. ἀγαπᾷς με πλείον τούτων — βίσκε τὰ ἄρνια μου. Our Lord asked Peter whether he loved him, not that he doubted of his love, or was ignorant of it (for such a knowledge must he have had who knew all things), but in order to so much the more excite the love of Peter. Moreover, as that Apostle had denied him thrice, but bitterly bewailed his own faithlessness, so, in order that he might not henceforward be reproached with it, or be thought unworthy of the apostolic office, our Lord, in the presence of his disciples, adverts to this circumstance, as well to evince the sincere repentance and un-

\* On this use of the word, Dr. Campbell has the following instructive remarks: "It is not a mere expletive, but when joined with a negative, as in this place, it often expresses a disinclination arising from modesty, delicacy, respect, or an averseness to be troublesome in putting unnecessary questions. The words immediately following, *knowing that it was the master*, confirm the interpretation now given. The common version *durst not*, tends to convey the idea that our Lord's manner of conversing with his Disciples was harsh and forbidding, than which nothing can be more contrary to truth. *Did not presume* is better, as it does not suggest any austerity in our Lord; but it plainly implies what is implied in the words; that, in the historian's judgment, there would have been presumption in putting the question. The word *offered* is a mere expletive. *Thought it necessary*, though yielding an opposite meaning in this place, is evidently not the meaning of ἐτόλμα. The terms *ventured not*, in my opinion, come up entirely to the sense of the author; which is to express a backwardness proceeding from no other fear than that which may be the consequence of the most perfect esteem and veneration."

It is truly remarked by Lampe, that the very passages adduced by Heinsius, in order to show that it is an expletive, prove the contrary; as Plat. Polit. L. 1. ὅς ἂν μείνῃ ἐν τῇ δικαιοσύνῃ καὶ τολμήσειεν ἀπέχεσθαι τῶν ἁλλοτριῶν. Virg. Æn. 8. Aude hospes contemnere opes.

feigned love of Peter, as also to show his forgiveness of the offence, and to signify his pleasure that this disciple should be entrusted with the supreme governance of the Christian flock. Our Lord asks him *thrice*, 1st, in order to impress the more strongly on his mind the injunction with which he followed up this question. 2dly, To shew Peter how very acceptable was this his love to him. The address *Σίμων Ἰωνᾶ*, must have recalled to Peter's mind the time when Jesus had solemnly bestowed on him his present name (see John 1, 42), and commended his constancy: and this recollection must have filled him with shame.

By *τούτων* Whitby, Pearce, Markland,\* Œder, and Bolten explain, "these fishes, fishing vessels," &c. But this is a very frigid sense, and not supported by the subsequent words: and it is well observed by Dr. Jortin (Serm. vol. 1, p. 382), that Peter might love Jesus *more* than these things, and yet not love him *much*. The best interpreters, however, (as the Syriac Version, Euthymius, Lampe, Doddridge, Campbell, Kuinoel, and Tittman,) take it to mean, "Dost thou love me more than they do?" The question may *thus* be considered (to use the words of Campbell) as having reference to the declaration formerly made by Peter, when he seemed to arrogate a superiority above the rest, in zeal for his master and steadiness in his service. *Though thou shouldst prove a snare to them all* (says he, Matt. 26, 33.) *I never will be ensnared*. This gives a peculiar pro-

\* In the words *ἀγαπᾷς με πλεῖον τούτων*, Jesus points, it seems, to his *nets, boat*, and other instruments of his art and gain, which were just by. Peter answers, *Yea, Lord, thou knowest that I love thee more than these things*: otherwise it will not be a full answer, but will leave room for a *reserve*. Jesus means, *wouldst thou rather be employed in my business than in thine own? catching of men, rather than catching of fishes?* (Markland.)

In refutation of the common interpretation, Bp. Pearce observes, that it does not seem probable that Jesus should put a question to Peter which he could not possibly answer, because he could only know his own degree of love for Jesus, not that of the other Disciples. But to this see the satisfactory answer of Campbell, *infra*.

priety to Peter's reply here. Convinced, at length, that his master knew his heart better than he himself, conscious at the same time of the affection which he bore him, he dares make the declaration, appealing to the infallible judge before whom he stood, as the voucher of his truth. But, as to his fellow disciples, he is now taught not to assume in any thing. He dares not utter a single word which would lead to a comparison with those to whom he knew his woeful defection made him appear so much inferior. To this interpretation I know it is objected, that our Lord cannot be supposed to ask Peter a question, which the latter was not in a capacity to answer; for, though he was conscious of his own love, he could have no certain knowledge of the love of others. But to this it may be justly answered, that such questions are not understood to require an answer from *knowledge*, but from *opinion*. Peter had once shewn himself forward enough to obtrude his opinion unasked, to the disadvantage of the rest, compared with himself. When his Lord said to them, "*This night I shall prove a snare to you all,*" Peter was the only person who ventured to contradict him; for, though he admitted that the prediction might hold good with respect to the rest, he affirmed that an exception ought to be made in his favour. "*Though thou shouldst prove a snare to THEM all, I never will be ensnared.*" His silence now on that part of the question which concerned his fellow disciples, speaks strongly the shame he had on recollecting his former presumption in boasting superior zeal and firmness; and shews that the lesson of humility and self knowledge he had so lately received had not been lost." Doddridge, too, observes how modestly the reply is adjusted to the sense above laid down. Peter does not in his answer add, "*more than they do;*" and this beautiful circumstance in the answer shews how much he was humbled and improved by the remembrance of his fall.

15. βόσκει τὰ ἀρνία μου, i. e. *carefully shepherd my lambs, tend my sheep*. (See Matt. 16, 18, seqq. and the note.) This metaphor is frequent. See John 10, 11. So Eurip. Temenid. fr. 16. where it is remarkable that this metaphor is applied to *military* affairs: ἄρξεις ἄρ' οὕτω — χρὴ δέ τὸν στρατηλάτην, ὅμως δίκαιον ὄντα, ποιμαίνειν στρατόν, i. e. *fovera*. Choricus Orat. Funeb. in Procopium ap. Fabr. Bibl. 8, 854. τὸ τῶν νεῶν βόσκειν ποίμνιον. Æschin. Eum. 91. ποίμνιον ἐμὸν Ἰκετήν. See Pind. Olymp. 11, 9. Much has been said by critics on the difference between ἀγαπᾶν and φιλεῖν, βόσκειν and ποιμαίνειν, ἀρνία, and πρόβατα. They observe that ἀγαπᾶν has all the extent of signification found in *diligere*; that φιλεῖν is a stronger term, like *amare*. Thus Hesych. φιλεῖν κατὰ ψυχὴν ἀγαπᾶ. Βόσκειν (say they) has reference to the business of instruction, and the nourishment of the soul; ποιμαίνειν to the government of the church. “By ἀρνία (observes Kuinoel) are meant the less advanced, and by πρόβατα the more perfect Christian professors. But all these words respectively are nearly synonymous and convertible terms.” The same view of the subject is taken by Tittman. Markland observes that the difference between βόσκειν and ποιμαίνειν, generally neglected, ought carefully to be attended to. “The *young ones* of the flock, ἀρνία, (says he) are to be *FED* by the good shepherd; the *grown ones* (πρόβατα) to be *governed and led*.” I cannot, however, assent to the position of Kuinoel and Morus, that no more is meant by all the words than “tu præesse debes cœtu meo:” since, had our Lord meant *no more*, he would have expressed that sense in three or four plain words, and not repeated it thrice, and each time diversified it with striking metaphors. It is a more dangerous principle to pay no attention to metaphors, than to lay an anxious *stress* on their sense, as did the Cocceians, and even Lampe, and others. Besides, the lesson was meant for the rest of the Apostles as well as Peter, and, by their means, all successive

pastors of every age. "Our Lord (observes Tittman) calls them his *sheep*, since he laid down his life for them, governs, and defends them (see John 10, 11. seqq.): or, as St. Paul says, (Acts 20, 28), because he has redeemed the Church by his blood. See also Eph. 5, 25. seqq. The metaphor was sometimes used by the Rabbins, and even occurs in the Greek Classical writers. See the examples in Wetstein, and also the passages above cited. But why (it may be asked) is the primacy given to Peter? Because (says Tittman) Peter was to be the first who should preach Christ, and found the Christian Church. For *that* reason our Lord called him *Rock*, i. e. on which he should build his Church, and which no force should avail to subvert. (Matt. 16, 18.) But such and so constant a follower of Christ, teacher and defender of the Church, Peter seemed *not* to have hitherto approved himself, since he had not only deserted his Lord, but denied him. To wipe out this stain, and to evince his love for Peter, and his confidence in his zeal and future fidelity, was our Lord's present purpose. We are not, however, to recognize an absolute primacy over all the other Apostles and teachers; for the very same care of the Church that he enjoined on Peter, he also committed (as we have before observed) to the other Apostles.

16, 17. λέγει αὐτῷ πάλιν δεύτερον — τὸ τρίτον.\* In

\* The passage is thus elegantly paraphrased and illustrated by Wetstein. "Tu, qui cum contemptu Collegarum te jactasti, Matt. 26, 33, 35. eadem vero nocte promissi immemor me turpiter negasti, adhuc ne retines eundem animum? an vero modestior factus es, ita ut peccati admissi te pudeat poeniteatque? Judic. 9, 38. Ter eandem questionem repetit, cum aliquâ variatione. Secundò dicit; non jam quero, utrum me plus his diligas, sed utrum omnino me diligas. An re bene consideratâ et ex animo loqueris? recordare, quàm temerè olim promiseris, et quàm temerè promissum sefelleris. Tertiò: quid ais? non me diligis solum, verùm amas etiam? nōsti, amicum vitâ debere esse cariorem? mene amas nullâ utilitate quassitâ? eane tibi mens est, ut velis constanter manere in meâ amicitâ; et quævis potius subire pericula, quàm me iterum descrere? vid. in Joh. 11, 5. Ter Petrum interrogavit, ut illi occasionem præberet triplicis

these words there may, indeed, seem something tautological: but it is rather to be considered elegant; as appears from a similar passage of Aristoph. Ran. 368. αὐδῶ, καὺθις ἀπαυδῶ, καὺθις τὸ τρίτον μάλ' ἀπαυδῶ.

Here Beza well observes that it was only just that Peter should wipe away the stain of his triple denial by a triple confession.

17. βόσκει τὰ πρόβατά μου, *feed my sheep*; i. e. not as master, but as servant, not with a view to thy own advantage, but the safety of the flock, even to the hazard of thy life." Compare 1 John 3, 16. John 10, 11. 1 Pet. 5, 2, 3. (Wets.) On this passage it is truly, though quaintly, observed by Abp. Laud, in his Seven Sermons, No. 3. (cited by Bulkley), "But they must not think to choak us with the wool that grows upon *"pasce oves,"* which as the fathers have diversely spun out, so no one of them comes home to the cloathing of Rome with such a large robe of state as she challengeth. And this, in the mean time, will be found true; that, while they seek to tie all christians to Rome, by a divine precept, their ambition of sovereignty is one and a main cause, that Jerusalem, even the whole Church of Christ, is not at unity in itself this day."

18. ἀμήν ἀμήν — ὅτε ἡς νεώτερος, ἐξάωννες σεαυτὸν — θέλεις. The connection between these words with those of the preceding verse is not easily traced. Doddridge introduces them thus: "And, indeed,

obnegationis maculam triplici professione eluendi: et ut eo fortius ad constantiam adhortaretur. Intellexit Petrus, tacite sibi exprobari veterem levitatem, ejusque pœnitentiâ ductus seriò doluit: si cum alio mihi res esset, vix aperarem, me ab ipso in gratiam receptum iri. Viro honesto simpliciter et semel affirmanti merito habetur fides. Matt. 5, 37. at qui fidem fefellit, dignus est, cui in posterum fides non habeatur, etiamsi centies, et solenni jurejurando interposito, promitteret. Ego te negavi, culpam agnosco: Sed novi benignitatem tuam; novi tibi intimos mentis merè recessus esse perspectos; hæc res mihi fiduciam addit; scio animum, quem nunc gero, tibi displicere non posse. Amori in te meo magnum incrementum accessit, tum quòd pro me mortem appetiisti, tum quòd mihi tam benevolè curam ovium tuarum modò commisisti.



thou shalt approve that love not only by labours, but by suffering too." Others, in the following manner: "Thou hast professed that thou lovest me: to thee I finally commit the care of my Church. Aware, however, I am that bonds, torture, and death await thee: be thou then constant, when perils attack thee, and beware lest thou, whom I have hereby constituted my Apostle and the preacher of my doctrine, again faint in thy mind and slip." But this is surely somewhat precarious. The passage seems properly to have no connection with the preceding, though the admonition contained in it may appear to have been suggested by present circumstances, as is rightly conjectured by Markland and Bp. Barrington, whose words are these: "Our Lord's frequent mode of deriving moral instruction from present objects, and applying himself to the immediate actions in which the persons to whom he spake were employed, may convince us that this address to Peter was made while he was pulling off his wet clothes, and *girding on* his dry garments, so necessary after being engaged in the occupation of fishing; which action would give a proper occasion for this prediction, which otherwise will seem to come in somewhat abruptly." Our Lord, it seems, employed this impressive mode of apprizing Peter of the calamities which he would have to encounter, and death to undergo for his sake. I am surprised that so many recent commentators, as Semler, Gurlitt, Schott, and Kuinoel, should deny that crucifixion is here alluded to; though they acknowledge that Peter suffered crucifixion. They consider the words as descriptive of the helplessness of extreme old age. But surely there is a greater harshness in that than in the common interpretation; as, for instance, in the manner of rendering ὅπου οὐ θέλεις. Besides the common interpretation seems required by the authority of the Evangelist himself, and is supported by the ancient Fathers, as Tertullian, cited by Wetstein: nor do I see that it involves any such difficulties as many

learned commentators complain of. Every thing is as perspicuous as can well be expected in a phrase expressed, as all predictions are, enigmatically. This exposition of the words *ἐκτενείς τὰς χεῖρας* is defended and illustrated by the following passages cited by Wetstein. Arrian Epict. 3, 26. *ἴν' ἐν τῷ βαλανείῳ ἐκδυσάμενος, καὶ ἐκτείνας σεαυτὸν, ὡς οἱ ἐσταυρωμένοι, τριβῇ ἔνθεν καὶ ἔνθεν.* Artemid. 1, 78. *εἰ δὲ τις ὑψηλὸς ἐπὶ τινος ὀρχεῖτο, εἰς φόβον καὶ δέος πεσεῖται, κακοῦργος δὲ ὢν, σταυρωθήσεται διὰ τὸ ὕψος καὶ τὴν τῶν χειρῶν ἔκτασιν.* I add Lycophron, 1077. *γυιούχοις πέδαις. Οἴκτιστα χαλκείῃσιν ὀργυιωμένη Θανῇ, ἰ. e. ἐκτεταμένη.* See Scaliger on the New Testament, and Arnd's Misc. Sacra, 241. The *ζώσει* is justly referred by Lampe, and others, to the custom at Rome, by which those about to be crucified had their necks put into a yoke, and their hands stretched out and fastened to the ends of the yoke, and, after having been thus led through the city, were carried out to be crucified. So *Licinius Macer* (cited by Wetstein, *Deligati ad patibulos circumferuntur, et cruci defiguntur.* Plaut. *Carbonaria.* *Patibulum feram per urbem, deinde affigar cruci.* Milite glor. 2, 4, 6. *Credo ego istoc exemplo tibi esse eundum actutum extra portam, dispessis manibus patibulum cū habebis.* Persa 5, 2, 72. *Manus vobis do To. et post dabis, sub furcis.* Sext. Empir. a Phys. 2, 138. *παρὰ τὴν ἐνάργειαν — τὸ ἐν τῷ αὐτῷ χρόνῳ λέγειν καὶ ἐκτείνεισθαι τὴν χεῖρα καὶ συστέλλεσθαι καὶ οὐκ ἐν ἄλλῳ μὲν ἐκτείνεισθαι, ἐν ἄλλῳ δὲ συστέλλεσθαι.* I must not omit to observe that the words *ἐξάωννες σεαυτὸν, καὶ περιεπάτεῖς ὅπον ἤθελες\** are a popular form of

\* The whole passage is thus elegantly paraphrased by Wetstein :  
 “ Before thou hadst all the levity, pride, and vehement ardour of youth, which boasts itself above others, is studious of exterior ornament, and impatient of controul, follows its own inclinations. Thus thou didst set thyself above thy colleagues; girdedst thyself with a sword, and didst come rashly into the Priest's hall. Before, too, with juvenile impetuosity, thou, girding thy tunic around thee, didst plunge into the lake, and stretching out thy hands in swimming, went through the space of two hundred cubits in the water.

expressing perfect liberty of action; as we say, "*to go where one pleases*;" for ἐξώνυες refers to *going, travelling*; which to the long vested natives of the East is always by girding up the clothes. Nor was this confined to the East; among the Greeks ἀνὴρ ἐξώνυος was frequently used of travellers. So Thucyd. and many others. Lampe and Kuinoel take the ἤν νεώτερος as preterite for present. But however that idiom may sometimes have place, it cannot *here* be admitted, on account of the adjective being in the comparative. Why our English translators should render 'when thou wert *young*,' I know not. It must be, 'when thou wert *younger*,' i. e. a younger man; for Peter, it seems, was now a middle aged man. And so Chrysostom and others explain.

19. σημαίνων ποίῳ θανάτῳ δοξάσει τὸν Θεόν. There is here an evident allusion to Peter's crucifixion. By *glorify god* is meant to encounter a violent death for the profession of his doctrine. A magnificent title martyrdom. (Grot.) He who, for the salvation of others, contemns riches and honours, and relinquishes all worldly advantages in the cause of Christ, gives a strong proof of his love; but a greater, nay the greatest is manifested by him who does not hesitate to lay down his life for that cause. (Tittman.) See John 13, 31. and the note, and also Arnd's Misc. Sacr. 149.

19. ἀκολουθεῖ μοι. Commentators are not agreed whether ἀκολουθεῖ is to be taken in a physical, or in a moral sense. The *latter* is adopted by most modern interpreters, even those who usually adhere to the letter, as Grotius and Le Clerc, and they take it to contain an admonition to Peter to follow his master's example† in all parts of his life. More and greater things do I require of thee; when thou hast arrived to old age, thou must stretch out thy hands, not for swimming, but that the soldiers may fasten them to the cross, and thou be led to punishment. See Acts 21, 11, 13. (Wets.) All this, however, seems very fanciful and precarious.

† So Plato, Phæd. § 5. p. 165. (cited by Bulkeley) where Socrates

Apostolic office, and glorify God by a death on the cross. This sense seems to be supported by the connection with the preceding. But the latter interpretation is adopted by Chrysostom, Theophylact, Euthymius, Kuinoel, and others, and is confirmed by ver. 20. They are of opinion that our Lord thus called Peter aside, to give him some private admonitions. This, however, seems *gratis dictum*. Perhaps *both* the above interpretations may be *united*; at least the *metaphorical* one must not be *excluded*, since it is so suitable to what goes before, and so agreeable to the usual manner of our Lord: and the other is *required* by what follows. And so the passage is understood by Wetstein, whose words are these: "Cum Christus Petro diceret: *sequere me*; simul jussit, ut vestigia ejus premeret, et post tergum ejus incederet, et significavit, qua morte esset moriturus."

20. ἐπιστράφεις. In the interpretation of these verses much difficulty has been raised; in a great measure occasioned by the extreme brevity and obscurity of the Evangelist's words. Doddridge lays down the connection thus: "And Peter did so, but turning about," &c. These words should have been *expressed*. Though Peter observed his master's order literally, yet that does not preclude the supposition that he perfectly understood the *mystical* sense couched under it. Then, turning about and seeing John also following, and thereby showing his comprehension of the meaning of Jesus,\* he feels a

dying, says to Cebes: "Go to Evenus, commend me to him, and bid him, if he is a wise man, to follow me. Φράζε καὶ, ἂν σωφρονῇ, ἐμὲ διώκειν."

\* There is a spirit of tenderness in this plain passage, which I can never read without the most sensible emotion. Christ orders Peter to follow him, in token of his readiness to be crucified in his cause: John stays not for the call: he rises and follows too; but he says not one word of his love and his zeal. He chose that the action only should speak that; and when he records this circumstance, he tells us not what that action meant, but, with great simplicity, relates the fact only. If here and there a generous heart that, like his own, glows with love to Christ, sees and emulates it,

curiosity to know whether John will *also accompany* him in death, and, therefore asks, *αὐτός δὲ τί*, where subaud *ποιήσει*, which may mean, "What shall he do and suffer," (for *ποιῶ* has often the sense of *πάσχω*), i. e. "what shall be his fate?" This sense is perfectly agreeable to the literal signification of the words, is correspondent to the context, and supported by the ancient interpreters;\* so that there can be no doubt of its truth. The fine spun interpretations devised by many German theologians (which may be seen in Kuinoel), deserve no attention. That commentator has rightly retained the common interpretation.

22. *ἐὰν αὐτὸν θέλω μένειν ἔρχομαι*. Here again the words have an enigmatical air, and commentators speculate variously on the sense: but the common interpretation is the most simple, and in all probability the true one. We may here recognize a *popular* kind of *negation*, (*"suppose I chuse that he should not die the same death with thee, but remain till I come, what is that to thee?"*), and also an indirect way of satisfying the natural curiosity of John on that head. On the words *μένειν ἕως ἔρχομαι* there has been much discussion. Some refer the words to the advent of Christ at the destruction of Jerusalem. But John long survived that period. Others, as Augustin, Bede, Gerhard, and Moldenhauer, suppose that no more is meant than this: "Suppose I should

be it so; but he is not solicitous men should admire it. It was addressed to his Master, and it was enough that he understood it. (Doddridge.)

\* Thus Euthymius renders: "Will he not follow thee? Will he not tread the same path of death with me?" "For (observes Euthymius) he understood what was hinted at by the 'follow me,' and then his affection for John made him wish to have him for a partner in death, and, as John had not the courage to ask, he put the question for him. What, then, does Christ? Cutting off this partial affection, and checking this curiosity, he only shows that their plans of life are differently ordered." The words *οὗτος δὲ τί* are thus paraphrased by Wetstein: "Iste vero amicus meus, an, ut me nunc sequitur, ita etiam pro mecum pro te morietur? quam hoc mihi gratum foret! Sic ne mors quidem nos separaret."

chuse him not to suffer a violent death, but continue alive to a placid old age, till I come and fetch him away *by death*." For (say they) the period of death is, as it were, the coming of Christ." But though this may, in a certain sense, be true, yet no example of this metaphor is found in Scripture, and it is difficult to see how such a sense can be elicited from the words. The simplest mode of interpretation is to take *ἐρχομαι* of the *final judgment*, and to regard the words as merely a popular way of saying, "If I should chuse that he should not die *at all*, what would that be to thee." According to *this* sense, one may easily *account* for the words being misunderstood by some early Christians. This interpretation, too, is confirmed by the words following, *σὺ ἀκολουθεῖ μοι*. The passage is thus paraphrased by Euthymius: "Do thou mind thine own death, and not curiously pry into the mode of dissolution of thy companion." It must be observed that *τί πρὸς σε*; was a frequent formula, employed by way of suppressing vain curiosity; many examples of which are produced by Kypke and Wetstein. It is by no means unusual in our own language.

23. *ἐξῆλθεν οὖν ὁ λόγος εἰς τοὺς ἀδελφοὺς*. By the *brethren* are meant (as often) Christians in general, not the *Apostles*. That there was such a notion among the ancients is shown by Fabricus Cod. Apoc. N. T. vol. 2, 533.

24. *οὗτός ἐστιν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων*. Here we have the express testimony of John, that he, and no other, was the person who wrote these things. There can, therefore be scarcely any doubt but that the contents of this chapter, as well as the rest of the Gospel, proceeded from him. For by *ταῦτα* John meant what he had in the immediately preceding verses wrote of the saying of Christ, in order to refute the vain opinion of some Christians, lest that saying should be called in question, if his death should happen in any other way than what they had believed. At the same time the Evan-

gelist *includes* under ταῦτα all the actions and words of Christ recorded in this Gospel; as appears from the following words, in which he undoubtedly speaks of the affairs and actions of Jesus *generally*. (Tittman.)

24. καὶ οἶδαμεν ὅτι ἀληθὴς ἡ μαρτυρία αὐτοῦ. At this plural οἶδαμεν and the change of persons οἶδαμεν ὅτι ἀληθὴς ἡ μαρτυρία the commentators have generally stumbled, and not without reason. Those who maintain that John is to be regarded as the author of this corollary, have pursued various methods by which to remove the difficulties which that opinion involves. Some think the *reading* is to be changed, and they propose οἶδατε, or οἶδα μὲν, or οἶδε μὲν, or οἶδεν ὅτι, as in 19, 35. But the MSS. give no countenance to any of them. Others maintain that the οἶδαμεν is said *communicative*, or that the plural is put for the singular, and they refer to John 6, 40. 5, 25, Mich. 7, 19. But those passages are of another kind. Indeed the style is not like that of St. John. For in other places, where he also bears testimony of himself that he has spoken the truth, he uses these words: 19, 35. καὶ ὁ ἑωρακὼς — καὶ κείνος οἶδεν ὅτι ἀληθὴ λέγει. 3 Ep. 12. ἡμεῖς δὲ μαρτυροῦμεν, καὶ οἶδατε, ὅτι ἡ μαρτυρία ἡμῶν ἀληθὴς ἐστὶ. The hyperbole, too, contained in the 25th verse, is quite inconsistent with the simplicity of our Evangelist. Therefore what is contained in ver. 24 and 25, is from some other hand. (Kuin.) This, however, is only exchanging difficulties. To *whom* can they be ascribed? To the Bishops, &c. of the Churches of Asia? But St. John's assertion would not *need* the confirmation of their testimony. Yet see Dr. Hammond.

25. ἔστι δὲ καὶ ἄλλα πόλλα — βιβλία. Every unprejudiced enquirer will be of the opinion which has been adopted by the most eminent interpreters, both ancient and modern, that there is here an hyperbole, which (to use the words of Campbell) is far more tolerable than the torture to which some critics have put the words, in order to make them speak a dif-

ferent sense. The hyperbole was also recognised by Euthymius. Some, however, as Isidore, Amelius, Witsius, Buxtorf, Doddridge, and Lampe, reject it altogether; and they assign to the words to the sense *approve*, or *understand*. But either signification is abhorrent from the air and manner of the passage; for *then* the Evangelist would not have written οὐδὲ σῆμαι, which, as Euthymius well observes, is meant to soften the hyperbole. The objections to it brought forward by Lampe are too refined and far-fetched to deserve much attention.

The hyperbole is thus illustrated by Bp. Pearce: "This is a very strong eastern expression to represent the great number of miracles which Jesus wrought. But, however strong and strange this expression may seem to us of the western world, we find sacred and other authors using hyperboles of the like kind and signification. Some instances of which it may be proper to lay before the reader. In Numb. 13, 33. the spies, who returned from the search of the land of Canaan, say, that they saw *giants* there, of such a prodigious size, that they were *in their own sight as grasshoppers*. In Deut. 1, 28. cities with high walls about them, are said to be *walled up to heaven*. In Dan. 4, 11. mention is made of a tree, whereof *the height reached unto the heavens, and the sight thereof unto the end of all the earth*: and the author of Ecclesiasticus, in chap. 47, 15. speaking of Solomon's wisdom, says, "*Thy soul covered the whole earth, and thou filledst it with parables*": as the world is there said to be filled with Solomon's parables, so here, by one degree more of hyperbole, it is said that the world would not contain all the books that should be written concerning Jesus's miracles, if the particular account of every one of them were given." In Jos. Antiq. 14, 22. God is mentioned as promising to Jacob that he would give the land of Canaan to him and his seed, and then it is added, οἱ πληράσουσι πάσαν, ὅσην ἤλπις ἔρα, καὶ γῆν καὶ θάλασσαν, "*they shall fill the whole*



*sea and land, which the sun shines upon."* Philo, in his Tract De Ebriet. (tom. 1. p. 362, 10.) is observed to speak after the same manner, οὐδὲ γὰρ τῶν θαλάσσης ἰκανὸς οὐδεὶς χωρῆσαι τὸ ἀφθονον πλήθος ἰσως δ' οὐδ' ὁ κόσμος. And in his Tract De Poster. Coini, tom. 1. p. 258. ed. Mang. he says, οὐδὲ γὰρ, εἰ πλοῦτον ἐπιδείκνυσθαι βουλευθείη τὸν ἑαυτοῦ, χωρῆσαι ἂν, ἡπειρωθείσης καὶ θαλάσσης, ἢ σύμπασα γῆ. Wetstein, in N. Test. on the place, and Basnage in his Histoire des Juifs, (lib. 3, 1, 9. and 5, 7.) have quoted from the ancient Jewish writers such passages as the following; *if all the seas were ink, and every reed was a pen, and the whole heaven and earth were parchment, and all the sons of men were writers, they would not be sufficient to write all the lessons which Jochanan composed: and concerning one Eliezer it is said, that, if the heavens were parchment, and all the sons of men writers, and all the trees of the forest were pens, it would not be sufficient for writing all the wisdom which he was possessed of.*" Homer, who, if not born in *Asia Minor*, had undoubtedly lived there, has sometimes followed the hyperbolic manner of speaking, which prevailed so much in the East; as in Iliad, B. 20. ver. 246, 247. he makes Æneas say to Achilles, Come let us have done with reproaching one another. Ἔστι γὰρ ἀμφοτέροισιν ὀνειδέα μῦθίσασθαι Πόλλα μάλ', οὐδ' ἂν νῆυς ἑκατόνζυγος ἄχθος ἄροιτο. "For (says he,) we may throw out so many reproachful words on one another, that a ship of an hundred oars cannot be able to carry the load. Few instances of any thing like these are to be found in the writers of the western world; and yet it has been observed, that Cicero, in Philip. 2, 44. "*præsertim cum illi eam gloriam consecuti sunt, quæ vix cælo capi posse videatur;*" and that Livy in 7, 25. says, "*Hæ vires populi Romani, quas vix terrarum capit orbis.* (Bp. Pearce.)

Βίβλια is not found in many of the best MSS. and Versions, as that of Chrysostom; and, indeed, may very well be dispensed with. If cancelled, the sense

of the passage would be as follows: "The world would not contain *on its surface* the writing." This interpretation is somewhat confirmed by a remarkably similar passage of Eurip. frag. Menalipp. 3. οὐδ' ἅπας ἂν οὐρανός, Δίος γραφόντος τὰς βρότων ἁμαρτίας ἐξαρκέσειεν, "*if Jupiter wrote down the sins of mortals, the whole heaven would not have space to contain them.*" So also Eurip. Hipp. 1248. καὶ τὴν ἐν Ἰδῇ γραμμάτων πλήσειε τις Πευκὴν, write over all the *tabellæ scriptoriæ*, which could be supplied from the words of Ida. Æschyl. Pers. 435. where, speaking of those Persians who fell in the battle of Salamis, he says, they were so many, that if he were to relate them in order, he could not complete his task in ten days: κακῶν δὲ πλῆθος οὐδ' ἂν εἰ δέκ' ἔματα στιχηγοροῖην, οὐκ ἂν ἐκπλήσαιμι σοί; on which passage see Bp. Blomfield, who, with great probability, thinks it is imitated from Hom. Odys. T. 114. Ἄλλα τε πόλλ' ἐπὶ τοῖς πάθομεν κακὰ· τίς κεν ἐκείνα Πάντα γε μυθήσοιτο καταβητῶν ἀνθρώπων; Οὐδ' εἰ πεντάετες γε καὶ ἐξάετες παραμύμων Ἐξερέοις, ὅσα κείθι πάθον κακὰ δίοι Ἀχαιοί. Similar too, is the affecting hyperbole used by the unfortunate Mary Queen of Scots: "An ocean of tears would not suffice to bewail the miseries of man."

"By these words (says Tittman) the Evangelist indicates that of the words and actions of Christ the multitude is exceedingly great; but those recorded by him may suffice to attain a competent knowledge of the true nature of Christ's person; namely, that he is the true and only Son of God, sent by the Father to this earth, the promised Messiah, the supreme and most excellent Saviour of the human race; and that by this faith any one may attain unto eternal salvation." The substance of what is contained in this Gospel is thus ably summed up by Tittman.

Our Lord has taught that God so loved the human race, that He gave His only begotten Son, that whosoever should believe in him, might be saved from destruction, and attain eternal life; and thus it was the express counsel and decree of God for rescuing men from

perdition, and conferring salvation by His Son; and that it was, moreover, His will, that all should acknowledge the Son as such, receive him in that character by faith, in him repose all their hopes of salvation, and worship him in an equal degree with the Father; that God desires and requires this worship, as alone grateful and acceptable to him, and that this alone is the true mode of attaining eternal life; so that whoever would be made partaker of it, must acknowledge and worship God, as having sent His Son, and Jesus Christ as having been sent by Him for the salvation of the human race, and that whosoever knows and worships God and Jesus Christ in such a manner, will assuredly attain unto eternal life; but that whoever shall refuse to acknowledge and worship the Father and Jesus Christ in such a manner, will assuredly draw down perdition on himself, as refusing to believe in the only begotten Son of God. (See 3, 14—18. 4, 15. seqq. 17, 5.) He has taught, moreover, that this Son of God is himself, and such a Son as is unique, and only in his kind, *μονογενὴς* 3, 16.) who hath God for his own Father, *πατὴρ ἰδιος*, and is *ἴσος τῷ Θεῷ*, equal with God (5, 18. seqq.) who had existed before he came to this earth, as sent from God (3, 13, 17.) had existed before the time of Abraham (8, 56.) had been in heaven with the Father (3, 13. 6, 62 & 46. 7, 29), had existed from all eternity, had had glory with the Father before the creation of the world, but now had proceeded from his Father and come upon earth, but would return to the Father, from whom he had gone forth, to again enter upon the glory which he had had with the Father: (See 17, 5. 6, 62, and 38. 8, 42. 16, 28.) that he is such a Son as hath what the Father hath, (5, 26.) who doth what the Father doth, (5, 17, and 19.) who is to be worshipped in an equal degree as the Father; so that he who worships not the Son, worships not the Father, (23.) since between him and the Father there exists an undivided fellowship, and parity of attributes, works, worship, nature, and essence. Whosoever (says our Lord) seeth me living, acting, dying, seeth the Father, the plans of the Father for blessing men (14, 9.): the Father is in me, and I in the Father (10, 38. 14, 20.): what I say is not mine, but the Father's: what I do is not mine, but the Father's (14, 20.): what the Father hath, is altogether mine (16, 15.): I and the Father are one (10, 30): there is nothing that is not common between us; all things proceed from the Father, but there is nothing His that is not mine: one counsel, one will, one energy, one and the same work; and such as is the communion between me and the Father, such also is that between me and the Holy Ghost. What we wish, the Holy Spirit wishes: what we do, the same Spirit doth. (See 16, 13. seqq.) Again, he teaches us that he came unto this from the deliberate counsel and decree of the Father, for the purpose of undertaking the work of saving, preserving, and blessing the human race, (6, 38. seqq.) and that thus he did not come *sub arbitrio*, but by the command of the Father (8, 42.): that he is His Legate and ambassador, divinely sent from heaven, the formerly promised Saviour. And, that there might be no doubt entertained of this, the Evangelist informs us that he was manifested as such by John the Baptist

(5, 32, seqq.) : had demonstrated himself as such by deeds and works so many and so great, that whosoever should have an opportunity of beholding them, might be prompted and induced to hear him, and receive him as an ambassador sent from heaven, and acting by Divine authority (5, 36. 10, 38. 14, 11. 15, 24.) : finally, *as such* was he commended to their belief by the Father in the Holy Scriptures (5, 37. seq.) : and that, therefore, his work is not his own, but altogether Divine, not so much his own as his Father's ; that the Father had sent him, and had committed this work to him, and that whatever he teacheth, and whatever he doth, is by the authority of the Father ; that from the Father cometh human salvation, in as much as he had decreed it, and from the Son, in as much as by him the Father was pleased to bestow it, and that the Father has in this work the primacy (see 14, 18.) ; that this work he had never performed at his own pleasure, but solely by the will of his Father (5, 19, and 30.) ; that he does nothing, says nothing but what pleases his Father (18, 29.) ; that whatever he does, he does by the Father, and for the glory of the Father (5, 19, & 30.) ; that when he lays down his life, it is by the counsel and will of the Father (10, 17.) ; that whatever he teacheth, he teacheth by the injunction of the Father (19, 10.) ; that whatever he saith, he saith according to the intention and will of the Father (14, 10.) ; that what he delivers is not of his own imagination and invention, nor had he heard and learnt it from others, no, not even by divine inspiration, as the prophets of old, but had heard it from the Father in Heaven, and had, as it were, brought it from heaven to earth, it being the will of the Father that he should deliver these truths (8, 38) ; that all these he did deliver just as he had received them from the Father (5, 30. 7, 16 & 18. 6, 63. 8, 28.), since no one could know God and his secret counsels, nor be so well qualified to explain those counsels, as he who had been in Heaven, and came down from Heaven (3, 13. 6, 46. 7, 29), and that therefore his doctrine, and especially that part of it which respected the Father and His counsels for the salvation of the human race by His Son, was not fictitious, but true ; not *human*, but *divine* ; not *apocryphal*, but pure and perfect (12, 49, 58. 14, 24.) : so that it is necessary to believe *both* in the Father and the Son, and that whosoever refuses to acknowledge the Son refuses to acknowledge the Father, who had sent him, had manifested him as such, and whose will it was that men should believe in him (5, 24. 6, 27. 12, 44.) ; that the truth and salutary influence of this doctrine would be experimentally felt and known by him who should admit it, and both believe and act up to it. (17, 6. seqq.)

With respect to his work itself, and the purpose of it, our Lord teaches that it has solely in view the salvation of the human race, since it was the will of the Father when he sent His Son upon earth, that out of those whom he had given to him he should not suffer one to perish, but should bestow eternal life on all, and that whoever should acknowledge the Son and believe in him, should not perish, but attain eternal life (6, 39 & 40) ; that the Father had

willed and decreed that he should, above all, manifest on earth this counsel of the Father for the salvation of men by His Son, and that this was the especial characteristic of the doctrine which he had delivered, and had ordered his Disciples to especially deliver (17, 4, 6, 26); 2dly, that he should lay down his life and undergo death, even the death of the cross, for men, partly that he might save them from perdition, and partly that he might obtain for them eternal life and felicity; and that, therefore, the purpose, influence, and effect of his death is, that men may be saved from perdition, and be made partakers of life eternal; that this his death is necessary to human salvation, is most acceptable and pleasing to the Father, and highly calculated to declare His own glory, and that of His Son (3, 14—16. 6, 51. 10, 15 & 17.); 3dly, that this life, which he had obtained for all, he should bestow on as many as should desire it, and from him expect it (10, 27 & 28.); for that the Father had committed the whole of human salvation to the Son, and had given him authority over all men, that he might confer eternal life on all those whom He had assigned to him (17, 2.); and had enjoined him to quicken the dead to life eternal (8, 51, 14, 5.), to restore the dead to life, to judge the quick and the dead, to inflict punishment, or dispense rewards, according to every man's works (ver. 22.) since it was the pleasure of the Father that he who was the *Saviour* and Lord of men, should also be their *judge*, and that he who had obtained life and felicity for all, should also bestow it on those that had sought that salvation, and withhold it from those that had rejected it, and pass sentence of condemnation on them for having refused to believe in the only begotten Son of God. (3, 17 & 18. 5, 27.)

Therefore he taught and professed himself to be the author of, and guide to felicity, the formerly promised Saviour of the human by whom it was the will of the Father to bestow that salvation which his loving kindness had destined for men; and that this felicity to be obtained by him is not of an earthly, but a celestial and eternal nature (5, 24. 6. 40 seqq. 8, 12. 14, 6.); that, 1st, he is *such* a Saviour as not only redeems men from perdition, and obtains for them eternal life by his death, but also bestows it of his own grace and power; 2dly, that he is the *only* Saviour in whom every one *must believe* who would be redeemed from perdition, and be made partaker of eternal life, and that whosoever rejected him, rejected the author of his salvation, and prepared for himself perdition (10, 7, 9 & 10. 3, 18. 14, 6.); 3dly, that he is the *true* Saviour, by whom those that believe shall have life as certainly as that the Father hath life, and that the Son hath life from the Father, and can bestow it on others (6, 56.); 4thly, that he is the *all perfect* Saviour, by whom may be obtained felicity and beatitude the most *perfect*, i. e. real, abundant, constant, and eternal, since he both hath, procureth, and conferreth what shall render any one completely and for ever blessed, and that whoever shall possess this felicity, will have nothing more excellent to desire, or need any thing necessary to the highest beatitude, but will have all that can

render him blessed, fill him with the most exquisite delight, always increasing, and which, through the endless ages of eternity, shall never cloy. "It is the Son of man (saith our Lord) that bestoweth the meat which endureth unto everlasting life, and which giveth life unto the world; I am the bread of life; whoever cometh to me shall never hunger; whoever believeth in me shall never thirst; the bread that I give is my body, which I will give for the life of the world; whosoever eateth this bread shall obtain life eternal; if any man thirst, let him come unto me and drink; whosoever shall have believed in me, from him shall flow rivers of living water; I came that men might have ζωὴν, &c." (See 6, 27, 33, 35 & 51. seqq. 7, 37. 10, 10.)

Lastly, our Lord has taught that the only, true, and certain way to attain this felicity, is for every one to acknowledge, believe in, and worship the Father, who decreed, restored, and bestowed salvation on men by His Son, and acknowledge Jesus Christ to be the Son of God, sent to procure this salvation, and the restorer and giver of this salvation, so that from the Father and the Son must he expect his salvation, make it the object of his most ardent wishes, regulate his action and life accordingly, seeking after those celestial blessings which are in Christ Jesus, who bestoweth them on those that believe in him (17, 3. 6, 26.): that whoever *thus* believeth in, and worshippeth, the Father *and* the Son, shall attain unto eternal life; while, on the other hand, he will forfeit it who shall have rejected this merciful offer of salvation (5, 25.); that this faith is not human, but divine; *the work of God* (6, 29.), pleasing and acceptable to the Father (ver. 40.), and necessary to every one who would attain salvation through Christ. (ver. 53. seqq.)

Such was the sum of the doctrine and instruction delivered by our Lord on earth, which St. John has shewn to be the primary, principal, and essential points of the Christian doctrine (see 12, 44—50), and which he has meant, throughout this book, as from the mouth of our Lord himself, to demonstrate. (Tittman.)

# APPENDIX

TO THE

## ANNOTATIONS ON THE GOSPEL OF ST. JOHN.

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### CHAP. I.

VERSE I. *ὁ λόγος*. For what cause this term was adopted by the Evangelist, and what is its precise signification, it is not easy to determine; yet, by the unanimous opinion of the most learned and acute investigators, we may take it to be a *title of the Saviour*, and not any *divine attribute or action*, or *external relation*, but a *substance intelligent and distinct from the Father*. This is manifestly required by the context; for the *λόγος* is expressly said to have existed before the creation of the world, to have created and to govern the world, to have come upon this earth in order to impart blessings to men, to have become man, dwelt among men, manifested himself as Son of God, only-begotten and most glorious, and to have conferred benefits of every kind upon all who have received him. The disciples are said to have “seen with their eyes,” and thoroughly understood his majesty as Son of God; all which are found repeatedly predicated of our Lord in this Gospel, and in all the books of the New Testament, but of *no other person*. And who then will venture to say, that *wisdom and divine power* was made man, and dwelt among men? Would the Evangelist have called even any remarkable and illustrious *man*, sent to men for their instruction, by the unheard of term *λόγος*, and not have rather employed the usual term, *διδάσκαλος*, *ῥηγὼρ*, &c. Besides, of this *λόγος* John the Baptist is said to have testified; but he testified of Jesus Christ, merely that he was the Son of God, and the Saviour of the world: wherefore *here*, under the name of *λόγος*, is to be understood *Christ*, and no other. Hence it is clear, that the interpretation of those who maintain that by *λόγος* is meant the *divine reason*, or *wisdom* and power, or *orator* and *teacher*, cannot be established by any proofs. One thing indeed seems certain, that the sense intended by the Evangelist to be conveyed by *λόγος*, was at that time in use, at least not altogether unknown to the readers of his Gospel and first Epistle; but *what* that use was, cannot with certainty be proved. Some learned men have thought that *λόγος* was used not only by the Alexandrian Jews (as Philo), but by the Greeks (as Plato) in the sense of an intelligent nature, superior to all created beings, most similar to and conjoined with

God, and that, in his time, the term was introduced into Palestine, and employed to denote the Messiah, as being far superior to Moses, Abraham, and the Patriarchs, nay to the Angels themselves; that, as their Lord, and the nearest to God, he had existed before the creation of the world, and, by his ministry, the world was created; that from this mode of speaking and thinking John derived both the name λόγος, and what he had affirmed of it in the first verses. But it is not clearly made out, that this was in common use, or even known to John or his readers. And, what is of most importance on this subject, it can by no means be proved that the Jewish Rabbis called the Messiah by the name λόγος. Nay, the very supposition is overturned by a passage of Origen, c. Cels. L. 2. 31. T. 1. 413. where he disputes against the charges of Celsus, urged in the name of some Jew, reproaching the Christians ὡς σοφιστομένοι ἐν τῷ λέγειν τὸν υἱὸν τοῦ Θεοῦ εἶναι αὐτο — λόγον. Now Origen says, that for that very reason he interrogated the Jewish Rabbis, whether it was usual among them to call the Messiah by the proper name λόγος: but that, although he made application to many of them, and such as had most pretensions to learning and ability, he received from all of them the assurance, that such a term was neither employed by them in their teaching, nor used in their books. For our part, we have long thought that the opinion of Valla and Beza, illustrated by Cramer and Moschius, and adopted by Ernesti, carries with it all the marks of truth. In short, we take the word λόγος to denote "the promised," and are of opinion that it is used in the place of ὁ λεγόμενος, which is equivalent to ὁ ἐρχόμενος, and that the reason for this use is to be sought partly in the then prevailing modes of thinking, and habits of speaking of the Saviour; partly in the intent of John in writing this book, and partly in the manner in which our Lord was accustomed to describe himself. 1. It was (from the usage of the Old Testament,) both customary, and natural, that the future Messiah should be called משיח ὁ ἐρχόμενος, which term indeed is there applied to him κατ' ἐξοχήν, and that, as is suggested by Cyrill in his Catech. 12, (from Gen. 49, 10.) In the New Testament too he is frequently thus denoted; as in Matt. 11, 3. σὺ εἶ ὁ ἐρχόμενος, &c., and in Joh. 6, 16. 11, 27. Hence too the Jews, and especially the first Christians, to whom the term could neither be unknown, nor remote from common use. Nor can any one at all versed in the phraseology of Scripture stumble at the use of ὁ λόγος for ὁ λεγόμενος, abstracts being perpetually used for concretes: as is observable in numerous other places. Thus in 4, 22. our Lord is called σωτηρία for σωτήρ, also ζωὴ and φῶς: and in Luke 2, 25 & 30. σωτήριον and παράκλησις τοῦ Ἰσραὴλ. Nor is there any reason to doubt but that to the word λόγος may be ascribed the force just mentioned, since the corresponding Hebrew word (and the Greek one itself, in Rom. 9, 6.) is used perpetually of promise, and is rendered in the Sept. ἀγγελία and ἐπαγγελία; as in Prov. 12, 25. And thus λεγόμενος may be equivalent ἐπαγγελόμενος. The very same sense too has λόγος in the other books of John; as 1 Ep. 1, 1. where Christ is called ὁ



λόγος τῆς ζωῆς, i. e. *the promised author of felicity*: and Rev. 19, 13. λόγος τοῦ Θεοῦ. Again, since the intent of John in writing this gospel was, to demonstrate Jesus as the promised and expected Messiah, it may be easily conceived how well adapted would be the word ὁ λόγος, since it expresses *this very promised Messiah*. Finally we may observe, that our Lord in his discourses, recorded in this book, was accustomed to call himself the *sent* from the Father, and to call the Father the *Sender*, &c. (See 6, 38. 16, 28. 13, 3. &c.); by which he meant to represent himself as being the ὁ ἐρχόμενος, i. e. *the promised and expected Messiah*. And this manner in which our Lord was wont to designate himself, seems to have been the principal reason for John's so employing a word, otherwise somewhat unusual in this sense. Therefore the words ἐν ἀρχῇ ἦν ὁ λόγος are equivalent to ἐν ἀρχῇ ἦν ὁ λεγόμενος σωτήρ. Moreover by ἐν ἀρχῇ is not (as some commentators suppose) denoted *initia Novi Testamenti*, whence would arise a sense exceedingly frigid: nor does it appear why *this* beginning should especially be understood. Indeed the interpretation is quite arbitrary, and repugnant to the scope and intent of the gospel, as also to the words following; in which we are told that the λόγος was *with God, and was God himself*, and created all things. The ἐν ἀρχῇ is rightly explained of *eternity* by the most ancient commentators, as Chrysostom, in his second Homily on Joh. p. 13., whose interpretation is deserving of attention, since, in his third Homily, he professesly undertakes to refute the argument of those who denied that *eternity* was expressed in these words. Thus in 17, 5. Jesus says he had glory with the Father before the creation of the world; which can only be understood of *eternity*. This is also plain from the *usus loquendi* of the Apostles, as in the formulas πρὸ καταβολῆς κόσμου in Eph. 1, 4. which is evidently the same with πρὸ ἀρχῆς τοῦ κόσμου, and πρὸ χρόνων αἰωνίων in 2 Tim. 1, 9. and elsewhere. The Hebrew usage too places this beyond all doubt. See Ps. 90, 2. Prov. 8, 22. 29. Now since the Evangelist has said that our Saviour existed from all eternity, he manifestly intended that he should be separated and considered distinct from all created things; as especially appears from what follows. For, as if in answer to the enquiry, *where* was the promised Messiah before he came upon earth? and lest any one should by the mention of the ἀρχή suppose that he was *then* created, the Evangelist subjoins ἦν πρὸς τὸν Θεόν, *He was with God*. For so John had been taught by our Lord himself. (Consult 3, 13. 6, 38. 46, 62. 7, 29.) This *Logos* then was *with God*, so as to have glory with God. Now this glory was co-extensive with the Divine majesty, implying communion not only of beatitude, but also and especially of attributes, counsels, and divine works. Hence it plainly appears, that by the words ἦν πρὸς τὸν Θεόν, St. John meant to express *communion* of the *Divine nature* (which *general* truth he has by the words immediately following *specially* indicated), and moreover a participation of Divine counsels. And that no one might wonder at his saying that our Saviour was placed upon an equal footing with God, he subjoins the *cause*, in the remarkable words for *he was God*. (Tittman.) The following expla-

nation of this important term is given by a recent and able defender of the authenticity of St. John's Gospel. Christus ipse λόγος dicitur, tanquam summus voluntatis divinæ interpres et omnium legatorum Dei maximus. Joh. 1, 1. 14.

1 Joh. 5, 7. Restat, ut disputemus de origine et usu hujus vocabuli, singulari omnino modo usurpati. Natura rei, doctrina ab ipso servatore propagata, et desideria, in quorum usum scripsit lectorum, evangelistam eo perducebant, ut hoc, nec aliud vocabulum eligeret. Natura rei usum hujus vocabuli commendavit, nam id quod per Christum tum ab æterno, quam conspicuâ inter homines apparatione et commoratione ad salutem nostram factum est, nullâ aliâ voce tam accuratè et perspicuè definiri poterat. Nostrum, (das Wort,) idem potest docere, quum huic verito idea subjecta sit, quæ et revelationem intellectus mentisque indicat, et arctissimam inter homines conjunctionem conciliat. Das Wort ist und bleiht der deutlichste Ausdruck unserer Gesinnungen, und nur vermöge des Worts gelingtes uns, dass wir andern verständlich werden und mit ihnen in eine genanere Verbindung treten. Facillimè hoc ad Deum ejusque filium transfertur. Doctrina, ab ipso servatore proposita, secundam rationem continet, cur apostolus hâc nec aliâ voce utebatur. Prologus ev. argumentum ipsum debebat adumbrare, et propterea etiam talis Christus, Deo conjunctissimus et voluntatis divinæ interpres, qualem servator se ipse in ev. exhibuit, erat describendus. Phasis *ὁὓς τοῦ θεοῦ*, aut alia similis, verum sensum vix poterat reddere. Lectorum denique desiderium quibus apostoli commentarius destinatus erat, causa est gravissima, cur Johannes Christum nomine *τοῦ λόγου* insigniret. Lectoribus hoc nomen ex parte non erat incognitum, et Judæi descriptiones Dei solennes quàm maximè amabant. Quod vero de Deo volebat, eo facilius de Christo, Dei filio, poterat dici. Attamen bene tenendum erit, Johannem, etsi a lectoribus intelligi voluit utiquam meram tantummodò, theologiam judaicam conscripsisse. Multa, quæ prologus continet, theologiæ judaicæ omnino non conveniunt; simplex illa narratio, nexus membrorum, usus singulorum vocabulorum modò proprius, modò tropicus, v. c. *κόσμος*, *φῶς*, somnia Cabbalistarum sane respuunt. Evangelium itaque Johannis lectores postulat non solum Judaismo sed etiam Christianismo aduetos præcipuè ei, quem servator ipsi teste ev. 4. proposuit. Stein. de authentia.

3. *πάντα δι' αὐτοῦ ἐγένετο*. Here is ascribed to the *Logos* the creation and governance of the universe, and that not *metaphorically*, but *properly*; so that by *πάντα* must be understood, not human affairs, in respect of life and manner, but the *universal nature of things*. For in the next verse John has explained *πάντα* by *κόσμον*, which evidently denotes the *universe*. This is ascribed to the Son by the other Apostles also. See Hebr. 1, 2. compared with 11, 3. The *usus loquendi* not only permits, but requires *γενεσθαι* to be taken of *creation*; and thus it is synonymous with *κρίζεσθαι* in Ps. 148, 33, 6. Moreover the *διὰ* is often, as here, used of a principal and efficient cause, and is thus to be referred to the Father himself. See 1 Cor. 1, 9. Gal. 1, 1. Moreover in the last words of the verse there is not merely the same thing expressed, but *something more*. (Tittman.)

4. On the use of the term *αὐτὸς* and *ὁ* by our Evangelist, Tittman has a very long Dissertation, and concludes by observing, that the difference in the present passage consists in this; namely, that the former signifies the *cause*, the latter the *effect*; the former the power of conferring salvation, the latter *salvation itself*; and that the former belongs to all *created things*, the latter to *men*.

6. *ἔγχετο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ, ὄνομα Ἰωάννης*. We must not wonder that John the Baptist should here be mentioned, or infer from hence, that there then existed that singular sect called Johannites. For the authority of John the Baptist (as appears from the following narration), was so great, not only with his disciples, but with the whole people, and even the Sanhedrim, that he was thought to be Elias, or one of the old Prophets returned to this life, or even the Messiah. But the Evangelist has not introduced this narration of John the Baptist, for the purpose of refuting that opinion, but rather to shew the wise counsel of God in sending John to prepare the way for the Messiah.

12. *πιστεύουσι εἰς τὸ ὄνομα αὐτοῦ*. This phrase is variously used in the New Testament. In what sense it is any where to be taken, must be decided from the context. It denotes generally to receive Jesus such as he is, or is described in any passage. Here, from a reference to the preceding verses, it must denote to receive, acknowledge, and account him as the author of salvation, consequently expect salvation from him, and as such, reverence and worship him in that character. *Τέκνα Θεοῦ γέγενεσθαι*. The appellation *sons of God* is very frequent in our Lord's discourses (see Matt. 5, 9), and in the Epistles of St. Paul (see Rom. 8, 14. Gal. 3, 26. 4, 6 & 7.); and also occurs in 1 Joh. 3, 1 & 2. 5, 2. The *cause* of the appellation is to be sought for in the usage of the Old Testament, where it is employed to denominate the *faithful Israelites*. (Consult Deut. 4, 1 & 2.) From which it appears that by *sons of God* are meant worshippers of God, well pleasing in his sight. In the New Testament those are so termed, who worship God after the manner prescribed by Christ, not with external rites, but mentally and spiritually, not with servile fear, but filial reverence: in which circumstance consists the superiority of the Gospel over the Law. Hence the term *υἱοθεσία*, so often employed by St. Paul in his Epistles to the Galatians and Romans. By *sons of God* therefore are meant those ingenuous worshippers of God, who, by the instruction of Christ, and the aids of the Holy Spirit, have that spiritual freedom, by which they know, venerate, and love God, as children do a Father; and hence study to serve and please him, and from him expect their whole happiness. (Tittman.)

14. *σὰπξ ἔγχετο*. By *σὰπξ* is here meant, not the frailty and infirmity of human nature, but *human nature itself*; and by the phrase *σὰπξ ἔγχετο* is indicated the conjunction of the Son of God with man, not that which is of *energy* or action, and Divine operation (for if that sort of conjunction of God with man, as with a prophet, or other divine and remarkable person, it is no where read in Scripture), but *such* a conjunction as makes one person Son of God and son of man, which in dogmatical Theology we call *per-*

**sonal union.** (Tittman.) Ἑσκήνωσεν. There is no occasion to explain this word of the *Schechina*, by a reference to Jewish antiquities, since it may be better illustrated from the usage of the Greek language, by which it is said of any one who enjoys familiar and domestic intercourse. John therefore meant by these words to teach that the Messiah was a *real man*, and carried himself as such. But then he adds, "We saw his majesty, worthy of the *Son of God*;" to shew that he was *not a mere man*, but also the *true Son of God*. He calls him *μονογενὴς παρὰ τοῦ πατρὸς*, i. e. *μονογενὴς τοῦ πατρὸς*: for the preposition is redundant. (See Glass 436, Raphel, Alberti, and Loesner.) Moreover ὁ *μονογενὴς τοῦ πατρὸς* is equivalent to *μονογενὴς υἱός*, in ver. 18. Now in defining the true force of the term *υἱός τοῦ Θεοῦ* and *υἱός μονογενὴς*, interpreters have, in every age, been at a loss. Some there are who consider them as names not referring to the *nature*, but to the *office* of Christ, and as having respect, not to the natural conjunction of Christ with the Deity, but to his *mission*. They regard it, in fact, as a name of *office and dignity*, not of *nature* or birth, and as either equivalent to *Messiah*, or to be explained not in a physical but in a *moral* sense, i. e. the *enlightened and instructed, sanctified* of God; and that *unicè*, i. e. beyond all others. But this interpretation is quite remote from the meaning intended by our Lord and the Apostles to be conveyed. In order to discover and express the true force of the term, it is not enough to consult the usage of language. For it is certain, that in the Scriptures pious persons, and eminent men, are called *Sons of God*; but not a single example occurs in Scripture of any one being called *κατ' ἐξοχὴν, the Son of God*. Again, the word *μονογενὴς* denotes indeed *only Son*, but also signifies *most beloved*. For the corresponding Hebrew term *יחיד* is, by the Greek interpreters, rendered *μόνος* and *μονογενὴς*: but sometimes *ἀγαπητός* and *ἀγαπώμενος*; as in Gen. 22, 2. 12, 6. Amos 9, 10. Zach. 12, 1. Therefore *μονογενὴς* may mean both *only* and *most beloved*; as in Matt. 3, 17. "This is my *only* and *most beloved* Son." But although *μονογενὴς* be explained *only*, and *only begotten*, yet it cannot thence be understood in *what* sense he is *only*, and whether this unity is to be understood as *physical* or *moral*. Since therefore the usage of language does not suffice to lead the force of the term, we must consult the *context*, and that in *doctrinal passages*, of which one of the most illustrious is the present. For at ver. 12. mention is made of *Sons of God*, and those not born of men, but by *God*, i. e. by Divine power enlightened and sanctified. To these is opposed *υἱός μονογενὴς*, "only in his kind," therefore not Son in a moral sense, *as those*, but in a sense altogether peculiar, in which no other can be *Son of God*. Moreover, in the preceding verses is described *who* and *what* is the only begotten of God, *what* he hath, *has effected*, or *can effect*. For he is said to have existed from all eternity; to have been *with God*; to have been partaker of the Divine glory and majesty; *to be God*; and *such as He with whom* he was; to have created all things; and to perpetually preserve what he hath created. Furthermore, it is said that in him is *light*, i. e. the power and faculty both of *having*

and of bestowing light; and finally, that he is the *φῶς τῶν ἀνθρώπων*, the author of human felicity. Therefore the only begotten of the Father is He who existed from all eternity, had the same majesty with God, who is also *Himself God*, who created all things, and preserves what he hath created, who is the fountain of life, and the author of human salvation. Again, in John 5, 17. seq. our Lord, defending himself against the accusations of the Jews, for making himself equal with God, ascribes to himself qualities appropriate only to the Deity, namely, that he doth what the Father doth, hath the same claim to be worshipped, and hath it in himself: and at ver. 27. he distinguishes the *Son of God* and the *Son of Man*, i. e. the *Messiah*; wherefore those two terms cannot be equivalent and synonymous. Nor has he used the appellation in any other sense than of his Divine nature, when ascribing it to himself; as in 3, 16 & 18. Thus by *υἱὸς τοῦ Θεοῦ*, and *μονογενὴς*, is meant *Son of God*, the only in his kind, inasmuch as he is such as is the Father, is the same as the Father is, hath and doth the same as the Father hath and doth, and to him belong the same things which belong to the Father. But from all this it is manifest, that Jesus is the Son of God, properly so called, *equal to the Father*, not only in respect of *office* and business, but also in respect of *Divine nature*; and therefore it were injurious to our Lord to explain this of his *office* of Messiah. Nor will such passages as 1, 50. 11, 27. (in which the name *Son of God* seems to be synonymous with *Messiah*,) prove anything; for in the former the words are Nathaniel's, and the latter Martha's. Now such passages are not *doctrinal*, but *historical*, and only contain the opinion of some individuals respecting Christ (and those as yet unenlightened by the Holy Spirit). Such are to be carefully kept apart, and from them no doctrinal opinions ought to be derived, or can be proved: and therefore from them no true idea of the Son of God can be formed. Of this kind, too, are Matt. 16, 16. 26. 63. Mark, 14, 61. Luke 22, 67. 4, 41; from which passages some commentators attempt to prove, that the names *Messiah* and *Son of God* were promiscuously employed by the Jews, and therefore in the New Testament mean the same thing. But all those passages are only *historical*. Admitting, however, that such a custom did obtain among the Jews, yet it cannot thence be proved that Jesus and his Apostles adopted it; nay, that they ascribed *another* meaning to the appellation *υἱὸς τοῦ Θεοῦ*, is clear from the *doctrinal* passages just mentioned: and it is far more probable, that if they followed *any* usage, they would prefer the very ancient one of the Prophets; as, for instance, *David*, Ps. 2, 7. Where we may take it for granted, that the name *Son of God* is to be referred to a communion of the Divine nature. And since it appears from the sacred writers of the New Testament (Acts 4, 25. seq. 13, 33. Hebr. 1, 5. 5, 5), that the Psalm was at that time understood and explained of the Messiah, and not a single example has ever yet been produced, to justify the position so confidently laid down by many, namely, that *מָלִיךְ* and *γενησάμενος* were used of *uppointment* to rule and empire, and that *בן* might thus be a name of *office* and royal dignity. Some, too, there are,

who appeal to the usage of the Greek Poets, as Hesiod, Homer, Callimachus, and others, from whom it appears that kings and heroes were called *Sons of God*. That, indeed, is very true: but most false is the inference which they would thence deduce, namely, that the title *Son of God* is one of office and dignity; and so equivalent to king. Those who maintain that opinion seem to forget the reason why kings were formerly styled by the Poets *Sons of God*, namely, not by way of honour, to indicate the supreme dignity of their office; by no means: but because kings and heroes were thought to be descended from Jupiter, or some other God. Hence they were styled *διογενεῖς* and *διοπεφεῖς*; as also *ἐκ Διὸς βασιλεῖς* and *ἐκ Θεῶν*, &c., for no other cause than for their supposed Divine origin. Now to this usage they can by no means appeal, who maintain that the names *Son of God* and *King* are synonymous. Utterly improbable, too, is it that the appellation should have been derived by Christ and the Apostles from the usage of the Greek Poets. It is far more probable, too, that John derived the term from the usage of our Lord, who was wont so to call himself, than from the opinions of the Gnostics: which sect indeed did not arise before the time of St. Paul.

But if the term *μονογενὴς* be referred to a communion of the Divine nature, we may more easily and rightly understand what the Evangelist means by the words combined with it. Here *ὡς* does not express similitude, but identity and truth; not a glory similar to that of the Son of God, but such and so great as could only be imagined of the Son of God. And so it is explained by Chrysostom, who withal illustrates his exposition, by the example of a king, of whom we say, "he walks like a king," i.e. as becomes a king: (or "like a king, as he is." Edit.) This glory then was altogether singular and unparalleled, such as was never in any man; or prophet, or Divine legate, and which was suitable to none but the only begotten Son, who hath the same attributes as the Father, doth what he doth, and to whom the same things are suitable; and who hath, in short, such a glory as the Father hath. Now this glory of the Father or of God, which is in the Old Testament perpetually called כבוד, consists internally in the divine attributes, such as power, wisdom, benevolence, and singular love to the human race; and externally in works of power, wisdom, and benevolence. This glory Christ's disciples "saw," and that not of a man, but of the Son of God, the only begotten Son of God, who is (as St. Paul says in Hebr. 1, 3.) the image of his majesty, and the effluvia of his Divine nature. This "glory" they saw, 1st, In the excellence and salutary influences of his doctrine. He hath (say they) the words of eternal life. (See 6, 68.) 2dly, In his infinite love, by which he undertook and accomplished the supremely beneficial plan of human redemption, and especially in his death and its most salutary effects. 3dly, In his glorification on Mount Itabyrius, of which John was a witness; in the miracles exhibited at his death; in the resurrection and ascension to Heaven. But in nothing has John placed the glory of God so much as in his benevolence and singular love, as being the most exalted and admirable of

all his other attributes. For he subjoins *πλήρης χάριτος καὶ ἀληθείας*, where *πλήρης* is not to be referred (as some suppose) to *λόγος*, at the beginning of the verse, (as if the words *καὶ ἐθεασάμεθα* were parenthetical), but may, and indeed must, be referred to *μονογενοῦς*, by the figure so perpetually employed by St. John, namely *enallage*; so that *πλήρης* is for *πλήρους*, *χάρις καὶ ἀλήθεια* for *χάρις ἀληθινή*, and *πλήρης χάριτος καὶ ἀληθείας* signifies most *gracious and benignant*. Thus the Hebr. *רַחֵם* and *רַחֲמָנִי* are in the New Testament very frequently joined as synonymous. This *χάρις* of the only begotten Son is, however, not to be referred to the *attribute*, but to the *effects* of grace; i. e. benefits exhibited by it. Finally, *πλήρης* is said, not *passively* only, but also *actively*, of him who confers this grace. (Tittman.)

15. *ὁπίσω — ἦν*. In these words the phraseology permits, and the subsequent narration requires us to suppose that the Evangelist meant that John had uttered a two-fold profession of Christ. 1st, Of his *work*, *οὗτος ἦν* (i. e. *ἐστὶ*) *Χριστὸς*. 2dly, Of his *nature*, *ἐμπροσθεν μου γέγονεν ὅτι πρῶτός μου ἦν*; i. e. he existed before me, and is before me." Now, since John was born six months before Jesus, it is plain that he meant this not of Christ's *nativity*, but indicated that Jesus had existed before he himself was born. "*Ὅτι πρῶτός μου* will admit of a two-fold interpretation, and may indicate either *priority of dignity*, or of *time*. The former mode is adopted by many ancient commentators (as Chrysostom and Theophylact), and of the modern ones, by Grotius, Beza, Lampe, and others. Yet, though the usage of language may admit this interpretation, the other seems to be both more suitable to the context, and more agreeable to the idiotical and Alexandrian style. Thus the Sept. use *ἐμπροσθεν* of time and place, but never of authority and dignity. *Γένεσθαι* is also for *εἶναι*; a signification frequent in the Sept. and New Testament (from the Hebr. *הָיָה*, but rare in the Classical writers. (Tittman.)

16, 17. It has been questioned whether these verses are from John the Baptist, or from the Evangelist. The former opinion has been adopted by many interpreters, as Chrysostom, Theophylact, and Erasmus. But it lies open to the objection, that what is contained in these verses could hardly have been said by John the Baptist of *his times*, and of his disciples. They are undoubtedly the words of the *Evangelist*, who in using the word *πληρώματος* seems to have referred to the expression *πλήρης χάριτος καὶ ἀληθείας* in ver. 14., and meant by it to express the *abundance* of benefits and blessings. It answers to the Hebr. *אֲבָלָה*, which signifies the *sum* of any thing, and also *plenty, multitude, and abundance*; as in Ps. 24, 1. See also Eph. 3, 19. Col. 1, 19. Eph. 1, 23. 4, 10.

What an illustrious *elogium* is this on our Lord! For, in the first place, it is said that in him is *τὸ πλήρωμα* the grand store of all blessings, like the treasures and riches of the good. *How* these blessings are in Christ, and in what manner St. John meant to teach that they are, may be understood from the context. Now it must be observed, that in the preceding words Christ is said to be, (and is

described as, *God*, as the creator of all things, and the preserver of what he hath created, as the author and giver of all human felicity. Therefore, as the fullness of blessings is in God, so is that in Christ, the creator of all things, and the preserver of what he hath created, the restorer and giver of all human felicity. 2dly, Of this immense store of blessings Christians, we are told, have received *χάριν ἀντὶ χάριτος*, i. e. blessings upon blessings, benefits upon benefits, abundance of all blessings; and not only have they received many blessings, such as a knowledge of divine truths, faith, remission of sins, favour with God, strength to persevere in holiness, holiness itself, firm hope, and the consequent felicity to be enjoyed here and hereafter; but these many blessings they have received in great abundance; and, in short, have been "enriched in every thing." (1 Cor. 1, 5.) Therefore in Christ is an abundance of blessings of every kind, requisite for the greatest and most perfect salvation. 3dly, and lastly, *All* are said to have received, all the Apostles, all Christians, and all such as have been desirous of it. And why not? May not *all*, even *now* and in all times, receive? In Christ, therefore, is an abundance, 1st, For all men, from none are these blessings withheld; all such as are desirous may receive: 2dly, For all men of all kinds, and of every station; since different men need different blessings: and all have, and may have: 3dly, For all men of all times and places, who shall both in this life and in the next receive blessings of every kind, greater and greater, more and more abundant; in short, there is in Christ such an abundance of blessings, as are amply sufficient to render the human race supremely happy to time and eternity; or we may say, that Christ is the fountain of all that is requisite to the felicity of the whole human race; an *open fountain*, to which all may approach and draw from it, the righteous and the unrighteous, the happy and the sorrowful; the living and the dead. 2dly, A *copious fountain*, from which all may draw in abundance; 3dly, an *inexhaustible fountain*, which can never fall short, however numerous may be those who have drawn from it; 4thly, A *perennial fountain*, flowing to all eternity; from which ever here and ever hereafter all that wish, may draw. (Tittman.)

17. *ὅτι ὁ νόμος — ἐγέμερο*. "Ὅτι may be rendered *scilicet*: for the Evangelist means to exemplify and illustrate the benefits received from Christ by his disciples. 'Ο νόμος signifies here (as frequently in Scripture) the whole of the divine doctrines revealed in the Old Testament, including the Prophets, &c. and especially that part of it which relates to the grace of God, as shewn in the remission of sins and the salvation of men. (Tittman.)

18. Here St. John illustrates the truth contained in ver. 77. by an *example* deduced from the clear knowledge of God, imparted by Christ. Now what was this knowledge? Was it that of God himself, His nature, His attributes, and works of creation and providence, His love and benevolence evinced in them, or also of His grace and mercy in remitting sin, and blessing men in another life, and that life itself? By no means: for the knowledge of those things is frequently and distinctly revealed in the Old Testa-



ment, and might and ought to have been known to all diligent, ingenious, and faithful worshippers. It was rather the knowledge of the infinite love of God the Father, by which He sent His only begotten Son into the world, and delivered him up unto death, His most wise counsels for the salvation of the human race by his Son. This was the *σοφία Θεοῦ ἐν μυστηρίῳ* (i. e. the recondite and hidden purpose of God,) as St. Paul says, which, he tells us, none of the Jewish Rulers knew, and which God had, from eternity, decreed to be manifested by this Son. This the Son manifested by words and deeds, and caused to be manifested by the Apostles: and this, so admirable, so perspicuous, and so delightful, which no one of the Prophets of the Old Testament, much less the Philosophers of the Heathens, supplied, has been approved such by facts, and by the wisdom and experiences of all ages. Such knowledge no one could supply but ὁ μονογενὴς παρὰ τοῦ πατρὸς, or ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς (i. e. ἐν τῷ κόλπῳ), most intimate with and near to the Father in respect of condition, state, will, counsels, actions. (Tittmaa.)

26. ἐγὼ βαπτίζω — ὁδῶν. John does not return them a direct answer, but such as might give them to understand that he acts not by his own judgment, but by Divine command. He did not so much profess himself the minister of the Messiah, as he clearly and decidedly bore witness of him. "I (says he) dip your bodies in water; but he will imbue your souls with the most excellent gifts. I do not by this rite bind men to myself, but to him; for he is not far off, but at hand, nay standeth among you, though hitherto obscure and latent. He will, however, soon make himself conspicuous: but remember that, though humble in appearance, surrounded with no worldly pomp, he is far different to what he seems. I who, by the opinion of the people, am accounted some distinguished personage, am nevertheless nothing, when compared with him. For though prior in time, and in the order of my nativity, he is far superior to me in dignity of person; so much so, that I am not worthy of being his meanest servant." (i. e. I am infinitely inferior to him.) Such was the decided testimony borne by John concerning Christ, and that not in a corner, but in a place of public notoriety, much frequented, and whither the Jews resorted in great numbers to his baptism; not privately, and amongst his disciples, but openly, in the presence of a great multitude; not to the people and the unlearned only, but to persons thoroughly versed in the Scriptures; not through any previous interrogatory, or to inferior persons, but to those who had been commissioned to enquire, and had sufficient knowledge and ability to judge. Yet he did not then name Jesus, or point him out, partly lest he should draw on him the envy of the Pharisees, and partly that he might the more excite the minds of the pious, to a desire of knowing *who* it was to whom he had borne so memorable a testimony. But the next day, as it seems, after our Lord had been baptized, John pointed him out, using the words ἰδε ὁ ἄμμος, &c.

29. ἰδε ὁ ἄμμος ὁ αἶρων τὴν ἁμαρτίαν τοῦ κόσμου. These

words have given no little trouble to our recent interpreters. Now in order to rightly understand and explain them, agreeably to the meaning of John the Baptist, and of the Evangelist, we must bear in mind the following remarks: 1. Our Lord is called *ὁ ἄμνος*. Now as often as in Scripture this name is applied to him, so often the subject of what is spoken is his *passion* and *death*, inasmuch as he underwent it for men. Thus when St. Paul (1 Cor. 5, 7), says, "We have a paschal lamb, which is Christ," he subjoins "sacrificed for us." Peter too (1 Ep. 18, seq.) compares our Lord to a lamb, and that pure and unblemished, inasmuch as he hath, by his most precious blood, redeemed men. John also, in Rev. 5, 6, 9, 12, says, that he "saw a lamb as it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God sent forth into all the earth." And in 13, 8, "worthy is the lamb that was slain, to whom be ascribed honour and glory." Also in Is. 53, 7, Christ is compared with a lamb; and in vv. 4, 10, & 11, is said to have taken away our sins, and given his life as the price of redemption. And in this view, it seems, did John the Baptist consider Jesus, when he called him *lamb*, namely, as suffering and dying *like a victim*. For that he meant to only hint at the *patience* of our Lord in bearing the calamities and injuries brought upon him (as some recent interpreters suppose), is contradicted by phraseology itself. It is clear, however, that John figured to himself, and meant to represent our Lord as one *dying*, and that *in the place of others*. For he has subjoined the words *ὁ αἰρων τὴν ἁμαρτίαν τοῦ κόσμου*, by way of explication. The phrase *αἰρεῖν τὴν ἁμαρτίαν* answers to the Hebr. *נָקַח מִן הָאָרֶץ* or *נִמְחַל מִן הָאָרֶץ*, which never signifies to remove sins or *extirpate iniquity*, from the earth (as some interpreters suppose), but to *forgive* sins, (as in Gen. 18, 26. 50, 17. Exod. 34, 7. Num. 14, 19. Ps. 32, 1, 5. 1 Sam. 15, 25. 25, 28.) or to *pay the penalties of sin*, either one's own, or others; as in Exod. 28, 38. Levit. 5, 1. 19, 17. 20, 19. 24, 13. Levit. 10, 17, where are conjoined, as synonymous, the formulas "bear the sin of the people," *expiate* and atone the people with God. Therefore the formula *bear sins* signifies to be punished because of sins, to undergo punishment of sins. Furthermore, "to bear one's own sins" denotes to be punished for one's own sins, and "to bear the sins of others," to be punished for the sins of others, to undergo the punishment which the sins of others have deserved. In this very sense the Evangelist has here inserted the formula *αἰρεῖν τὰς ἁμαρτίας ἡμῶν*, and also 1 Joh. 3, 5, where, for the purpose of dissuading Christians from vice, he uses the argument that Christ hath taken away our (i. e. their sins;) or, as in 2, 2, is the *ἱλασμός* *περὶ τῶν ἁμαρτιῶν ἡμῶν*.

Moreover, Christ is not said to bear the sin *τοῦ αἰῶνος*, of *this generation*, but *τοῦ κόσμου*, of the whole world: and therefore the above mentioned interpretation can have no place. It must be observed too, that there is in these formulas a manifest allusion to, and comparison with, a *piacular victim*; and in reference to which the present passage is to be understood and explained. For a victim of that kind was solemnly brought to the altar, when the

Priest put his hands over his head (which was a *symbolical action*, signifying that the sins committed by the persons expiated were laid upon the victim), and when it was slaughtered, it was then said to bear the sins of the expiated: by which it was denoted that the victim paid the penalty of the sins committed, was punished with death in their place, and for the purpose of freeing them from the penalty of sin. Therefore, when Christ is called *the lamb bearing the sins of the world*, it is manifest that we must understand one who should *take upon himself* the sins of men, so as to pay the penalties of their sins, and in their place, for the purpose of freeing them from those penalties: and he is described as a sacrifice for the sins of men, or rather, as one who offers such a sacrifice, namely an *expiator*. Nor is there any force in the objection urged by some, that lambs were not among the peculiar victims; for it is sufficient that lambs were used in *sacrifices*; nor is it improbable that John purposely employed the term *lamb* in the *place of any animal* [with reference too, (no doubt,) to the moral qualities of our Lord, as his meekness, patience, &c. Edit.]. Nor can any one stumble at our Lord's being called by John the *expiator of the sins of the world*; for this is undeniably the unanimous doctrine of all the sacred writers, that the death of Christ is the *cause* of the forgiveness of sins, and that the *effect* of his death is the *remission of sins*. This *testimony* of John is remarkable, for two reasons, 1st, since John has expressly professed that Jesus is the Saviour of the human race; and 2dly, has declared that he is *not such* a Saviour as the Jews expected, but such as the Evangelist has, in this whole book (contrary to the opinions of the Jews) described, namely, a deliverer from *eternal perdition*, and a restorer of the felicity of the *whole human race*. And the Evangelist doubtless recorded this testimony, as being so accommodated to the especial purpose of this Gospel.

30—34. Lest any should erroneously imagine that he had carelessly, or from conjecture, predicated all this of Jesus, John, in these verses, has taught *how he obtained* this knowledge of Jesus, as the Son of God and Saviour of the world, namely, by an express divine revelation. Up to the period of his baptism our Lord seems to have been very little known to men, even to his relatives and friends, and accounted nothing more than a mere man. He indeed carried himself with such singular humility and lowliness of deportment, that he was in no respect remarkable, but was, as it were, only as one of the people. He was first made known as *Messiah* to John, at his baptism, and by him to the multitude. Now John had, it should seem, known him by face, but not as *Son of God* and Saviour of the world. He knew, indeed, that the Messiah was at hand, but not *who* or *what* he was. *That* he finally learnt by a peculiar divine revelation; for he had, it seems, received the intimation, "Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost." Now *this* he saw in Jesus. Hence he could with certainty infer that he was that personage. It was not therefore, from conjecture, but from the discourse of Jesus: much less was it by his

deportment and countenance that he recognised in him the Messiah, but by a divine revelation. It pleased the Almighty, in his wisdom, to manifest Jesus by an external and visible sign, in order that John might be enabled, by a certain determinate mark, to recognise Jesus as the Messiah, and that all the spectators and auditors might be thereby rendered attentive, and understand that this was indeed a most distinguished personage, endowed by God with extraordinary gifts. Nor did this circumstance happen (as some interpreters, antient and modern, have supposed) *κατὰ φάσιν* (i. e. in appearance), but really and truly; for in Matt. 3, 16 & 17. it is related that the heaven was opened; which is equivalent to "the clouds were divided," as is the case when lightning descends from the clouds. Thus Mark 1, 10. *εἶδα σχιζομένους τοὺς οὐράνους*. And John is said to have seen the Spirit of God descending like a dove, *σωματίνῳ εἶδει*, as says Luke 3, 22. There is also said to have been a voice heard pronouncing certain words. Therefore it can hardly be doubted but that the thing happened really and in a visible manner. It seems to have been something of the same kind as the effusion of the Holy Spirit on the Apostles at Pentecost. For as *then* the *visible fire*, so, on this occasion, the *visible body* descended; and the latter, like the former, was the indication of extraordinary gifts, either conferred, or to be conferred. It is obvious that by the Spirit is meant, not the *person* of the Holy Spirit, but the gifts of the Holy Spirit. Moreover, the *ὁσεὶ περιστέρην* does not express similitude of form, but of motion. (Tittman.)

49. *ἶδε ἀληθῶς Ἰσραηλῆτης*, ε. φ. δ. α. ε. In these words our Lord commends the integrity, probity, simplicity, and candour of Nathaniel; calling him "a true Israelite," i. e. one who imitates the faith and practises the virtues of the patriarch Israel; in which sense it is used in Rom. 9, 6. For the name *true Israelite*, applied to a man remarkable for probity and integrity, was an highly honourable appellation among the Jews. Nor is the conjecture of Lightfoot improbable, that Nathaniel was familiarly so called among his friends. By his answer, Nathaniel seems to hint that Jesus had been *told* of his character by his friends. Had that been the case, there would have been nothing extraordinary in our Lord's knowing him. Now, in order to remove this supposition, and shew Nathaniel that he knew him not from the information of Philip, or any other person, but from his own knowledge, our Lord mentions what none could know but Philip and Nathaniel: *Πρὸ τοῦ σε Φίλιππον φωνῆσαι, ὅντα ὑπὸ τὴν συκῆν, εἰδόν σε*. Now this circumstance of *sitting under the fig-tree* Chrysostom and Theophylact think may be elucidated, by supposing that Philip had found Nathaniel under a *certain fig-tree*, and had then, as often before, conversed with him about Christ; and that *now* our Lord mentions this in order to evince his divine virtue and power. Such seems the true light in which the circumstance is to be viewed; for there had been a conversation of only *two*, nor was there any one present who could tell what had passed at it. The *place*, too, where the conversation was held, our Lord specified. Hence Nathaniel could not but recognise a divine virtue in Jesus; therefore, full of faith, he gives his testimony in

the words " Rabbi, thou art the Son of God, thou art the King of Israel." In what sense he said *Son of God* and *King of Israel* cannot from this passage be determined. Some interpreters have thought that by these two terms is meant the same. If that be true which (after Grotius) has been remarked by Mosheim, *Observ. Orig. C. Cels. p. 112.* and Busching in loc., that the Messiah was then by the Jews commonly called *Son of God* (but see the note, Sup. v. 14). Certainly, the title *King of Israel* must be referred to an earthly kingdom. But although Nathaniel did not entertain a true notion of the Messiah, he no longer doubted but that Jesus was the Messiah; and although he did not fully believe that the *Divinity* was in him, yet he recognised in him something more than man. Our Lord, it may be observed, did not wish to bring any one to faith in him suddenly, but gradually; not by *external*, but by *internal* force. Therefore our Lord not only confirms the faith of Nathaniel (rude as it was, and doubtful, yet simple, candid, and sincere), but also excites him to the expectation of higher knowledge and greater certainty, subjoining the following words: " Dost thou believe, because I said unto thee, I saw thee under the fig-tree? Thou shalt see greater things than these! Verily, verily, I say unto you, hereafter you shall see Heaven open, and the angels of God ascending and descending on the Son of man." With what intent our Lord said this, whether to commend the faith of Nathaniel or to rebuke his tardiness of belief, has to some interpreters seemed doubtful. Some, as Chrysostom and Theophylact, here recognise a reproof such as was addressed to Thomas. (Joh. 20, 29.) But others, as Cyrill, have thought that *praise* was meant by our Lord to be bestowed: q. d. "Thou who only by one word of mine had so advanced in faith as to profess me as Messiah and Son of God, what progress wilt thou make when thou shalt see greater miracles worked by me!" Thus our Lord commends, but withal exhorts. Moreover, the last words are by the ancient interpreters taken *literally* of the ministry of Angels, which accompanied our Lord while on earth, and will be at his right hand on the day of judgment. But the expressions are undoubtedly metaphorical, and derived from the usage of the Old Testament. By these words our Lord meant to teach his disciples and faithful followers that they would see more illustrious proofs and testimonies of his divine power and singular providence, from which they might clearly and indubitably understand the nature of his person. (Tittman.)

## CHAP. II.

VERSE 1. γάμος ἐγένετο ἐν Κανᾷ. This manifest and illustrious miracle of Jesus was seasonably wrought for confirming the faith of the few disciples who had hitherto professed faith in him; and it seems to have been especially mentioned by the Evangelist, as being either the first of all the miracles, or certainly of those by which he had openly manifested his glory (intending, too, to shew that our Lord fulfilled the promise lately made), and most calculated to display the majesty of the Lord Jesus.

3. οἶνον οὐκ ἔχοντες, *they have no wine*; thus hinting that something must be done to succour their necessity. How Mary came to have the superintendence of the feast cannot with certainty be determined. It seems probable that she sat at table *officially*, and as mistress of the nuptial feast, and had charge of the things pertaining to the banquet. Nor is it improbably conjectured by some commentators, that she was taught by experience that Jesus could, by various means, and even by miracles, minister to the necessities of life.

4. Τί ἐμοὶ καὶ σοί. A formula usual in common life, and as thence derived, thence also to be explained. It may therefore have various significations, according to the nature of the subject in question; and although it may appear harsh on paper, yet it admits of being softened by the tone of voice with which it may be pronounced. It may be thus expressed: "Leave me to take care of that, my good mother!" Certainly it is not a formula of reprehension, or refusal, but rather of comfort and promise. This is evident from the following words: οὐκ ἔτι ἡ ὥρα μου, in which is contained an assurance that he will, at his own time, satisfy her wishes; only hinting that the time is not yet opportune, but that he will watch and observe the proper occasion. And in this sense Mary understood the words, and felt assured of his assistance. This our Lord deferred, in order that the deficiency of wine might become more observable to all, and the truth and magnitude of the miracle be the more apparent.

6. μετρήσας δύο. Commentators are not agreed as to which precise modern measure this is to be compared. (See Eisenchmid de pond. et mens. Sect. 2. C. 4.) All, however, agree, that it was of considerable size.

7. γεμίσατε τὰς ὑδρίας ὕδατος. Καὶ ἐγένεσαν αὐτὰς ἕως ἄνω. Some have thought it surprising that such minute circumstances should have been mentioned by the Evangelist; but every reflecting and intelligent enquirer may easily perceive, that it was done purposely, and most wisely; namely, that the truth and magnitude of the miracle might be the more strikingly apparent. It was done, too, in the sight of all, so that there was no room for collusion. The vats were placed there (after the custom of the Jews) to supply water for washing the hands and cleansing the drinking vessels, and therefore were filled with no other liquor than water. They were of stone, and too bulky to be carried to the fountain or well, so that they required to be filled from other vessels. They were of great magnitude, and therefore could contain a very considerable quantity of water (and thus of wine made from water), so that there was no room to suspect that the wine had been procured for the purpose of collusion; to prevent which, our Lord ordered the *servants*, and not his *disciples*, to fill the vats. In short, he who shall doubt of the truth of this miracle, or dare to pervert it to the sense of any common juggling trick, must necessarily be ignorant, or certainly regardless of, every principle of legitimate interpretation, and may as well attempt to turn all historical truth into fable. This has, indeed, been shewn satisfactorily by some who have

examined the doubts and objections of a certain recent interpreter, especially by Heubner, in a Dissertation, entitled *Miraculorum ab Evangelistis enarratorum interpretatio grammatica*, Witteb. 1807. p. 13. and Flatt ap. Suskind. (Tittman.)

15. ποιῶντας φραγέλιον — ἀνέστρεψε. Here there is some difficulty as to the time which St. John has assigned to this action of our Lord. The other Evangelists refer it to the last year of Christ's ministry. (Matt. 21, 12. Mark 11, 15. Luke 19, 45.) But this difficulty may be removed by admitting an anachronism (since St. John is not very observant of the order of time); or (as is thought by Chrysostom and others), by supposing that the same thing happened twice. One thing, however, is clear, that the action eminently displayed the virtue of Jesus, of which the very traffickers themselves seem to have been sensible, by their prompt obedience to his orders. The disciples, too, were struck with his ardent zeal for religion, and it brought to their minds the words of Scripture (Ps. 79, 3.) "Cultus tui amore vehementissimo teneor:" for that is the sense of the passage. Verbs of eating and burning, &c. have ever, by Greek and Latin writers, been used to express vehement desire. It must be observed that οἶκος not only signifies *house* and *temple*, but the worship there rendered to God, and religion in general. By this action our Lord turned the attention of the people upon him, and excited their expectations of something great, and far out of the ordinary course of things, when an unknown person should assume, and thus exercise, so great authority over those who seemed to be affording convenience to the celebration of religious observances, and who did it, if not by the orders, at least with the permission, of the Supreme Senate; and when a single individual, unfurnished with power, should venture to drive away so great a multitude, and they should yield prompt, though unwilling obedience to his orders. When, therefore, they asked him τι σημεῖον δεικνύεις ἡμῖν ὅτι ταῦτα ποιεῖς, they seem to have perceived that it was something great that he had done, and such as would not be lawful to any one but such as were endued with a divine commission and power. Hence they entertained great expectations of Jesus, and were almost ready to acknowledge him as a Divine Legate, and to have only required him to demonstrate himself such by a *proof* (σημεῖον) liable to no doubt or objection. Now, when our Lord returned the answer, "Destroy this temple, and in three days I will raise it up," he promised a sign most evident, from which it might, beyond all doubt, be established, that he not only used that power as his right, but was also a divine legate, and even the Messiah himself. In the imperative λύσσει there is (as often) the sense of the future. See Glass Phil. Sacr 286. [It rather signifies "you may destroy;" a sort of permissive imperative not unfrequent. Edit.] That λύειν denotes *to destroy*, and ἐγείρειν, *to repair, rebuild*, has been shown by Elsner, Lampe, Kypke, and Loesner. The resurrection, then, of Christ was a sign by which his divine legation was declared; and our Lord purposely replied by an enigma suggested by the building in which he was then walking. The force of his words the Jerusalemites, however,

did not comprehend ; nay, they regarded them as not only absurd, but impious ; since to destroy so sacred an edifice were *impious*, and to talk of raising it up again in three days *absurd* ; inasmuch that on these words they afterwards ventured to found a criminal charge. By *the Temple*, learned men now admit that we are to understand, not Zorobabel's, but Herod's ; for Herod pulled down, and built from the foundation, the whole of the former structure, not indeed all at once, but by piece-meal : the *Sanctum Sanctorum* in one year and a half ; the *Sanctum* within two years ; though the removal and ornamenting of the outer buildings was scarcely accomplished in fifty years. It had been commenced in the tenth year of Herod's reign : and from that period to the time of which the Jews then spoke, there had elapsed exactly forty-six years. See Joseph. Ant. 15, 11. where consult the commentators. See also Ernesti Prolus. de Templ. Her. in his Opp. Philolog. Crit. 351. (Tittman.)

21. ἐκεῖνος δὲ ἔλεγε, &c. q. d. " had declared that what their impious hands should destroy by death, he, by his divine virtue would raise up again on the third day." Our Lord spoke indeed somewhat obscurely, and did not explain the enigma contained in his words ; but this was done purposely, since they would then no more have believed than they afterwards did, when our Lord really exhibited this proof of his divine majesty. Nay, not even the Disciples at that time understood the force of his words : but they laid them to heart, and at the resurrection of our Lord perceived, with admiration, their true import. (Tittman.)

23. ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, i. e. " reposed faith in him as a divine person, and even the Messiah." These however, though they believed in him, had not a right notion of the Messiah. Thus Nicodemus (who was probably one of them) has in 3, 2. expressed his faith in the words, " We know that thou art a teacher sent from God." The present passage is deserving of our attention, since it enables us to understand what force John has ascribed to Christ's miracles, and what was their primary intent and purpose. Now he shews that many were thereby excited to believe in his divine mission. This then is equivalent to saying, that the miracles were worked in demonstration of his divine legation : which very truth is inculcated in 12, 37, seq. In the same light were the miracles considered by the Apostles, as Peter in Acts 2, 22. And so thought those Jews who were at once spectators of Christ's miracles, and had minds adapted to the reception of the truth. See 3, 2. 7, 31. 9, 30. seq. And the same force has our Lord himself ascribed to his miracles. For as often as he has spoken of them, so often has he suggested an inference respecting the truth of his pretensions to a divine legation ; and he urges that the Jews, if they did not choose to believe in his *doctrines*, ought at least to have believed in his *works*. See 5, 31. 10, 25 & 38. 14, 11. 15, 24. This important purpose, then, our Lord's miracles *did* at that time effect. Hence, when we read (as in 4, 48. and Matt. 12, 39), that he reproved the Jews for requiring miracles, it is not to be inferred from thence that he *undervalued* them, and ascribed little to their efficacy ; but



we must suppose that the rebuke was levelled against their obstinate stupidity, who would not believe unless under the *perpetual view of miracles*. Therefore the purpose of the miracles worked by our Lord was not so much to confirm the truth of his doctrine, as to draw over and induce the men of that age to hear him, and admit his pretensions. For signs of majesty and divine power were conspicuous in him, and in them the Almighty declared his divine mission. But the truth of Christian doctrine was not demonstrated by the miracles of our Lord, could not be so demonstrated, unless by consequences, namely, inasmuch as they were proofs of divine legation; for that depends upon other arguments, and might be firmly established, even though no miracles had ever been worked. For, as Theophylact truly observes on Joh. c. 7. οὐκ ἀπὸ τῶν σημείων δεῖ πιστεῖν ὅτως ὡς ἀπὸ τῶν γραφῶν ἡ γὰρ διδωμένη πίστις ἀπὸ τῶν γραφῶν ἐστὶ. And Chrysostom, in his 12th Homily on Matthew: τὰ σημεῖα οὐ τοῖς πιστεύουσιν, ἀλλὰ τοῖς ἀπιστοῦσι. Similar passages are cited by Suicer in his *Thes. in o. σημείων*. (Tittman.)

## CHAP. III.

The conversation of our Lord with Nicodemus, here recorded, is on many accounts deserving of the highest attention; and, being so excellently adapted to the purpose of the Evangelist in writing this Gospel, it well merited a place in it. On the *intent* with which Nicodemus came to our Lord, the commentators are not agreed; nor do they seem to have formed a right judgment of the sum of the discourse itself, and its principal argument. Some there have been (as Schwartz and Koppe), who have thought that Nicodemus merited high reprehension and censure; and they accuse him of pride, craftiness, and other vices. "Pretending (say they) respect and desire of instruction, he went to our Lord with the very worst intentions, namely, that he might by interrogatories and enquiries elicit something whereof to accuse him before the Sanhedrim." But nothing of this sort is discernible on the face of the words; nay, on the contrary, there is reason to believe that he was a man of singular worth and integrity, such as there were few in these times. And as to his going, *νυκτός*, (by which we are to understand *evening*,) that suggests rather matter of excuse than censure; for it involved *fear* (if fear it were) rather than evil intentions, bashfulness rather than perversity. His fear, however, was not causeless, and bashfulness is usually inherent in generous minds. Again, his evil intention, if he had any, our Lord must have distinctly seen and known, and then he would have treated him far otherwise than he did. For he did not reprove his timidity, nor upbraid his imbecility of understanding, but instructed him on subjects of great moment, more clearly and distinctly than he had done, or could do, to his disciples. Finally, what the Evangelist has elsewhere related of Nicodemus (as 7, 50. 19, 39.) speaks a different language. For Nicodemus it undoubtedly was, who, by his own influence, long defended our Lord against

the calumnies of the Pharisees, and who with zeal and liberality performed to him, when dead, the offices of sepulture. It can hardly therefore be doubted but that he came with the best intention. But *what* was that intention? Almost all commentators think he wished to know what he should do, to attain unto eternal life; what is the true mode of justification before God, or the right way to attain salvation? I must, however, frankly own, that I am of another opinion. There is indeed some want of perspicuity in the former part of the discourse. It may, however, be easily understood from the *answer* of Christ, which to me seems contained in ver. 14. seq. In forming the mistaken opinion, that the question concerns the *mode of obtaining eternal salvation*, commentators seem to have been deceived by the words of our Lord, "unless a man shall be born again, he cannot possess the divine kingdom," in which they recognise an instruction on the way of attaining salvation to be obtained by all men. But in these words, and generally in the whole passage, from ver. 3. to 13. there is not contained an *answer* to the question, but an *admonition* intended as *introductory to the answer* which follows, and by which our Lord meant to warn Nicodemus beforehand of the arduous and intricate nature of his question, and how difficult it would be for the Jews of those times to be brought to a comprehension and belief of what it involved; and that by reason of the prejudices with which their minds were pre-occupied and blinded, and which must first be got rid of, and a new mind assumed, if they would comprehend the force of the important *head of doctrine*, concerning which the enquiry was made. This appears from what follows, namely, the *answer of our Lord* to the proposed question, in which he teaches Nicodemus concerning the person of the Messiah, his death, and its purpose, causes, and effects: whence it is plain, that the question was of the Messiah in general, of his person, and the salvation to be expected of him, (on which the opinions of the multitude were various,) and that Nicodemus wished to know who and what the Messiah would be, and what was to be expected from him. Now, whether he himself was, in some measure, aware that the Jewish people of that time did not form right conceptions of the Messiah; (though he was still in doubt and hesitation, and wished for more certain and accurate information on that point, and accordingly sought it of Jesus,) or whether (which seems more probable) he entertained the common opinion of those times on the temporal and earthly kingdom of the Messiah; yet he hoped, as well as the rest of the people, that the time of the promised Messiah was now at hand; therefore, knowing that a hope had been excited by the preaching of John the Baptist, (see Matt. 3, 2.) and having been of the number of those who, on seeing the miracles of our Lord (Joh. 2, 23.) are said to have formed a very high opinion of him, he accordingly repaired to Jesus, burning with desire for information, and wishing to be instructed somewhat more accurately respecting the future Messiah, and his kingdom. He enquires then what opinions he ought to entertain respecting the

Messiah, and what kind of personage he is to be, what he is to effect, and what kind of benefits to dispense; whether the kingdom of Israel is to be immediately erected, and whether (as fame reported) that was to be expected from *Jesus*. In short, all that he enquires, relates to the *true notion of the Messiah and his kingdom*. Most willingly does our Lord satisfy his wish, previously however giving him to understand how little the subject was accommodated to the comprehension of the Jewish people; how difficult it would be for them to be taught concerning the Messiah, and be rendered fit to participate in his kingdom; and that in order to this, there was need of a *very great change* in respect to their manner of thinking and acting. These things being premised, our Lord at length begins (from ver. 14.) to give Nicodemus that information concerning the Messiah, which he had sought. We will now proceed to examine the place itself, only premising that undoubtedly we have not the whole discourse, but only (as is not unfrequent in the evangelical history) its principal parts.

2. οἶδαμεν ὅτι ἀπὸ Θεοῦ ἐλήλυθας διδάσκαλος, &c. These introductory expressions evince Nicodemus's disposition in respect to Jesus, whom he accounted, if not the Messiah (which, however, it is not improbable that he did), yet some extraordinary and divinely commissioned person, from whom he might learn what opinions he ought to entertain respecting the Messiah, and the kingdom of Israel. For prefacing what he has to say with a very honourable eulogium, he either proposes to our Lord in express terms a question not recorded by the Evangelist (since it might easily be understood from the discourse itself), or our Lord, well knowing, by his omniscience, what he meant, interrupted him, saying ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ γεννηθῇ, &c. "take it for an undoubted truth that unless," &c. Now in order to rightly understand these words, and the whole subject, it is necessary to especially observe, that in this discourse our Lord had not reference to *all men of all times*, but properly speaking the *Jews* only, and therefore of *these alone* can it be properly understood and explained. For thus he taught, what the *Jews* especially needed, namely, what they must do, and what course must be pursued by them, if they would rightly comprehend the nature of the Messiah's kingdom, and participate in the felicity to be enjoyed in it. Now the appellation *kingdom* has, in the discourses of our Lord and the Apostles, a very extensive application, and expresses the whole *reign of Christ*, i. e. all the parts of Christ's *office*, both formerly discharged, now acting, or to be performed to the end of human affairs. For the *reign of Christ* is the plan of God by which he hath decreed and willed the salvation of the human race by his Son, in virtue of which he sent him on earth, not only to instruct men concerning their salvation, but also to *acquire* for them this salvation, by his *death* on the cross; and then he decreed from death to recall him to life, and place him at the right hand of his majesty, and give him authority to govern the human race, and power to bring to salvation all who should believe in him, and to finally raise the dead, and reward every one

according to his deeds. Now, in respect of our *Lord*, this *reign of Christ* is his *work*, committed to him by the Father, for acquiring and conferring salvation on men, and which he, while on earth, performed not only by *teaching*, but by *dying* for them, which he has performed from the time that he was raised to a communion of the divine nature, by watching with particular care over all and each of the human race, and which he will continue to perform unto the end of all human affairs, when he will recall the dead to life, and judge every one according to his works. This then is the *reign of Christ*. In this manner have all the Apostles described it, and our Lord himself, especially in this Gospel (see 5, 19. seqq. 10, 1. seqq. 17, 2.), and even in this discourse. It is called *βασιλεία τοῦ Θεοῦ*, since God partly *planned and willed* it, and partly *performed* it by Christ. Hence what Christ is said to do, the Father is said to do, and our Lord was (as we read in Phil. 2, 11.) “raised to this majesty, that all things should tend to the glory of the Father,” that it should be manifest that this was the work of God, and that hence the wisdom, benevolence, and beneficence of the Deity, might be thoroughly understood and acknowledged.

But it is called the *βασιλεία τοῦ χριστοῦ* for this reason, namely, as being committed to, and performed by Christ, though at the same time the Father accomplished it by Christ. Now the following words, *ἴδειν τὴν βασιλείαν τοῦ Θεοῦ* (see the kingdom of God), are equivalent to *εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ* (to enter into the kingdom of God). For this phrase is interchanged with the other in ver. 5. and signifies “to be a citizen of Christ’s kingdom,” and *cum effectu*, (with effect,) “to participate in its benefits and blessings.” But this, as our Lord indicates to Nicodemus, cannot happen except to those who have been *born again*, i. e. “totally changed in mind, and reformed in life.” For that the phrase *γεννηθῆναι ἄνωθεν* has such a sense, every learned and intelligent interpreter will grant. The only question is, whether it signifies *celestial and divine*, or *new generation*, and whether it be equivalent to *ἀναγεννηθῆναι*. The latter mode of interpretation seems to be the more probable; and certainly it is in this sense used by Nicodemus in the following verse. Now *ἄνωθεν* may be from *above* or *anew*; as in Gal. 4, 9. Again, it is evident that the formula is derived from a similitude to the natural origin of man, (as is confirmed by 1, 13), although the opinion of Lightfoot is not improbable, that it is derived from an expression in use among the Jews, who used to say that proselytes were born again, and from being sons of their natural parents, became sons of Abraham. It therefore denotes, in a general way, to be totally changed in thought, disposition, and action;” since he who is regenerate begins to think, feel, and act quite in a different manner. Only this change is not the same in every man, but is various, according to the modes of thinking, feeling, and acting, which any one has hitherto pursued. And here be it remembered (what we before remarked) that our Lord, when using this formula, had reference to the *Jews*, and their preconceived opinions respecting the Messiah, and meant by it a total change of mind, especially with re-

gard to their notions of the Messiah and his kingdom, and to shew that of this total change there was need to the *Jewish people*, otherwise they neither would, nor could, participate in the kingdom of the Messiah: which facts and experience afterwards taught. For it is manifest with how many erroneous opinions was the Jewish mind fettered, and thereby incapacitated from forming right conceptions as to the nature of the Messiah's kingdom. Now in order to the accomplishment of this, those impediments were to be removed, and those prejudices abandoned; a *new mind* was to be assumed; the *whole man* was to be totally changed in respect to modes of thinking and habits of life, so as to entertain quite different sentiments with respect to divine subjects, and especially in regard to the Messiah; to repose that faith in him, which they had hitherto denied him, and regulate their whole lives and actions according to the rule of Christian doctrine. This was τὸ γεννηθῆναι ἄνωθεν. And well *did* Nicodemus *understand* the force of the formula, nay, *must* so have understood it, if it was employed in common acceptation among the Jews; this only must have seemed wonderful to him *how* such a change could be *necessary to the Jews*, and how Jesus could say that the Jewish people would not and could not possess the kingdom of the Messiah, unless by being born again. (Tittman.)

4. πῶς δύναται — γεννηθῆναι γέρων ὢν. This question does not involve uncertainty and hesitation as to the sense of the formula *to be born again*, but only implies doubt whether such a change of the Jewish people, as what our Lord mentions, were even *necessary*, and which indeed seemed to Nicodemus no more *possible* than for one who has grown up (for that is the sense of γέρων) to again enter his mother's womb, and be born: so stubborn was their will, and so unyielding their prejudices. But Jesus showed it to be both *necessary* and *possible*; and he now *repeats* what he had said, at the same time *explaining* the nature of the thing, by adding that this is brought about ἐξ ὕδατος καὶ πνεύματος, the former of which is to be understood of *baptism*, the latter, of the energy and operations of the *Holy Spirit*, unfolding itself in the minds of men; or of the divine doctrine itself. By such a mode (our Lord intimates) a most salutary change might be effected amongst the Jews, and that twofold, 1st, *external*, in respect of religion and public worship, and brought about by baptism, on the reception of which, and the abandonment of the Jewish religion, they should embrace the Christian one, and commence, or at least engage themselves to commence, such a μεράννοια (*change of mind*); 2dly, *internal*, in respect of opinions, feelings, and moral habits, and which the Christian doctrine might produce and effect, provided they permitted themselves to be by it instructed, corrected, and reformed: and that by such a mode, and such a change alone, could they be fitted to obtain the kingdom of the Messiah. *Therefore* these words appertain properly to the *Jews*, and are of them alone to be explained. Now that Nicodemus might not wonder that *Jews* also were to be born again, and might no longer doubt its possibility and necessity, our Lord illustrates this with the following example.

6. τὸ γεγεννημένον ἐκ τῆς σαρκὸς — ἐστὶ. These words present some difficulty, and have therefore been variously interpreted. 1. Some understand by *flesh*, *natural vice*, and by *spirit*, 1st, the Divine Spirit; 2dly, the better mind excited by it; and they paraphrase thus: "He that is born of vicious persons, is vicious, and of a vicious disposition; but he that is born of the Divine Spirit, is divinely disposed and affected." This interpretation is certainly correspondent to the usage both of the Old and New Testament. Others think that our Lord had reference to the opinion of the Jews, that they were dear to God on account of their progenitors, and alone heirs of salvation. By *flesh*, they say, is meant *human nature*, and by *spirit* *spiritual nativity*. "The words are added (continue they) to shew that the Jews have no claim of right to the Messiah's kingdom on the score of nativity, but must receive it by the divine disposition excited by the Holy Spirit, and therefore that regeneration is necessary to the Jews." This interpretation is not unsupported by the *usus loquendi*, and is by far the most suitable to the context. But whichever way we interpret, one thing is clear, that by the *Holy Spirit* this reformation of the *human mind* may truly be effected; and therefore it could not seem strange that the Jews were to be born again. (Tittman.)

8. τὸ πνεῦμα ὅπου θέλει πνεῖ — Πνεῦματος. Here Jesus adds an example, deduced from a well known object, whose force may indeed be perceived, but the *mode* of whose operation is not thoroughly understood. By this our Lord meant to say, that such a change was not only possible, but certainly would take place both to Jews and Gentiles.

In the interpretation of this passage commentators formerly varied in opinion. They are now however agreed, that Jesus intended to illustrate a spiritual truth by a sensible object; and that by τὸ πνεῦμα he meant *the wind*. They paraphrase the passage thus. "The wind is not withheld at the will of men, but is borne by its own impetus whithersoever it listeth: now tranquil and silent, now violent and shifting from one quarter to another, and diffusing itself through all parts; evincing itself by its effects, so that ye hear and perceive its force, feel its effect, yet neither see it come, nor perceive it depart. Something of this sort hath this spiritual generation. By its secret force the minds of men are agitated, and transferred: an effect is *felt*, but is *undefinable*." With respect to the sense and application couched in the words οὗτος ἐστὶ πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος, almost all commentators explain it of the change of all men of all times by the Holy Spirit; which is a most true and certain *fact*, though its mode can by no means be defined. But since the whole passage pertains to *those* times, we ought (I think) to take the words *specially* of the men of that age, and explain it of the unknown propagation of Christianity among the Gentiles also, and the salutary change and reformation which, by the aid of this doctrine, and through the operation of the Spirit, took place in the *whole world*. But now Nicodemus urges further questions, not indeed impugning our Lord's assertions, but stumbling at the *novelty* of the thing,

or being hindered by preconceived opinions from entirely comprehending the sense of the discourse. Desirous therefore of further explanation, he asks how it must or can be, that the enlightened, pious, and holy Jews, should have to undergo such a change, necessary perhaps to the *Gentiles*, (who, he suggests, ought to be born again, if *they* would participate in the kingdom of the Messiah,) but not to the *descendants of Abraham*. To him it seemed incredible that the Jewish people should form such erroneous notions of the Messiah; or he thought it not probable that they could ever miss of the salvation to be obtained by the Messiah, promised to and destined especially for *them*. Therefore our Lord replies, *σὺ εἶ ὁ διδάσκαλος*, &c. (Tittman.)

10. *σὺ εἶ ὁ διδάσκαλος — γινώσκεις*. These four verses, namely 10, 11, 12 & 13. may be thus paraphrased: "To you surely, a teacher of the Jews, and versed in the Scriptures, nothing of this sort ought to seem incredible, or wonderful. Know then that what I say is most true and certain, though it may seem unworthy of belief, and be not admitted even among the easier heads of doctrine, much less the more difficult and recondite. It is, I repeat, altogether true and certain; neither is any one so competent to unravel those *mysteries* as the Messiah, who came from heaven, where he before existed." The drift of the argument is, to procure credit to what had been, or was now to be propounded. Our Lord affirms that he is a Being in whom implicit faith might be reposed; inasmuch as he knew these things, not by divine inspiration only, a means by which the prophets enjoyed divine knowledge, but by a *virtue of his own*, and hath brought them down from Heaven. For ver. 13. coheres with ver. 11, and is confirmatory of the position there laid down.

*Ἀναβαίνειν εἰς τὸν οὐρανὸν* is to be understood of *penetrating into and manifesting the recondite things of God*. (Compare Deut. 30, 12. Rom. 10, 6. Prov. 30, 4. Baruch 3, 29.) *Such* no one could know but the *υἱὸς τοῦ ἀνθρώπου* (the Messiah), since he came from heaven, and was in heaven: for so *ὢν* is to be taken [or rather *ὢν* may be the *present indefinite*, and signify "whose dwelling place is Heaven." Ed]. This proposition is very deserving of remark, as plainly involving the communion of nature and divine majesty which Christ had with the Father, before he came to the earth. Our Lord not unfrequently so described himself. (See 6, 38 & 62. 16, 28. 17, 5, &c. See also 1, 1 & 18. 3, 31.) Again, by τὰ ἐπίγεια are meant things easy of comprehension, as compared to the τὰ ἐπουράνια, i. e. things of higher research and greater difficulty of comprehension. The latter words are indeed commonly explained of the things pertaining to the reign of grace and glory, and the former of mere earthly knowledge: but that interpretation is at variance with the context. The τὰ ἐπουράνια refer to the mysterious communion of Christ with God, and his subjection to death, not only for *Jews*, but *Gentiles*. These and such like things were to the Jews of those times recondite and mysterious heads of doctrine; and are therefore by St. Paul termed *μυστήρια*, and by Peter (2 Eph. 3, 16.) *δυσνόητα*. Having pre-

mised the difficulty of the things in question, our Lord proceeds, from ver. 14, to *explain* them, and answer Nicodemus's question respecting the Messiah, shewing what *sort* of a Messiah he would be. [We may observe, that our Lord did not *openly* avow that he was that personage, but, with his accustomed *modesty*, left it to be *inferred* from his words. Edit.] He seems not to have expressly declared himself to be the Messiah (at least that does not appear from the passage,) but speaks in the character Nicodemus took him to be, namely, a divine legate, and in that quality he propounds the doctrine respecting the Messiah, as contained in ver. 14, 15 & 16. which have a close connection. (Tittman.)

14, 15, 16. First, our Lord instructs Nicodemus on the nature of the person of the Messiah, whom he calls *Son of God*, and moreover *Son the only in his kind* (*μονογενῆς*): thus clearly teaching that he is not to be regarded as a *mere man*. He meant to signify, not only that the Jews did *not* entertain conceptions sufficiently exalted of the Messiah, in expecting a mere man and an earthly prince; nay, that the title *Teacher sent from God*, given by Nicodemus to himself, is far below his divine dignity. For Nicodemus, it seems, regarded Jesus in no higher light than a prophet, like John the Baptist, all prophets being teachers sent from God. But a far higher mission had Christ, as having been, before he was sent, always *with the Father*. Hence we may infer that the title *υἱὸς τοῦ Θεοῦ*, in our Lord's phraseology, was not a mere name of *office*, but of *nature and birth*. For Jesus was then teaching *what sort* of person the Messiah was to be; and he had called him not only the *Son of God*, and that *only in his kind*, but had said that he came down from heaven, and was *in heaven*: which could be said of *no mere man*, and therefore not of the Messiah, as such. Finally, our Lord declared himself to be the *object of faith*, on whom depends the salvation of every individual of the whole human race: which also is applicable to no one except *the true God*. From all this it is manifest, that by *Son of God* must here be understood, *Son properly* so called, i. e. equal with the Father, not only in respect of divine offices and functions, but *nature and origin*.

Furthermore, our Lord teaches Nicodemus, that the Messiah shall *die*: which was quite contrary to all the expectations of the Jews. This then is another *head of doctrine* concerning the Messiah; the former appertaining to his *person*, the latter to his *work*. In communicating this great truth, Jesus does not expressly say, "the Messiah shall be crucified," but he employs an enigma, and accompanies it with an example, "he shall be suspended as *that serpent was*." There is indeed no reason for supposing that the Israelites were, by the erection of the serpent, to be admonished of the death of the Messiah, or that they so thought: neither has Jesus expressly said, that that serpent was suspended, in order to prefigure the death of the Messiah: nor has he compared *himself* with that serpent, but only compared the *kind of death* he should suffer, and its *cause*: q. d. "For as Moses suspended and exposed the serpent, so shall the Messiah be suspended and exposed to the sight of all. As Moses suspended the serpent, in order that the serpent-



bitten Israelites might recover their health, so will the Messiah be suspended, in order that man, obnoxious to perdition, may be healed, and obtain salvation?" And this very word *ὑψωθῆναι* our Lord has elsewhere too applied to his death on the cross. (See 8, 28. 12, 32 & 33). But what Jesus had here said *in figure*, he in ver. 16. repeats in literal terms: where the context will not permit *ἔδωκεν* to be interpreted of *destination*; and as *ὑψωθῆναι*, which precedes, *must* be interpreted of his *death*, so also must *ἔδωκεν* be explained, either in a limited, or more extensive sense; as was seen by Chrysostom in his 27th Homily on John. Finally *δίδωμι* and *παράδιδωμι*, as they are used of our Lord (ex. gr. when the Father is said to have given the Son, or the Son to have given himself), *so often* do they express his death, undergone for the salvation of the human race. Wherefore he is said to be *delivered up* for us, or through our offences; and also to be the *ransom* for all. (See Joh. 6, 51. Luke 22, 19. Gal. 1, 4. Rom. 4, 25. 8, 32. I Tim. 2, 6. Tit. 2, 14.) Hence it appears that by *ἔδωκεν*, Jesus meant his *death*, and, as appears from *ὑψωθῆναι*, that of the cross: not however excluding the miseries, contumelies, and grievous afflictions, to which he was, in his lowly estate, exposed throughout his whole life.

Jesus then proceeds to instruct Nicodemus on the *causes* and *effects* of his *death*: a most important point, and no where more clearly detailed than in this passage. Now the *causes* of his death were, 1st. to save the human race from perdition. 2dly, to acquire for them eternal felicity. This *perdition* is expressed by *ἀπολέσαι*, which denotes destruction in general, and is used in the sense of corporeal and spiritual destruction. It appears that this perdition was twofold; partly *common to all men*, as contracted by the first sin; namely, *death*, which, as we learn from Scripture, was denounced as the punishment of sin: partly *individual*, and which each has incurred by his own sins. *Felicity* is here (by a common Hebraism) designated by *ζωή*, *life*, and our Lord calls it *αἰώνιον eternal*, inasmuch as it is perpetual, having its commencement in this life, and its perfection and consummation in the next (4, 14).

The *effects* of Christ's death are also twofold: 1st, consisting in deliverance from death and perdition, both general and particular; so that the human race shall not undergo annihilation, nor the faithful be adjudged to suffer the punishment naturally due to their offences, but be delivered from punishment, both general and particular. 2dly, consisting in restoration of the felicity which is in this life both mental and corporeal, and that eternal, in respect to all men, and blessed in respect to the pious, both here and hereafter.

Again, Jesus has, not without reason, said *τὸν κόσμον*, *the world*. The term seems levelled against that opinion of the Jews, which is refuted in the following words; and our Lord subjoins *ἵνα πᾶς ὁ πιστεύων*, &c. to shew that the salvation to be expected from the Messiah, was not confined to any *one* nation, but extended to the whole human race, and was destined for *all believers*; and that the Messiah would be the Saviour, not of the Jews only, but of all

people. Finally, Jesus ascribes all this partly to the immense love of the Father to man, that it may be understood that this is the decree and most wise counsel of God; partly to *faith*: and *this* too seems directed against the opinion of the Jews, who fancied themselves the especial objects of God's favour, and made the ritual observances of the Mosaic Law all in all to the attainment of salvation. The passage is highly deserving of attention, as illustrating the true nature of faith, which our Lord requires as necessary to salvation. (Tittman.)

17, 18. What is said from ver. 17 to 21, properly belongs to the Jews, and was, no doubt, levelled against that impious and misanthropic opinion, that the Messiah would restore freedom to the Jewish nation only, nay would punish, and utterly destroy the other nations of the universe. Here by *ὁ κόσμος* is meant both Jews and Gentiles; and *κρίνειν* is for *κατακρίνειν*, to condemn, and from the adjunct (especially since it is opposed to *σώζειν*) to *punish and destroy*. This truth Jesus repeats in the following verse, where he shows that the salvation to be acquired by, and expected from, the Messiah, is to extend to all nations, and that *it*, as well as the *destruction* of men, depended not upon external causes; that the Jews were not to be saved *as Jews*, nor the Gentiles condemned *as Gentiles*, but that every one, of whatsoever nation, who should believe, would be saved; and he who should not believe, would suffer condemnation, *whether Jew or Gentile*. Now the words *ἤδη κέκριται* may either be understood of the *certainty* of destruction, or of *present* destruction, i. e. "he is already miserable, by adherence to vice, prejudice, error, and refusal to believe in Christ." For this is the truest misery, and the cause of every other, and that so much the greater, considering the heavy guilt incurred, and the happiness forfeited by him who has dared to deny that faith. And this, in point of fact, was the cause of all the misery and destruction which fell on the Jewish people; as our Lord suggests in ver. 19. *αὐτὴ δὲ ἐστὶν ἡ κρίσις, ὅτι τὸ φῶς, &c.* "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." Here again Jesus has a special reference to the Jews: and it must be observed, that he does not speak of the punishments of a future state, and of eternal condemnation, but of the general and total ruin of that people, which consisted in their rejection from the kingdom of the Messiah, and the destruction of their temple, city, and country, &c.; which misery (*κρίσις*) Jesus has in many other places predicted, declaring that the cause was no other than their perverse opinions, and depraved morals. They, it is said, preferred darkness and error to light and truth, preferred their own ritual observances to the precepts of the Lord, and corporeal and earthly welfare to spiritual and celestial felicity; and this preference they made, "because their deeds were evil," their habits, feelings, and mode of life corrupt, their opinions and desires earthly, and their morals impure. Compare Matt. 22. 2. Luke 14, 16. seqq. (Tittman.)

20, 21. The discourse now concludes with a general gnome, by

which our Lord shows how detrimental are prejudices to the study of truth and religion, and teaches that men who are imbued with erroneous opinions, misguided feelings, desires, &c. reject truth, light, and knowledge; and that none but the ingenuous and candid are exempt from such prejudices. (Tittman.)

Here τὰ φαῦλα, as being opposed to ἀλήθεια (i. e. true opinions and right notions), signifies not only *evil deeds*, but evil and *erroneous notions*, false and perverted opinions: and as the phrase ποιεῖν τὴν ἀλήθειαν denotes to be devoted to truth [or rather to *habitually practise truth*. Edit.], so τὰ φαῦλα πράττειν signifies to be prone to error and vice. Finally, from all this Nicodemus might and ought to have understood the important truths inculcated in this remarkable discourse. (Tittman.)

23. ἦν δὲ καὶ Ἰωάννης βαπτίζων. That the Evangelist, in order to demonstrate Christ's divine majesty, and illustrate and explain the nature and excellence of his work, sometimes uses the venerable and influential authority of John the Baptist, we have before observed. For this purpose, he here makes mention of a discourse held by John to his disciples, in which, contrary to their expectations, and against their opinions, he spoke of our Lord in terms the most exalted, even professing that his own rank, as a prophet, was nothing in comparison with the august dignity of Jesus. (Tittman.)

The words Ζήτησις περὶ καθαρισμοῦ, in ver. 25. denote a question, or discussion, concerning the comparative merits of John's baptism and Jesus's, in point of efficacy. By the words ἐκ τῶν μαθητῶν Ἰωάννου, we may collect that the controversy originated with John's disciples. The common reading Ἰουδαίων yields a very convenient sense; namely, that the disciples of John had had disputation with several of the Jews respecting the efficacy of John's baptism, and had afforded to the Jews themselves occasion for controversy about the very same thing. There were (it seems) disputes between John's disciples and those of Christ, about the comparative dignity of their masters. Not a few of the former appear to have been Pharisees, to whose habits John's discipline bore a strong resemblance, since he professed a life of ascetic austerity, and his disciples practised frequent fastings, which perhaps were enjoined on the baptized persons, and on which probably arose this very disputation; namely, how it happened that John's disciples and the Pharisees used long prayers, and practised frequent fastings; while, on the other hand, Christ's disciples lived, in those respects, like other people; nay our Lord himself was accused of eating with sinful persons. (See Matt. 19, 11. seqq.) Not improbable is the opinion of Semler, that of such a kind are the persons mentioned in Acts 19, 14.; and that for this reason it was necessary that they should be rebaptized to Jesus. And this controversy, it seems, was not set at rest until the second century.

This then was the avowed reason why John sent two disciples to Christ, to ask of him, whether he were the promised Messiah, though rather, in fact, to give them an opportunity of forming juster notions respecting Christ. And our Lord himself, when he returned the

answer, "Tell John," &c. meant to reprove their envy, and admonish them to think more justly of him, &c. Certainly the *last words* of that passage have reference to the disciples of John, and their envy against Jesus.

Facts therefore seem to favour the common reading *Ἰουδαίων*; yet that of *Ἰουδαίου* is on critical grounds preferable; and as such is received by Griesbach. This too is read and explained by Chrysostom, who understands by it *one certain Jew*, who had been baptized by Christ's disciples, and whom John's disciples had met with, and endeavoured to persuade that their baptism was more efficacious than Jesus's. (Tittman.)

26. *Ῥαββί, ὃς ἦν μετὰ, &c.* In these words some commentators (as Heuman) recognise a *favourable* disposition towards Christ. But others, as Erasmus, Bengel, Semler, and, of the antients, Chrysostom, with more probability, think that those who spoke them were persons of integrity indeed, but shallow judgment, who had taken umbrage and felt jealousy at the growing greatness of Jesus. They had several reasons for offence: 1st, that Jesus, who by seeking the baptism of John, seemed to profess himself as a disciple, should now separate himself, act the master, and confer baptism: 2dly, since, though unknown to all, and commended by John to the admiration of the people, he had, at the expense of John's fame and authority, raised himself to such celebrity, that the far greater part of the people preferred his baptism, and followed his teaching. Thus the words of the disciples *ὃς σὺ μεμαρτύρηκας* are well explained by Chrysostom: *ὃν σὺ λάμπρον ἔδειξας καὶ περιβλέπτον ἐποίησας.*

John, however, checked their immoderate attachment towards him, and reproved this unfavourable opinion of Jesus, so doing it as to shew the real nature of Jesus's person, *first* by a general gnome, ver. 27. "A man can receive nothing except it be given him from above." By this common, and, as it seems, proverbial dict, he means to say, that he himself can take nothing to himself that God has not given him: nor can Jesus; therefore whatever is done by him, happens by the providence of God. (For *ἐκ τοῦ οὐρανοῦ* is well rendered by Nonnus *θεόθεν*.) Then he proceeds to disavow that superior dignity which the disciples would ascribe to him; reminding them of the public and private profession he had himself already made, namely, that he was *not* (as many thought) the Messiah, but only his legate, and forerunner, sent for the very purpose (much as it might mortify the pride of the disciples) of making him known, and furthering his celebrity. John then illustrates the subject by a *similitude*; in expounding and illustrating which, many interpreters have recourse to Jewish antiquities, which, however (as in many other places) far from throwing light, seem rather to obscure the subject. Some *philosophize* or myste-  
rize upon Christ being the bridegroom, and the Church his spouse. But every judicious and attentive enquirer may see that there is here a *mere illustration by similitude* (such as in Matt. 9, 15. Mark 2, 19.), and that the sense is this: "As at a nuptial feast, the bridegroom occupies the principal place, and this precedency his friends,

far from envying, regard with joyful gratulation; so also to him is due the primacy, to me nothing but the part of a humble friend." Such being the case, so far from feeling pain at the growing greatness of Jesus, he rejoices, and ought to rejoice, when, having been sent for the very purpose of illustrating his glory, he perceives his purposes not frustrated.

The last words are thus excellently interpreted by Chrysostom: *ἡνυσται παρ' ἐμοῦ τὸ ἔργον, ὃ γενέσθαι ἔδει, καὶ πλέον οὐδὲν δυνάμεθα ἐργάσασθαι λοιπόν.* (Tittman.)

30. To cut off all causes, not of present only, but of future envy, John shows that what has hitherto been performed by Jesus is little in comparison to what he will hereafter accomplish; that far greater and more remarkable will be his future actions, and so resplendent his glory, as to cast utterly into the shade his own tenuity; and that this is no more than what is just and right, *ἐκείνον δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι*; by which words he meant either (as Chrysostom thinks) to hint at what was *fated to be*, or rather (as seems required by the following words) to suggest that it was no more than *just* that the authority and fame of Christ (whose dignity had been hitherto little appreciated) should daily increase, and become more illustrious; but his own, which had already been too great, should be diminished and obscured. (Tittman.)

31—36. On these verses many doubts have been raised, whether they are to be regarded as the words of John the Evangelist, or of John the Baptist. The latter is the opinion of most modern commentators, and, of the ancients, Chrysostom, and it is undoubtedly the more correct one. For there is a perfect coherence of these words with the preceding, without the interposition of any expression, from which it could be inferred that what follows is from the Evangelist. Nor does there appear any reason why he should have added these words, and chosen to confirm by his own judgment the testimony of John the Baptist, which must have been to his readers equally remarkable and deserving of credit. On the other hand, there are obvious reasons why this passage should be from John the Baptist; for in it he seems to have intended to make mention of the *causes* by which he could confirm what he had said in the preceding words, namely, that the precedence is due, not to him, but to *Jesus*, and thus it is just that his fame should be furthered, and the number of his disciples be increased, inasmuch as he was *sent from heaven*, endowed with gifts immeasurably great; nay, was the beloved Son of God, the Lord and expected Saviour of the human race.

On the words of ver. 31 to 36. we may observe first, that, in order to shew the dignity of Jesus, and the superiority of his doctrine and teaching, John has used a *general gnome*: "He who cometh from heaven is superior to all earthly beings, and he delivers nought but what is heavenly (for here we must subaud *καὶ ἐκ τοῦ οὐρανοῦ λαλεῖ*, that it may correspond to the following *καὶ ἐκ τῆς γῆς λαλεῖ*); but he who has proceeded from *earth*, is not at all superior to the rest of mortals, for he is himself earthly, nor does he deliver any thing but what is earthly, and what he has learnt on

earth." For the formula *ὁ ἄνωθεν ἐρχόμενος* is, in the following words, explained by *ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος*. Each formula is founded on this, that the Lord is said to have been with the Father before he came upon earth, and by him to have been sent to us, and to have brought down his doctrine to us from heaven: and expresses a dignity and excellence altogether singular and super-human, indicating a being who by nature and mission to this earth, by origin, knowledge, and holiness, by the instruction which he delivers, and the works which he performs, is transcendently superior to all others. This is required by the *usus loquendi* of our Evangelist, and by the context. For John had before said, that Jesus was *one with God*, was intimately conjoined with the Father, and came down from heaven to earth. (See 1, 1 & 2. 11, 18.) Our Lord too had himself said, that he was in heaven, and *descended from heaven*. (See 3, 13. 8, 23. 7, 29. 6, 33, 46 & 50.) And as to the context, the *ὁ ὢν ἐκ τῆς γῆς* is opposed to the *ἄνωθεν ἐρχόμενος*.

On the words *ὁ ὢν ἐκ τῆς γῆς* commentators are not quite agreed; some understanding them of John the Baptist, others, of his disciples and the Jewish doctors, who entertained wrong notions of Jesus. The expression may, however, be considered as relating to *man*, human nature. Therefore by *ὁ ἄνωθεν*, or *ἐκ τοῦ οὐρανοῦ*, is meant one who is of celestial origin, as it were the offspring of heaven, *ἀνατολή ἐξ ὕψους*, Luke 1, 78. The words *ἐπὶ πάντων ἐστι* are excellently explained by Chrysostom, *οὐδενὸς δεῖται, ἀλλ' ἀρχῶν ἐστὶν αὐτὸς αὐτῷ, καὶ πάντων μελῶν ἀσυγκρίτως*, "You boast of the testimony I bore to him, and the elogium I pronounced upon him, but *he* has no need of my commendation, since he can command faith to his words and deeds, and is incomparably greater than all." And as these words express the most exalted dignity and excellence, so the antithetical ones, *ἐκ τῆς ἐστι*, denote weakness and lowliness, as compared with that dignity and glory. Chrysostom well explains the latter by *μικρὸς ἐγὼ καὶ οὐδενὸς ἄξιος λόγου*, *ἅτε χάμαι ἐρχόμενος, καὶ ἐν τῇ γῇ τεχθεὶς*: *ὁ δὲ Χριστὸς ἄνωθεν ἡμῖν ἀφίκεται*. Furthermore, when he adds, *καὶ ἐκ τῆς γῆς λαλεῖ*, he again indicates weakness, and that especially of doctrine; not indeed considered in itself (for it was divine, and therefore wholly true,) but in *comparison* with the excellence of the doctrine of Christ, and its most evident truths. In the words *ἔωρακε καὶ ἤκουσε*, we must subaud *ἐν τῷ οὐρανῷ, or πρὸς τὸν πατέρα*. *Λαλεῖ* is for *διδάσκει*, as frequently in this Gospel. (Tittman.)

32. *καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει*, i. e. and yet no one (in a manner), i. e. *very few* receive his doctrine. For as *μαρτυρεῖν* just before signifies to teach, so here *μαρτυρία* denotes *doctrine*. These words John directs partly against the Jews, of whom comparatively few received Jesus, partly against his own disciples, for having said *πάντες ἐρχόνται πρὸς αὐτὸν*, thus glancing at their envy and exaggeration. He then shows how much they would err, who should deny faith to him, tacitly hinting at the greater guilt which they would incur after this warning. (Tittman.)

33. *ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν — ἐστιν*. Thus far the dis-

ciples thought it of little consequence to hear Jesus, or follow his teaching, nay they regarded those as censurable, who ascribed more authority to him than to John. This grievous error John undertakes to correct, by showing that he who believeth in Christ, believeth in God, and that having faith in Christ, is equivalent to having faith in God. (Tittman.)

33. Ἐσφράγισεν (as Chrysostom suggests) has the sense of *ἔδειξεν*, and signifies *shews, confirms, professes*: a metaphor derived from royal deeds *signed and sealed*. Now to *confirm that God is true*, is equivalent to *have faith in God Himself*; and thus the sense of the above words is this: "He who hath faith in Christ, hath faith in God himself, as being most veracious. So Chrysostom: *δεικνύς ὡς οὐκ ἂν ἄλλως τις ἀπιστήσσει τουτῷ, εἰ μὴ ψεῦδος καταγνοίη τοῦ πέμψαντος αὐτὸν Θεοῦ*.

By the following words, *ὃν γὰρ ἀπέστειλεν ὁ Θεὸς, τὰ ῥήματα τοῦ Θεοῦ λαλεῖ*, he meant to declare that Jesus is a Divine Legate, and that therefore his doctrine could not but be wholly true, so that he who refuses faith to Christ, refuses it to God, who sent him. He then subjoins *οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ Θεὸς τὸ πνεῦμα*, where *δίδωσιν* is for *δέδωκεν*; as appears from the following verse: *Τὸ πνεῦμα* is explained by Chrysostom, *ἐνεργεῖαν τοῦ πνεύματος, the gifts of the Spirit*. Finally, by the formula *οὐκ ἐκ μέτρου* is (by a popular *meiosis*) denoted great and infinite. In these words John seems to have had reference to the prophets, of whom the Jewish doctors themselves affirmed that the Holy Spirit dwelt in them *without measure*; and thus he meant to teach his disciples (what they were slow to believe,) that Jesus was infinitely preferable to him their master, and all the prophets, whose gifts were *cum mensura*, but his *sine mensura* and infinite, consisting in the following particulars: perfect *knowledge* of the wise counsels and inscrutable decrees of the Deity, and *power* the most absolute and supreme, involving the having and doing all that the Father hath and doth, especially that of raising the dead, holding judgment over all, and awarding to every one according to his deeds.

And that the disciples might not wonder at his speaking in such exalted terms of Jesus, he instructs them partly on the nature, and partly the office of Christ. 1st, that he is the *Son*, and the *beloved Son*. Now he called him the *Son of God*, since he had heard Jesus so called by the voice from heaven. What *kind of Son* he meant, must be determined from the context. This Son, he says, (as does the Evangelist) is he who was in heaven, who came down from thence, and was made man, whom finally the Father was pleased to appoint Lord of all, and author of human salvation. Therefore he refers all to his *Divine nature* for of a *mere man* such things could not be predicated;) and meant by Son of God, the only begotten of the Father, i. e. *only in his kind*. Therefore this name is not, cannot be one of *office*, but of *nature* and birth.

John then proceeds to teach that he is the *Saviour of the human race*, to whom alone had been committed the salvation of *every one*, so that he would assuredly attain it who had faith in him, while; on the other hand, he would as certainly miss of it who refused

that faith. "For this Son (says he) the Father so loveth, as to have decreed to deliver into his hands the whole of human salvation, and confer by him whatever felicity he should confer on men." By πάντα are meant the πνεῦμα οὐκ ἐκ μέτρου, *gifts, attributes, and works infinite*, and especially ἐξουσία πάσης σαρκός, (17; 2,) *the power of acquiring and bestowing salvation upon men*. By the ζῶν αἰώνιον is here meant, not precisely the felicity of another life, but the salvation in general acquired and bestowed by Christ, inasmuch as it has its beginning in this life, and endures unto life everlasting. (See 16.) Here πιστεύειν is not used in a sense synonymous with the preceding τὴν μαρτυρίαν αὐτοῦ λαμβάνειν, *to approve and receive the doctrine of Christ*, but in a more restricted sense, namely, to receive him as Son of God, who was in heaven, came from heaven, &c. and to seek salvation from him. For the sense of πιστεύειν must be every where accommodated to the things predicated. The contrary to this is involved in the preceding terms, ἀπειθεῖν τῷ υἱῷ, namely, that whosoever refuses to believe in the Son, shall not see (i. e. possess) happiness either in this life, or in the next. And, 2dly, it is declared, that the wrath of God abideth on him," i. e. "he will suffer punishment the most severe." For the wrath of God involves not merely the loss of salvation, but punishments the most severe. (Tittman.)

## CHAP. IV.

We have before observed, that the intention of the Evangelist, in writing this Gospel, was, to record some of the more remarkable public discourses of our Lord, from which readers of every age might, as it were, hear him discoursing and reasoning; and thus, in a manner, learn from his own mouth the real nature of his person and office. Pursuant to this design, the Evangelist has especially recorded Christ's discourse with the Samaritan woman; for the better understanding of which, and of our Lord's meaning, he has (as usual) prefaced the story with some particulars respecting the occasion which led to that discourse.

1—3. The fame of our Lord's doctrines and actions had now (we are told) reached the ears of the Jewish rulers: (for such is the sense here intended by οἱ Φαρισαῖοι; a term often applied to the supreme magistracy of the Jews.) They had heard not only that Jesus had collected a great number of disciples, but had bound them to him by the administration of baptism: a thing scarcely endured, even in John the Baptist.

The Evangelist has not in the first verse very clearly expressed his meaning: but there is no idea suggested of misrepresentation on the part of the Jews. The sense may be thus expressed in a paraphrase. "When, therefore, the Lord understood that the Pharisees had learnt, with vexation and malice, that he made more disciples than John, and baptized them (though the information was, strictly speaking, false, for Jesus himself did not baptize, but his disciples)." Had they, however, learnt the truth, it would



scarcely have lessened their envy and vexation, since it was in the institution of the rite, not in the administration of it, that the dignity consisted, (for what is done *by* and through another may be said to be done by the principal,) for the baptism was *in his name*. Why our Lord did not chuse himself to baptize, commentators are not agreed. It is indeed a point neither easy of decision, nor necessary to be determined. Be that as it may, our Lord, on learning the envy and malice of the Rulers, left Judæa, not through fear, but to cut off all causes for such passions; and, having laid the foundation of the Gospel in Judæa, prepared to return into Galilee, from whence he had come.

4, 5 & 6. When, the Evangelist says, that our Lord *ἔδει διέρχασθαι* (*must needs go through*), we are not to understand (as is supposed by Chrysostom) that he was impelled by any hatred towards the Jews to go to the Gentiles, but only that he was obliged, i. e. induced to take that course on account of the shortness of the route. Nor has the Evangelist, without cause, written *λεγομένην Συχάρ*. For the city was properly and originally called *Συχέμ*, and derived its name from Sichern, of whose descendants Jacob is said to have purchased the ground, and built there an altar. See Gen. 33, 18. (Tittman.)

6. *ἐκαθέζετο οὕτως*. Tittman adopts the interpretation of Wetsstein, and others, which was long ago propounded by Chrysostom, who explains: *οὐκ ἐπὶ θρόνου, οὐκ ἐπὶ προσκεφαλίου, ἀλλ' ἀπλῶς καὶ ὡς ἐτυχεν ἐκ' ἐδάφους*. And this interpretation Tittman thinks is very suitable to the circumstance of the case, since weariness seeks any place whatsoever whereon to repose itself: which is the very force of *οὕτως*.

9. *οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρεῖταις*. Chrysostom, and some other commentators, take these to be the words of the woman, not of the Evangelist. And this opinion, Tittman thinks, is not devoid of probability, since (observes he) the woman might say this, to deride the superstition of the Jews, and expose their unremitting spite towards the Samaritans, or to suggest this *difficulty*, namely, whether, supposing she were willing to grant him his request, he could with propriety receive it from a Samaritan?

10. *εἰ ἦδεις τὴν δωρεάν τοῦ Θεοῦ*. On the sense of *δῶρεα*, the ancient commentators are by no means agreed. Almost all the Latin Fathers understood by it the *Holy Spirit*, and take the following expression, *living water*, in the same sense. The Greek Fathers, however, understand it of whatever God can or does give to man; and they recognise an opposition between the gift of *God*, and that of *man*, such as the water which the woman could give. So Chrysostom, Cyril, Theophylact, and others, some of whom understand it of our *Lord himself*. Thus the expressions "gift of God," and "who it is that speaketh to thee," are nearly equivalent. But it may be better interpreted of the *Divine favour* in general, then evinced both to the woman and the Samaritans, namely, that of *knowing the Saviour*: a benefit at once unexpected, and beyond measure desirable. (Tittman.)

10. *ὕδωρ ζῶν*. Theodoret and others understand this of the

*doctrine* of Christ: which is, indeed, agreeable to the usage both of the sacred and profane writers; as also of the Jewish Rabbins, who compare *doctrine* with *water*, and whatever instructs, reforms, or makes any one wiser and happier. (See Wetstein and Lightfoot on Luke 10, 25.) Here, however, τὸ ὕδωρ does not *merely* denote *doctrine*, (especially since ζωὴν is added); but, *generally*, whatever tends to refresh and solace the mind, and thus involves the whole sum of the blessings imparted by Christ, to reform, tranquillize, and bless the mind, and the *happiness itself* thence resulting. This interpretation is far more suitable to the context, and accommodated to the intent of Christ in this discourse (see 42), and to the usage of our Lord, and of the sacred writers. Thus in 7, 38. (where see the note), a believer is, by a similar metaphor (which occurs also in Rev. 7, 17. 21, 6. 22, 17.) said to be like a copious and perpetually flowing fountain. What is here called the ὕδωρ ζωῆς, is in Joh. 5, 36. called the ἄπρος ζωῆς: for to each the same predicates are ascribed, as οὐ μὴ πεινάσῃ, οὐ μὴ διψήσῃ ποιοτε. *Water* is *generally* a symbol and image of felicity, and all benefits from which it accrues. So in Ps. 36, 10. God is called the fountain of life. (Compare the passage.) Hence in Is. 12, 3. men are said to draw water from the wells or fountains of salvation, i. e. seek, expect, and receive every sort of felicity. And in Zach. 4, 8. it is promised, that in that time shall flow from Jerusalem *living waters*; i. e. benefits and blessings of every kind will be transmitted from Jerusalem to the whole world. (Tittman.)

12. μεῖζων εἰ τοῦ πατρὸς ἡμῶν Ἰακώβ, *art thou greater than our father Jacob*: thus (as Chrysostom suggests) boasting her descent from Jacob, on which the Samaritans greatly prided themselves; as we find from Joseph. Ant. 9, 14. So Chrysostom, in his 31st Homily on St. John: ἐφιλονεῖκουν μὲν τοι εἰς τὴν εὐγένειαν εἰσθεῖν ἑαυτοὺς τὴν Ἰουδαϊκὴν, καὶ ἐφιλοτιμοῦντο ἐπὶ τῇ Ἀβραάμ, καὶ πρόγονον αὐτὸν ἐπεγράφοντο, ἅτε ἀπὸ τῆς Χαλδαίας ὄντα, καὶ τὸν Ἰακώβ πατέρα ἐκάλουν, ἅτε ἐκείνου ὄντα ἀπόγονον. (Tittman.)

13, 14. Thus our Lord, perceiving a weak indeed, but docile and ingenuous mind in the woman, (who comprehended that he spoke of spiritual, not corporeal refreshment), answers, "Whosoever drinketh," &c. Here again (as Chrysostom and other commentators remark) our Lord replies not in *express terms* to the question, whether he were superior to Jacob, but by *an enigma*, (lest the woman should think him arrogant); though his answer did, in fact, *involve* as much, while he taught the difference between the water produced by Jacob, and that which he could give; the former only quenching *temporary thirst*, but what he can give (δώσει), satisfying it for ever. Thus our Lord employs *water* and *thirst*, 1st, in a *literal* acceptance; 2dly, in a *metaphorical* one: a figure frequent in all languages. See Ps. 63, 2. Matt. 5, 6. [where see the note.] Joh. 6, 35. 7, 37. Is. 49, 10. Hence it appears, that to *drink water* denotes to seek, acquire, use and enjoy benefits and blessings. (Compare 6, 35.) By *never thirst* is meant, "shall never have any thing more excellent to desire, will want nothing necessary to a tranquil and happy life." The sense of the last

words may be thus expressed: "These benefits and blessings, as they are themselves the most copious, perpetual, and eternal, so do they produce a felicity constant, yea eternal." By ὕδωρ ἀλλομένον is designated a most copious and perpetually springing fountain; and γενήσεται expresses the *consequence* and effect of the blessings; and of the happiness itself. Thus our Lord professes himself the author of all human felicity, at once true, satisfying, perfect, and most copious. Whether the woman understood the words in this sense, commentators are not agreed. Be that as it may, one thing is plain and certain, that Jesus, in this discourse, professes himself to be the sole author of human felicity; and by the words, "he who shall drink of the water which I give, will never thirst;" he promises that whosoever should know, seek, and use the benefits thence imparted, would receive the truest, most perfect, and constant felicity.

From her answer it seems that the woman did *not* as yet understand the words. Yet she felt no indignation at this undervaluing of the well of Jacob; nor did she (as is supposed by some commentators) deride the lofty language of a stranger, a Jew, and a foreigner, but only desires to know what sort of water that may be. And now Jesus, breaking off any further discourse on that subject, turns to another, and, by a proof of his omniscience, excites her to entertain worthier conceptions of his person and dignity. (Tittman.)

16. ὕπαγε, φώνησον τὸν ἄνδρα σου, &c. That our Lord knew she had no husband, cannot be doubted, since he just after declared it. Why then should he have bid her call her husband, when he knew she had none? Here the commentators devise various reasons, little probable. In truth, our Lord bid her do so, as knowing the answer that would thus be returned, which would afford him occasion of shewing her his omniscience, and admonish her of her immorality. And here Chrysostom commends to our admiration the modesty and wisdom of our Lord, in not immediately reproaching her with her immoral life; but first seeking occasion, by which what he had to say might seem to arise naturally and necessarily out of the discourse, lest, when he showed himself the Prophet, he might seem to have done it arrogantly and morosely; *therefore* he bid her fetch her husband. (Tittman.)

18. πότε γὰρ ἄνδρας ἔχεις, &c. Here was an illustrious proof of our Lord's omniscience; for not even the most secret actions and domestic occurrences of the woman's life were hidden from him, and, such as, under the present circumstances, he could not have learnt from the information of others. It is probable that Jesus adverted to other and minuter particulars, not recorded by the Evangelist, since the woman afterwards, in ver. 29. says, "Come see a man that hath told me all that ever I did!" Or though we need not press the *τὸ πάντα*, but understand it only of the *greater part* (which in popular phraseology is very allowable), yet it must indicate a considerable part, and more than is recorded. As to the husbands here mentioned, there is some difference of opinion. Most commentators consider them as legitimate, and

that she was freed from them by death, or by repudiation, until the last, with whom, it seems, she lived in concubinage. The *οὐκ* may, however, be put for *οὐπω*, as in Deut. 20, 5, 6 & 7. *οὐκ* *ἐλαβεν γυναικα*, and even in the New Testament, as Mark 7, 18. See Joh. 7, 8. Thus there would be nothing to reprehend in the woman's conduct; and certainly she is throughout the whole narrative described as virtuous, intelligent, and desirous of knowledge. Be that, however, as it may (for nothing certain can be determined), the woman now justly accounts him a Prophet, perceiving that he knows the secrets of the heart. And here she takes the opportunity of asking the opinion of *such* a personage on a question much controverted by the Jews and Samaritans. To this our Lord answers so as to give her to understand that it is not necessary to debate the question, since there would be soon such a total change of religious institutions as to render the question nugatory.

The formula *ἔρχεται ὥρα* must be taken in a future sense. Commentators are not, however, agreed on the precise period intended. Most of them fix on the destruction of Jerusalem. Yet it does not seem necessary to understand *any determinate time*, since there is expressed *generally* a time shortly to arrive. Superfluous, however, as the woman's question might seem, our Lord was pleased to decide it (and that in favour of the *Jews*) by the words *ἡμεῖς προσκυνεῖτε*, &c. (Tittman.)

22. *ἡμεῖς προσκυνεῖτε — οἶδαμεν*. These words being somewhat difficult of interpretation, are variously explained by commentators. Most of the ancient ones understand *ὁ* of the *Deity*, whom the Samaritans neither rightly knew, nor properly worshipped, since they circumscribed Him to *place*: an error from which the Jews were exempt. Others, with more probability, understand the passage as having reference to the *place* and *mode* of public worship: which is more suitable to the context. For the woman did not ask *whose God were the truer*, but which of them worshipped the same true God in the *holier place*. Besides, it can hardly be doubted but that the Samaritans, as well as the Jews, knew God and worshipped Him according to the Mosaic Law; nay, judging from this and other passages of the New Testament, they seem to have had more correct notions than the Jews, not only on many moral precepts, but many fundamental points of doctrine, and especially on the nature and person of the Messiah. Nor are the Samaritans of the time of our Lord to be confounded with the ancient ones. The former judged more rightly of the doctrines of religion than did the latter; and although they only admitted the divine authority of the Mosaic books, which were read in their synagogues, yet that they were not ignorant of the doctrines of the Prophets, is clear from ver. 25. Our Lord, therefore, in these words only adverts to the *places* of public worship: and, as Bengel truly observes, the *ὁ* does not denote the *object* of adoration, but the *form*. Finally, the words *προσκυνούμεν* have been, in every age, perverted by those who have denied the Divinity of Christ, as if he had thus numbered himself with worshippers, and therefore could not be God. To this the ancient interpreters reply, that our Lord spoke this as a

man. And on this subject Chrysostom, in his 33d Homily on John, judiciously observes: "It need not be wondered that he numbered himself with the Jews; for he spake according to the opinion of the woman, as if he were a Prophet of the Jews; and so the *we* is equivalent to *we Jews*."

For this decision Jesus then assigns the reason, *ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν*, where *σωτηρία* is for *σωτήρ*, as *τὸ σωτήριον* in Luke 2, 30. 3, 6. is equivalent to *σωτήρ*. The sense, therefore, may be thus expressed: "For salvation originates with the Jews:" in other words, "Among that nation is, and must be, the true and legitimate public worship, from which it hath pleased the Divine wisdom that the Messiah should be born." (Tittman.)

23. On the sense of *προσκυνεῖν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ*, the older commentators are much divided in opinion. Many by *πνεῦμα* understand the *Holy Spirit*, and by *ἀληθεία* the *Son of God*: thus considering the words as involving the doctrine of the worship of one God in three persons. Others, however, and especially the more recent commentators, interpret *πνεῦμα* of the *human mind*, and *ἀληθεία* of *integrity and sanctity of heart*, by an *hendiadis*, or for the adverbs *πνευματικῶς καὶ ἀληθῶς*, adverting to *truth of worship*, and that which is rendered to God with the mind and heart, and which alone is true and worthy of the Divine nature. This interpretation is permitted by the *usus loquendi*, and required by the context and the scope of the discourse. This sort of worship is in Rom. 12, 1. called *λάτρεια λογικῇ*, and is opposed to the *σαρκικῇ*, i. e. external worship by sacrifices and rites.

Jesus now proceeds to show, by *two reasons*, why God is to be so worshipped: the *first* derived from the benign will of God, and the excellence of the thing; *καὶ γὰρ ὁ πατὴρ τοιοῦτους ζητεῖ τοὺς προσκυνούντας αὐτὸν*, which is not said in contempt of the Mosaic forms, but to indicate the superiority of *internal worship*, and to signify that God is no longer to be worshipped by any such external forms, but requires, and alone is *pleased* with, *internal worship*. For such is the force of *ζητεῖν*.

That *such* a worship is alone *acceptable* to God, is plain from the language of our Lord and the Apostles, who perpetually advert to it. Reason of itself would suggest this: and the wisdom of antiquity *had distinctly seen it*; as is plain from the passages cited by Grotius and Wetstein. Compare Gal. 5, 6. 6, 16. Eph. 1, 3 seqq. & 17, 3, 17. Rom. 15, 6.

The *second* reason is derived from the Divine nature, and is contained in the words *πνεῦμα ὁ Θεὸς καὶ τοὺς προσκυνούντας*, &c. "God, as a spirit, is of spiritual nature, and removed from any thing corporeal. Thus he must be worshipped in a spiritual manner." The term *πνεῦμα* also involves the august nature and perfections of the Deity. The woman, however, refers the decision of that question to the times of the Messiah, having, perhaps, heard something of his speedy appearance. (Tittman.)

29. *μήτι οὗτος ἐστὶν ὁ Χριστός*. One may, indeed, suppose that the words proceeded from *doubt*, (for that her faith should not be quite firm could not seem wonderful,) yet it is more probable that

she assumed a doubting manner, lest she, an ignorant woman, should be thought to exercise her own judgment on a matter of so great moment, and in order that she might leave the whole decision to those whom she invited to go and form their own opinion. (Tittman.)

35. λέγετε, ὅτι ἐτι τετράμηνόν ἐστι, καὶ ὁ θερισμὸς ἔρχεται. These words have the force of a proverb, by which men alleviate present labour, by the prospect of future reward. Hence it is plain that ὑμεῖς λέγετε, is put for λέγουσι. Again, it is not necessary to press the literal signification of τετράμηνόν, nor raise difficulties thereon. It *may*, indeed, be understood as spoken in reference to the climate, or rather it is to be explained from the popular phraseology, by which words are not always used with exactness. The general sense intended is, "Never mind labour, when the reward is at hand." Therefore, the passage may be thus paraphrased: "As hope calls forth the harvest-man to his work, so be ye also prompt in the accomplishment of the work I commit to you, for the promotion of your own welfare, and that of others, nay, of the whole human race." (Tittman.)

35. ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν. It has been doubted whether by *eyes*, are here meant those of the body, or of the mind. The former opinion is adopted by Chrysostom, who thinks that by these words our Lord bids them contemplate the approaching multitude of the Samaritans, soon to believe in him, and then judge how mature must other regions be, when what seemed raw and green, was even now yellow, and ready for the sickle. Others, however, consider the expression as figurative, and a mere Hebrew pleonasm; and think that the sense is this: "There is, believe me, a very great opportunity at hand of benefiting the human race."

By *fields*, our Lord meant the whole multitude of the men of that time, and not the Samaritans only. The epithet yellow is applied with reference to their being *ripe, and ready* for the reception of his doctrine. By *harvest*, is meant the conversion of men to his Religion; just as in Matth. 9, 37. 13, 3. he compares *preaching* to the *seed*. By *sower*, he means him who lays the foundation for disseminating the Divine doctrine; by *harvest-man*, he who uses this occasion; and by *fruits*, those who suffer themselves to be brought to religion, and its duties, its present consolations, and future blessings. (Tittman.)

37. ἄλλος ἐστὶν ὁ σπείρων καὶ ἄλλος ὁ θερίζων. Here again we have a *proverb*, as Chrysostom observes (for that is the signification of λόγος), and one frequent among the Jews: similar to which is that found in Is. 65, 21 and 22. Many such, indeed, occur in the Greek writers; as, for instance, ἄλλοι μὲν σπείρουσιν, ἄλλοι δ' ἀμύθουνται. The sense of the passage may be thus expressed: "One labours, and another sees the fruits of the labour; one begins, and another perfects the work commenced." This our Lord applies to himself, and to the Apostles. (Tittman.)

41. ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ, *believed for the saying of the woman*: and not because of any miracles, (for Chrysostom infers

from this expression that *more* were worked). By *ἐπιστευσαν* is plainly meant, "professed faith in his Messiahship." *Γαλιλαία*, (which generally means a peculiarity of speech, dialect, as in Matth. 26, 73.) is here synonymous with *λόγος*. And the Syriac renders it by the same word in both places.

It is remarkable that these Samaritans profess faith in Jesus, as the Saviour of the world, not of the Jews only. So far, therefore, were they more enlightened than the Jews themselves. All commentators, ancient and modern, unite in highly commending the prompt and liberal spirit evinced by these Samaritans; especially when compared with the obstinate and narrow-minded temper of the Jews. Here it is truly observed by Erasmus, that in proportion as any one seemed to himself more religious, so was he removed from true faith and piety; and the farther any one seemed (according to human judgment) to be distant from the knowledge of Christ, and removed from religion, so much the more propense and disposed was he for its reception.

Finally, it is obvious how adapted this narration is to the purpose of this gospel, as highly illustrating the person and office of our Saviour, the purpose of his coming, and the extent of the benefits to be conferred by him. Jesus, however, only sojourned two days with these well disposed Samaritans, that he might not give needless umbrage to, or further exasperate the hatred and envy of the Jews, nor afford them a handle for complaint of undue neglect; and, having sowed the seed, from which an abundant harvest was soon to arise, he bent his course to his own country, where he might reasonably expect the present fruits of his labours. (Tittman.)

43 and 44 seem to be closely connected; and γὰρ may have the sense of *although*. The saying, "A prophet hath no honour in his own country," (which is often used by our Lord; as in Matth. 13, 57. Mark 6, 4. Luke 4, 24.) was perhaps proverbial. Such being the case, the Disciples would expect nothing less than that he would return to this ungrateful country (for Galilee is called his country, as being that of his residence). Jesus however was of another opinion. He selected Galilee his country, as above others, a fit place for working his miracles, and demonstrating his divine power: and for this he had many cogent reasons. Galilee was (as we learn from Joseph. Bell. 3, 3.) a very extensive region, surrounded with various other nations, exceedingly fertile, and most abundant in fruits of every kind. Its cities were many, and its towns and villages thick set, and all immensely populous. It was, moreover, the country of our Lord's principal Disciples. The people indeed were rude, and unlearned, and therefore despised by the inhabitants of Judæa, among whom it was a proverbial saying, "that no prophet cometh from Galilee:" but their minds were not pre-occupied with the prejudices of the Jewish Doctors; and, thus, they were more inclined to receive, and more capable of understanding the doctrines of the gospel. This region, therefore, our Lord selected for his principal abode, as knowing that he could there best promote the salvation of men. Here he was pleased to commence

his preaching of the gospel, here he spent the first year of his ministry, and delivered, among other discourses, what is called the '*Sermon on the mount.*' (Tittman.)

45. ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι, i. e. *received him readily*: having seen or heard all that he had done at Jerusalem, especially his driving out the buyers and sellers from the Temple. Having then revisited Canaan, where he had turned the water into wine, another opportunity offered itself of evincing his divine power. For there was a certain βασιλικός, whether a native or foreigner, Jew or heathen, whether a person holding some dignified post under the king or Cæsar, or simply a courtier, or one bearing a magistracy, is variously conjectured, and nothing certain can be determined: for we may subaud συγγενής, or ἀνὴρ, or (from the Syriac) δοῦλος, i. e. *ἐπηρέτης, minister*. Be that as it may, he makes the request with entire confidence in Jesus's power to grant it, and with perfect reliance on his goodness.

"Ἦκεi has the sense of the preterite: an idiom usual not only in the Scriptures, but in the classical writers. See Krebs and Loesner on 8, 42. and Fischer's Index to Theophrastus. Jesus, however, contrary to his usual custom, did not immediately grant the request. By the words "Ye, unless ye have seen signs and wonders do not readily believe," he does not mean to *reprove the nobleman* (for to him the rebuke would have been inapplicable); it was directed against the Jews in general, including the Galileans: and a contrast is drawn between their ὀλιγοπιστία, and the prompt unhesitating faith of this βασιλικός; tacitly hinting that the firm affiancement of those whose belief rests upon his words, unaccompanied by miracles, is highly grateful to him.

And now the nobleman, with mind intent on the peril of his son, urges Jesus to hasten his departure, since the disorder required immediate assistance, exclaiming, 'Come ere my son die.' But our Lord, in order to shew that he can do far more than the nobleman ever hoped, and that he can heal the sick as well absent as present, says, "Go, thy son liveth, (i. e. *is well*); therefore, there is no occasion for me to go." When it said that the nobleman believed, and his whole family, we are to understand this of belief in Jesus's Divine mission: whether in his Messiahship, may be doubtful.

This miracle was, indeed, a most stupendous one; and is recorded by the Evangelist, as being admirably adapted to the purpose of his gospel, and calculated to illustrate the glory of our Lord. For, to restore life and health to the dying, and that when absent, and solely by the fiat of his will, and withal to have a perfect knowledge of its execution at the same moment, that cannot but be admitted as an indisputable proof of combined power, and omniscience altogether divine. (Tittman.)

#### CHAP. V.

The same design is observable in the narration of the very remarkable discourses which are contained in this Chapter. The occasion which led to them, is first mentioned.



Our Lord had passed the first year of his ministry, for the most part, in Galilee. And now the Passover was at hand, to celebrate which he repaired to Jerusalem. Therefore, what is related in this Chapter, is to be referred to the *second* year of Christ's ministry: but what follows from Chap. 6. pertains to the *third and last year of it*. By ἡ ἐορτὴ τῶν Ἰουδαίων, is meant the *Passover*, κατ' ἐξοχὴν (as in Matth. 26, 5. 27, 15. Mark 15, 6. Luke 23, 17. Joh. 4, 45. 11, 56. 12, 12.); though some interpreters refer it to the Pentecost. (Tittman.)

2. ἐπὶ τῇ προβατικῇ, subaud πύλῃ. This should be rendered *cattle-gate*, not *sheep-gate*. So Neh. 3, 1, and 32. 12, 39. Κολυμβήθρα, here cannot signify *lake* or *pool*, but *bath*, or rather a structure erected above a bath (i. e. a bath-house). The Hebrew appellation denoted 'house of mercy,' like the Latin *nosodochium*, and the French *l'hôpital de la charité*. Nor do the στοαὶ denote *porticos* and columnar buildings, for walking about in, but *cells*, in which the sick might be laid on couches, called in Greek, οἶκοι. (Tittman.)

4. ἄγγελος γὰρ κατὰ καιρὸν κατέβαινεν — ἐτάρασσε το ὕδωρ. The spring, though *then* medicated and salubrious, yet was not so *continually*, but used at certain intervals by ebullition, to throw up the water moved at stated times by subterranean fire. The thing itself seemed wonderful, and since the Jews could not explain it on natural principles, they ascribed it to a peculiar divine operation; and as in such cases they supposed that God used the intervention and agency of Angels, so in the present one they concluded that an Angel, by Divine command descended at stated times, and moved the water. Thus, in conformity to Jewish notions, it is implied in these words; that the sick were healed not only by the power of the medicated water, but by a singular divine benefit. It cannot, however, be denied that the words ἐκδεχομένων — νοσήματι are liable to strong suspicion. For, they are in the best MSS. either not found, or marked with asterisks, or are only in the margin. They are neither acknowledged by Nonnus, nor seem to have been read by the Greek Fathers: and, though found in the Vulgate, yet they may have been introduced there by the *Latin Fathers*, who were also accustomed to refer what they could not explain on natural principles, to the agency of Angels. Be that however as it may, there was (we are told) at this bath a certain person who had been *diseased thirty-eight years*: this is so plainly the meaning of the words ἦν ἐκεῖ τριακονταοκτὼ ἐτη ἔχων ἐν τῇ ἀσθενείᾳ, that it is surprising any should suppose them to denote that the man was thirty-eight years of age: a sense which neither the words will, by any legitimate construction, admit, nor the context allow: for, in the following verse, the man is said to have for a long time lain sick of that disorder.

At ἔχει, must be repeated ἐν ἀσθενείᾳ. Here again the water is said to have been troubled; which, however, may be understood and explained from natural causes, since that is usual in hot baths: nor are the other circumstances any more than what takes place in all frequented ones. (Tittman.)

8. ἄρον τὸν κραββάτον σου. The *κραββάτον* may be rendered *lectica*, since it denotes a sort of mean couch, which was by the older Greeks called *ἀσκάντης* and *σκήμπους*, which is explained by the Lexicographers and Scholiasts, *κλινίδιον εὐτελές*. Thus Marcus Antoninus (1, 6.) says that he was accustomed from a boy τὸ σκήμπος καὶ δορᾶς ἐπιθυμῆσαι. In the Scriptures (as in Acts 5, 15.) (*κράββατος* is conjoined with *κλίνη*, which denotes both the *lectus tricliniaris*, and the *cubicularis*. [answering to our *sopha*, Edit.] The Latins too, said *grabatus* and *grabatulus*, and distinguished them from the *lectus*. (Sec Gesn. Thes.) So that *κράββατος* may here be rendered *grabatus*: though it is explained in some ancient Lexicons by *lectica*, which denotes a small, and as it were, *portable bed*. And such seems meant in this passage, namely, one on which the sick could conveniently be carried out, and laid any where temporarily, (Tittman.)

It seems to have been of the structure of those portable seats which are used with us on ship-board, and elsewhere; and, from the passage of Marc. Anton. it appears that they had no bed-clothes, but were merely covered with a skin, rug, or some such thing.

9. εὐθέως ἐγένετο ὑγιής. It is worthy of remark, that from this long and obstinate disorder he was *immediately* released, and did not feel that languor and weakness always observable in those cured by human art. All this is mentioned by the Evangelist for the purpose of evincing the Divine majesty of Christ, and as being an appropriate introduction to the following discourse of our Lord. (Tittman.)

15. ἀνήγγειλε τοῖς Ἰουδαίοις. By these are not meant the *Jewish Rulers* (as some suppose), but those Jews whom the man met; as in ver. 10. where it is said that the *Jews*, not the Sanhedrim, interrogated him who healed him. It seems then that he told this out of gratitude to his benefactor, and benevolence towards others, that all might know who it was that could cure such a disorder by a word. In the following verse, the words ἐξήρουν αὐτὸν ἀποκτεῖναι, seem spurious, and repeated from ver. 12.

Now, this calumny of breaking the Sabbath, our Lord rebuts in the following discourses, which are highly deserving of attention, as illustrating the majesty of his person, and the magnitude and excellence of his work. (Tittman.)

17. The above charge our Lord confutes by appealing to the example of his Father. He calls God his Father, 1st, because he hath and doth the same things which the Father hath and doth. 2dly, he testifies that in this very case in which he is accused as a transgressor of the law, he has done nothing but what became a Son of God. By ἐργάζεσθαι is meant the *operation of God*, as shewn in the preservation and governance of all created beings, and therefore the works of His omnipotence; and by εὖς ἄρι is expressed the perpetuity of that preservation and governance, or the watchful care of God, unremittingly exerted for the safety and welfare of his creatures. He hints, too, that God can require no Sabbath, or rest. By this example of God Jesus intends to rebut their crimination, and to teach them that he imitates God, who hath no Sabbath, but

doth His work perpetually. "As my Father doth not cease to benefit men on the Sabbath, neither am I impeded by any such observance." But what is more, our Lord professes to do the same works which the Father doth; and these not only of benevolence, but omnipotence. He therefore equals himself with the Father, and that in a twofold way: 1st, in respect of the works themselves; 2dly, their mode of operation. He worketh the same works with the Father, and perpetually, as doth the Father; which is equivalent to saying, "As there is nothing to reprehend in Him, so neither is there in me." (Tittman.)

18. *οτι — πατέρα ιδιον ελεγε — Θεω.* The Jews (who are on this subject the best interpreters) truly understood our Lord as calling God his Father in a peculiar sense, and thus equalling himself to the Father, by ascribing to himself the possession of those powers and faculties peculiar to the Father. For *πατερ ιδιος* denotes paternity not in that sense by which men are said to be sons of God, but in respect of nature and attributes. Nor can *ισος* only mean equal in respect of works, but in respect of nature. Now *ισος* was, from the most ancient times, said of any one equal to another, in respect of nature. Thus the Homeric heroes, to whom was ascribed equality of essence with God, were called *ισοθεοι*. Hence the Scholiasts have explained *ιδιότης* by *συγγένεια*. Now it is remarkable that this their opinion our Lord did not attempt to remove, nay, confirmed it, by shewing more at large, and more expressly affirming this equality with God. He speaks, indeed, in the third person (with his accustomed modesty), yet unquestionably maintains and claims to himself this communion of power and will with the Father, expressly saying, that he hath the power of doing what the Father doth: language suitable to no one but he who was with God *ἐν ἀρχῇ*, and by whom all things were created. 2dly, he professeth that he doth nothing of his own will, but in conformity with that of the Father, and that, therefore, his works are contemporaneous to those of the Father, nay, that there is the same will both of Father and Son, as also the same power. (See 30.) 3dly, that he doth all things after the example of the Father, and therefore can do nothing contrary to His will; in short, that he cannot depart from the example of the Father, either in doing, or not doing any thing.

The formula *ὁμοίως ποιεῖν* signifies to perfectly follow any exemplar. *Βλέπει, seeth, knoweth*: a figure common to all languages. There is here an evident comparison of the works of the Father with that of the Son, in universality, in identity, and in conjunction of will and of plan. (Tittman.)

20. *ὁ γὰρ πατήρ φιλεῖ τὸν υἱόν.* Among men, sons often degenerate from their Fathers; nor is there always an identity of will and power. Here it is quite otherwise. In the following words *πάντα δεικνυσιν αὐτῷ — θαυμάζετε*, our Lord (as usual) refers whatever He hath or doth to the Father. Therefore he saith "the Father loveth the Son" (as in 3, 35), by which he meant to indicate that it had pleased the Father, and He had, of His own benevolent counsel, decreed that the Son should have and do what He hath and doth; as in 3, 35. *καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ*, where it

appears that *δεικνύειν* is used *after the manner of men*, as also the antecedent *βλέπειν*, and denotes "to bestow the faculty of doing any thing." Now great and admirable were the *deeds* already done by our Lord, by which he evinced his *power* to do whatever the Father can do; such as restoring health to the sick by a *word*, and at a distance. But far *greater things* were there which he would hereafter do, namely, that he should return from the dead, and receive dominion over the whole world, compared to which these deeds were but preludia. Of these greater works our Lord, in 21. & seqq. has mentioned two (namely, the raising of the dead, and the last judgment), as a proof that he hath the power of doing whatsoever the Father doth. For these works are, beyond measure, great and illustrious tokens of Divine omnipotence, especially the latter, that of exercising judgment and awarding retribution, which is, in Scripture, specified as a characteristic of the true and great God, the Creator and Lord of the universe.

Furthermore, this portion of the Chapter, from ver. 21 to 30, has been, in all ages, variously explained. There were those who, in the earliest ages, interpreted these passages of Scripture, which treat of the resurrection of the dead, and the last judgment, *allegorically* and *mystically*; thus denying the existence of both. And many there are in the present age, who explain them, and especially the present one, after the same manner: and refer whatever is said in them of resurrection and judgment to Jewish opinions. There is, therefore, a twofold interpretation of the passage, one tropical and mystical, the other literal and historical. The question is, what our Lord meant to be understood by the *resurrection of the dead*, and *judgment* here mentioned, whether the resuscitation of the men of his time to a spiritual and moral life, or the resurrection of *all* to eternal life, and whether by judgment he meant the retribution to succeed this.

These interpretations we will now examine. 1. The *mystical* and *allegorical sense* seems to be *permitted* by the context, and the usage of language. The whole passage would *seem* to be *allegorical*, and intended to express the salutary work of Christ in the reforming of the human race, and especially the men of that age. "For neither in the preceding verse (say they) did Christ mean the work of *power*, but of *doctrine*; nor has he intended to indicate the *identity* of his work with that of the Father, but *similitude*. Thus he says, "as the Father worketh, so I work." And this he further explains in ver. 31. and shews that this work of doctrine will have a powerful effect on the minds of men, especially the Gentiles, although the *Jews* should refuse faith. In the following verses, from 31, he has demonstrated his legation to be divine, and that especially by the testimony of John the Baptist. But all this is to be referred to the work of Christ in reforming men by his *doctrine*. The *usus loquendi* is plainly in favour of this. And it is admitted by all, that both in the Old and New Testament a state of sin is called *death*, and a course of virtue and piety, *life*; and that the passing from the former to the latter is said to be a resurrection from death to life. Hence theologians distinguish the spiritual, and the natural death and life: as also the literal and the historical resurrection from the spi-

ritual and mystical one. These expressions are used by Christ and the Apostles of those who are solely intent on the conveniences of this life, and aspire not to higher and spiritual advantages; or in particular of the Jews and Gentiles, and their conversion and reformation by the Christian religion. So Matt. 8. 22. "Leave the dead (i. e. men unfit for the study of divine truths) to bury their dead." In Eph. 2. 1 and 5. and Col. 2, 13. those are said to be *dead in their trespasses*, who from being Gentiles have become Christians; which is explained by the following expression, the sense of which is, "to be given up to sin, to indulge evil desires." And such are meant in the 21st and 22d verse of the present passage. The same are in ver. 22. said to be *in their graves*; for the same predicate is applied to them as to the dead, in 25, namely, that they shall *hear his voice*. And for that reason the condition of such men is called *death*, as their better state after conversion is called *life*, and they are said to be *living*. Thus in Rom. 6, 13 and 14. those are said to be "*alive from being dead, and walking in newness of life,*" who from being Jews and Gentiles have become Christians, who have overcome ignorance, unbelief, and vice, have adopted a new manner of thinking and acting, and pursue it. This very sense is expressed in the 24th verse of the passage in question. "He hath passed from death unto life, i. e. from sin and misery unto life and happiness." The mode of bringing Jews and Gentiles to Christianity is expressed by the terms, *ζωοποιεῖν* and *ἐγείρειν* (as in Eph. 2, 4. seqq.), *γεννᾶν*, *ἀναγεννᾶν*, *ἀναγεοῦν*, *ἀνακαίνουσιν*, and *ἀνακαίνιζειν*, also *παλιγγενεσία* and *ἀνακαίνωσις*, and moreover *καὶνὴ κτίσις* and *ἀνθρώπος καινός, ἀνάστηναι* and *ἀνάστασις*. Compare Eph. 5, 14. Col. 3, 1. Rom. 6, 5. Now in explaining all these formulas, we must recur to the usage of the Prophets, who are accustomed to compare the devastation and destruction of a city to sepulture, and its restoration to a *return from the grave*. Compare Is. 26, 19. Ez. 37. seqq. Dan. 12, 2. In like manner these are, in the present passage, said to *come forth* who are in *their graves*, and those who have believed, to *pass from death unto life*. For by "*hear his voice,*" is meant "*yield obedience to his doctrine,*" as in John 10, 3. "*the sheep hear his voice.*" Agreeably, therefore, to this usage of Scripture, Christ seems here to have used *figuratively* the words and formulas "*raise and vivify the dead,*" "*hear the voice of the Son of God,*" "*to be in and to proceed from their graves,*" and to have meant them of the conversion of Jews and Gentiles to Christianity by the ministry of the Apostles. Again, when Jesus claims to himself judgment, and says that authority is given unto him, *κρίσιν ποιεῖν* (see ver. 21 and 27), the usage both of the Hebrews (in the verb שָׁפַט) and of the Greek will authorize us to explain this *govern, preside over, rule*; that office being not only ascribed to judges, but magistrates and political rulers. So 1 Sam. 8, 4 and 20. Is. 40, 23. where שָׁפַט is by the Sept. rendered ἀρχεῖν. Hence, among the Jews, from the death of Joshua to the age of Saul, the magistrates and rulers were either judges or held both judicial and political authority. And thus among the Carthaginians these magistrates were called *Sufetæ*, i. e. שופטים. Such is the judgment here meant, namely, the power of *ruling and teach-*

ing; which same power is even given to the Apostles in Matt. 19, 27. seqq. Such then, and no other power of *judging*, does Jesus *here* claim, namely, that of *teaching*, and by *doctrines enjoining*, commanding, *governing*, ruling, reproving vice, holding out rewards, and denouncing punishment, &c. And this mystical and allegorical interpretation of the passage the *usus loquendi* and the context certainly countenance.

But let us examine also the other, namely, *the literal and historical one*: let us also see what arguments can be adduced in its favour both from the context, the usage of Scripture, and that of language in general. And, first, we may lay it down as a position from which no intelligent interpreter will dissent, that the whole passage is *doctrinal*, and *didactic*; intended, too, by our Lord as a defence against the accusation of presumptuously arrogating what is God's, and claiming equality with God. But on *such* an occasion our Lord would surely not have used *tropes* and *figures*, and those of the boldest sort. Again, in this whole passage the subject is not the *work of doctrine*, but of *power*. Nay, what gave rise to these discourses was not any *doctrine*, but a miracle. Jesus had not *taught*, but *healed*: therefore the *subject* treated of cannot be the *office of teaching*, but *works of power*. And when in ver. 27. our Lord professes himself as in an equal degree with the Father unremittingly exerting himself for the welfare of the human race, &c. &c., surely the subject is not any office of *teaching*, but *works of power*. Or what, I would ask, would there have been extraordinary and remarkable in these discourses, if Jesus had only meant that he never ceases to *teach* men? Might not the Apostles have said the very same thing of themselves? But has any one of the Apostles ever said, or *could* any one of them have ventured to say, what Christ has here professed, "As my Father worketh to this day, so do I work?" And the Jews well comprehended the meaning of Christ, and most truly interpreted his words. For when they heard him so speak, they immediately understood him as claiming power to do what God alone can do, and, therefore, making himself *equal with God*. This opinion our Lord did not attempt to remove, but rather confirmed it, by explaining, and in express terms informing them, that he has received of the Father power to perform those same works which the Father is accustomed to perform, and *even greater works* than they had seen in the healing of the sick man. And to what could this refer but to raising the dead? Or how could he, in ver. 23., require equal worship with the Father, if what preceded were to be understood of the office of teaching, and if he had only meant himself to be accounted as a *teacher*? Finally, in the following verse, as also in ver. 31, our Lord appeals to his *works of power*, as evident proofs of what, in ver. 19 and seqq., he had professed, namely, that he hath power to do what the Father doth. The series, therefore, of the discourse altogether requires and *demand*s the literal interpretation; and that the words themselves *admit* this, no one can deny. (Tittman.)

37. καὶ ὁ πέμψας με πατὴρ, αὐτὸς — ἐώρακατε. Besides the

testimony of John the Baptist, and that of his own *works*, our Lord finally appeals to the testimony and authority of his Father, who hath evinced his true person and character. Such appears to be the sense of the passage, which is somewhat difficult, and therefore, variously interpreted. Our Lord, it seems, intended to shew that he *ought* not to be unknown to the Jewish people, and that they *might* easily have recognised him as the Messiah from the declarations of his Father. He adverts, too, to the books of the Old Testament; since these contain the declarations of God on the sending of a certain Saviour, and in them the Father has testified of the Son (i. e. hath given hopes that He will send a restorer of human felicity, namely, the Messiah); and that this hope might gradually increase, and be more confirmed; and at length, when the promised Messiah came, that he might be admitted by the people, God was pleased to give undoubted signs of his advent, birth, deeds, and events; from which, since they were all combined in Jesus, every Jew *might* understand that he was the promised Messiah. And this is the testimony of the Father concerning the Son: this the Father testifies, though in an invisible manner, namely, by the *Scriptures*. From these, therefore, the Jews might easily have recognised Jesus as the Messiah. (See 6, 27.) But this testimony of the Father concerning the Son had no place in them (for that is the sense of οὐκ ἔχετε μένοντα ἐν ὑμῖν): they disregarded, nay they understood it not, through utter ignorance of the divine counsels and purposes in sending the Messiah, interpreting it of a temporal Saviour. (Tittman.)

39. ἐπεινῆτε τὰς γραφάς, &c. The context plainly shews that ἐπεινῆτε must be taken in the indicative. It was not our Lord's present purpose to exhort the Jews to search the Scriptures: he rather takes for granted that they do search them; but he laments that they should do this to so little purpose, so long as they refuse to acknowledge him as the Messiah, of whom the Scriptures testify. (Tittman.)

41. δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω. Our Lord now details the cause that they do not come unto him, nor have faith in him, namely, since they are destitute of sincere life towards God, and so far from being studious of piety, are wholly given up to the love of earthly things. Our Lord had complained of their neglect and denial of his Messiahship; not, however, through any mortification at the loss of their applause; he only laments that this their aversion indicates that the love of God is not in them. He adverts to the cause of their unbelief, and their alienation from the love of God and religion, which was this. They were devoted to ambition and desire for earthly advantages; they worshipped God in words, ceremonies, &c., but, in fact, hated him. They had in their mouths Moses and the Prophets, by whom was promised the Messiah, but in their hearts there lurked a sordid love of earthly things. Heavenly blessings they contemned. It was an earthly Messiah, an earthly kingdom, and earthly felicity they sought after. They desired to please others, little solicitous about the approbation of God.

They rejected Jesus, since they saw him rejected by others, and lest they should incur their hatred, *δέξαν παρὰ ἀλλήλων λαμβάνοντες.* (Tittman.)

45. *μὴ δοκεῖτε, &c.* The formula "accuse any one with God," is equivalent to wish and endeavour to procure any one's punishment by God. Our Lord means to say, that he shall not *act as their accuser* before God, that he desires not their misery, nor would take any means to procure punishment for their unbelief. When he says that Moses is their accuser, he means the books of Moses, his doctrine, and not those only, but the Prophets, and especially the *prophecies* both of one and the other, inasmuch as these would make their unbelief inexcusable: q. d. "There is no need of accuser or informer; your unbelief, in which you so obstinately persevere, in spite of the express prophecies of Scripture, is the cause of your ruin, and an evident argument that you perish by your own fault."

The effect of this discourse on the Jews, St. John has not recorded, it being sufficient for his purpose, by detailing it to shew what our Lord had therein professed of himself, namely, that he came not of his own will, but because he had been sent by the Father; that he did nothing of his own judgment, but that all he did was by the will and in conformity to the injunction of the Father; that he is the Son of the Father, inasmuch as he is equal to Him in attributes and works, and is to be worshipped in the same manner; that to him the Father hath committed the office of raising the dead, and holding judgment over quick and dead; and that therefore he is the promised Messiah. All this our Lord demonstrates by arguments unanswerable, deduced, 1st, from the testimony of John the Baptist; 2dly, from that of his own works; 3dly, from that of the Father, by the prophecies of Scripture. (Titt.)

#### CHAP. VI.

With the same intent has St. John recorded the discourse of Jesus contained in this Chapter, and again (as usual), prefaces it with a mention of the occasion which led to it, namely, the miracle of feeding the multitude, narrated also by the other Evangelists (for all of them doubtless refer to one and the same). Now, of all the discourses held by our Lord in Galilee for a year and a half, John has selected this, as being the most worthy of notice, and adapted to the purpose of his gospel. (Tittman.)

16—21. In order to understand the relation of this miracle, and duly estimate the power and majesty of its worker, we must compare the accounts of Matthew and Mark. Our Lord then (it seems) after the multitude had been fed and the fragments collected, hid his Disciples repair to the sea, and cross over in a ship to the opposite shore, saying that he would follow them. Then ascending the mountain, he there passed most part of the night alone, and in prayer. Meanwhile the Disciples, in obedience to their master's orders, are navigating the lake, the waves of which being swelled by a high wind, they are in no little danger. Our Lord is not unconscious of their peril. At length a little before day-break, the



Disciples being now almost in despair, Jesus comes towards them *walking on the sea*. They, descriing through the grey mist of morning some one walking on the water, and yet not recognising it to be Jesus, are plunged into yet greater fear, supposing it to be a spectre sent to portend their destruction, and they break out into an exclamation of horror. Then our Lord, humanely sparing them any further agony, addresses them with, "Be not afraid, it is I." Now, indeed, they recognised him by his voice, and their courage was restored; insomuch that Peter desires permission to venture himself upon the sea. Being permitted so to do, he plunges into the water, and hastens towards his master; but, losing courage, he begins to sink, and exclaims 'Lord, save me, I perish.' Then Jesus, extending his hand, lays hold of him, and raises him, at the same time rebuking his want of faith. They then go on board the ship; the storm is hushed; and now to fear succeeds admiration that Jesus should walk on the water. Yet they were too dull of comprehension to perceive that this walking on the sea, at which they expressed this astonishment, was not more wonderful than the feeding the multitude from a few loaves and fishes. At sight of this prodigy, the rest who were in the ship fall down at Jesus's feet, and worship him as the Son of God.

And why not? is there among all who read this narration with minds well disposed to the truth, *can* there be any one who would come to any other conclusion, and not, like them, recognise in this the divine majesty of our Lord? The former miracle was not worked in a corner, but in the sight of many thousands, who saw with their own eyes, that there were but five loaves, and two small fishes; and yet that they were made sufficient to satisfy all, nay, that a considerable quantity remained over and above. And all these to a man recognised in this his divine virtue, and professed faith in him as the promised Messiah. In the latter instance, Jesus, when absent, is conscious of the peril of his friends, and unexpectedly comes to their assistance. They descrie some one walking on the sea, suspect it to be a spirit, find it is Jesus. And now the rest in the ship see Peter also walking on the water, &c. In all this they recognise the divine power; fall at Jesus's feet, and worship him as the Son of God. The disciples, however, are rebuked for their want of faith, and tardiness to recognise the majesty of the Lord. The whole narration is so plain and perspicuous, that of its truth no one can doubt who is skilled in legitimate interpretation, and not entangled in the toils of sophistry and prejudice. Nay, interpreters of all ages have acknowledged this, and even the adversaries of Christianity; many instances of which might be adduced. The most notable testimony is supplied, though with a malign and cavilling spirit, by the apostate Julian (than whom Christianity scarcely had an enemy, however seemingly mild, yet in fact more deeply embittered, who with crafty malice, and long concealed hatred, devised every method, and employed every art for tearing up the foundations, and utterly destroying the whole fabric of Christianity;) who, *though unwillingly*, bears testimony to the common opinion of the reality of this

miracle. His words (which are found in Cyrill, *Contra Jul.* L. 1. 3. p. 212.) are these: Ἰησοῦς δὲ, ὁ τοῖς πνεύμασι ἐπιτάττων καὶ βαδίζων ἐπὶ τῆς θαλάσσης, καὶ τὰ δαιμόνια ἐξελαύνων, ὥστε ὑμεῖς θέλετε, τὸν οὐρανὸν καὶ τὴν γῆν ἀπειργασμένος κ. τ. λ. Equally remarkable is the testimony of Lucian de verâ Hist. L. 2. § 4. T. 1. p. 460. Schmieder and Philos. § 13. T. 2. p. 311; where, though this witty buffoon turns it into ridicule, he evidently acknowledges it. Therefore the very enemies of Christianity, and those the most acute and inveterately hostile, never proceeded to the impudence of *denying* this miracle, or even of calling it in question, but compelled by the force of truth, bear testimony, though an unwilling one, to its reality. Now if the truth of this narration was in the antient ages acknowledged, even by the most inveterate enemies of Christianity, how grievously do those err, who, in our age, would persuade themselves and others, that the words θεωροῦσι τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης, are to be explained, "they saw Jesus walking by the sea side," or "swimming in the sea." Both interpretations are utterly repugnant to the *usus loquendi*, not to mention the improbability which both hypotheses involve. For *how* could they see Jesus on the shore, when they were in the middle of the sea, and while it was yet dark? How could Peter also be said to have walked on the sea? And why then should all have been seized with such wonder and admiration, as to fall down at Jesus's feet, and worship him *as the Son of God*? (Tittman.)

25. πότε ὡδε γέγονας; they wished (it seems) to infer from the time *how* Jesus came hither, suspecting that here also there had been some miracle. Our Lord, however, returns no answer to their question, since this information they might learn from his disciples, or other credible witnesses of the thing. Well too knew he that they were flocking to him, not for the sake of hearing his doctrine, but to see his miracles, and that of these they did not consider the true intent, but, remembering the loaves and fishes, only thought of earthly advantages, and conceived a vain hope of a temporal kingdom, nor suffered themselves to be brought to a true faith. They preferred the food of the body, to that which can alone preserve body and soul. For this our Lord sharply rebukes them, in a very beautiful discourse (see ver. 26. seqq.) wherein he takes occasion, from the natural and earthly bread with which he had supplied them, to advert to spiritual and celestial nutriment. The passage is indeed deserving of especial attention, since in it our Lord teaches *what* is the true mode of attaining salvation here and hereafter. Now *food* in all languages is used tropically to denote some good which is productive of similar effects on the mind, to those of the natural food on the body. This analogy is too obvious to need enlarging upon. The same trope is used in 4, 34. βρῶσις ἀπολλυμένη, denotes that whose effect is only temporary, and for the support of the animal life. He then exhorts them, ἐργάζεσθαι *work out*, labour to acquire (as in Phil. 2, 12. ἐργάζεσθαι τὴν σωτηρίαν, and Palæph. C. 22. ἐργάζεσθαι βρῶμα) the meat which endureth unto everlasting life. The Jews could not but understand from this, that our Lord bade them

expect from him, not earthly, but celestial benefits; such as regarded, not the support of the body, but the salvation of the soul. Then they ask *how* they may obtain these benefits (for that is the sense of ver. 28,) or what must be done to obtain the approbation of God. Now the *τὰ ἔργα* mean *things*, and *ἔργα τοῦ Θεοῦ* do not denote the deeds which God is accustomed to perform, but what the Lord commands, and would have done. For not only the Hebrew, but the Greek and Latin languages, have many uses of the genitive, differing widely from that of modern languages. See Krebs Decret. Rom. pro Jud. 970. (Tittman.)

39. *τοῦτό ἐστι τὸ ἔργον τοῦ Θεοῦ, ἵνα πιστεύσῃτε εἰς ὃν ἀπέστειλεν.* Here *τὸ ἔργον* denotes *res*, which the Greeks call *χρῆμα*, and again *τὸ ἔργον τοῦ Θεοῦ*, signifies what is pleasing to God, *τὸ θέλημα τοῦ Θεοῦ*, as in ver. 38 & 9. And *what* is that which God, in the times of Christ, wished to be done, and at all times wishes us to do? Namely, that we believe on him whom he hath sent. Hence we may understand what Christ here meant by *πιστεῖν*, which Theologians have usually interpreted little suitably to our Lord's meaning. It signifies, to "acknowledge and receive Jesus in the character which he has professed himself;" and therefore the *peculiar* sense of the word will every where depend on such description as is supplied by the context, and the circumstances. Here it must denote receiving Jesus, as he who came to confer eternal felicity; and moreover, as him whom the Father *ἐσφράγισεν καθ' ὅτι* sealed, i. e. whose *legation* he has confirmed by certain and indubitable proofs. Our Lord has, further on, described himself as the *heavenly bread*, the *bread of life*, and one who giveth his body for the life of men (ver. 51,) and who will suffer no one to perish, who shall believe in him. From all which the sense of *πιστεῖν* is obvious. Hence, too, we may learn, how momentous and necessary to every Christian is this faith in Christ. For, by the words of our Lord, *τοῦτό ἐστι*, &c. we are taught that the thing is not human, but divine, the Father requiring it from every one who would aspire to the salvation obtained by Christ; and, moreover, that it is highly grateful and acceptable to him, and most promotive of salvation.

The Jews seem to have comprehended this profession, but they require of our Lord a *proof* by which he may demonstrate himself to be what he affirms, namely, a *miracle* such as God had exhibited, for confirming the authority of Moses. "The divine *legation* of Moses (say they) was established by a *miracle*, when bread was rained down from the air; nor would our ancestors have accorded belief, except to such a *sign from heaven*, neither is it just to require of us to believe thee, without such a *sign*. Do something like that, or greater, and we will believe thee." They therefore demand a *miracle*, as if they had seen none; though they had so lately beheld one of the most illustrious character, and had had another reported to them upon undeniable testimony. They ask too, not *any* miracle, but something *greater* than he had lately exhibited, like that which Moses worked, namely, a miracle from heaven. To this Jesus replies, that that bread was not truly cele-

tial, but earthly; and had not come down from heaven, but was only rained down from the air. "The bread (says he) supplied by my Father is the only true celestial bread, as coming from heaven itself, and imparting a principle of eternal life, and that to the whole world." By all which our Lord meant to say, that there is as much difference between the food supplied by Moses, and that which his Father would bestow, as between the body and the soul, between temporal and eternal life, earth and heaven. The Jews, however, not understanding our Lord's meaning, and even yet dreaming of earthly food, ask him to "give them that food." Now, however, our Lord explains his meaning more clearly, and shows them what sort of bread he meant, even himself, as having and supplying those heavenly benefits, and all things necessary to salvation. And this is the *other subject* treated of by Jesus in this discourse. (Tittman.)

35. ἐγὼ εἰμι ὁ ἄpros τῆς ζωῆς. By ὁ ἄpros almost all interpreters understand the *doctrine* of Christ, and tell us that Jesus is the bread of life, inasmuch as he has delivered this *doctrine*. And, indeed, this explication is supported and confirmed by the *usus loquendi*. (See Lampe and Kuinoel.) Yet it should rather seem that by ὁ ἄpros τῆς ζωῆς is to be understood, not *doctrine* in particular, but *generally* every thing good and salutary, *doctrine* included. By οὐ μὴ πενῶσαι, &c. is meant, "will have no want of, will have no desire for any thing," i. e. will possess every thing necessary to happiness. So blinded, however, were the minds of these men, and so pre-occupied with a desire for things earthly, that they seem not to have understood, still less reposed faith in our Lord's words. Hence he subjoins, ἀλλ' εἶπον, &c. (Tittman.)

36. ἀλλ' εἶπον ὑμῖν — πιστεύετε; "but, as I have told you before, ye see me, yet believe me not." Now our Lord had taught these very men at Capernaum, in the synagogue: they had heard him teaching, and (as it seems) upbraiding their unbelief. They had seen him lately exhibit greater miracles than those of Moses; and yet they did not repose faith in him.

But although these rejected our Lord, yet there will not, he says, be wanting those who will receive him, seek and obtain salvation by him. Our Lord has elsewhere used the formula, "whom the Father giveth me," partly of the *Apostles*, whom the Father brought over to him as disciples and future ministers of the Gospel (see 17, 6, 11 & 12 18, 9); partly of *all* who should yield themselves to his teaching, by the will and under the direction of the Father; as in 17, 2 & 24. 10, 29. and the present passage; as also in ver. 39. Jesus indicated partly that it was the benignant counsel of the Father that he should redeem and have them, as it were, in his possession, (by which they are said to be the *property* of the Lord, whom he hath purchased at a great price); and partly, that it is the will of the Father that all shall deliver themselves to his teaching, (which is the sense of the expression, "draw to him whomsoever he will," (ver. 44.) and so he brings it about that they shall give themselves up to him, and by him obtain salvation. By πάντες is meant πάντες, all men of all nations, both Jews and Gentiles. Τὸν

ἐρχόμενον πρὸς γε οὐ μὴ ἐκβάλω ἔξω, "whosoever shall approach to me, him I will in no wise cast out." [A sort of miosis, for "I will most willingly receive him." Edit.] (Tittman.)

38. ὅτι καταβέβηκα ἐκ τοῦ οὐρανοῦ, &c. Our Lord was accustomed to describe himself partly as one who had been in heaven, had descended from thence, and thither would return, indicating that he was with God before the beginning of the world, and became man : and partly he described himself as a legate from the Father, sent to procure the salvation of men ; from which he meant it to be inferred, that he acted not from his own will, but according to that of the Father, and that his counsel is not so much his own as his Father's. And what then is the will of the Father ? That of all whom he hath given to Jesus, he should suffer none to perish, but should raise them all up at the last day. By "those whom the Father giveth," is to be understood the *whole race of mankind*. For all hath he given to be redeemed from perdition ; all he would have saved by his Son. The term *μὴ ἀπολέσω* is to be understood *permissively*, i. e. "that I should not *suffer* to perish ;" and it expresses (as is frequent in verbs of that sort) not only a removal of evil, but a conferring of good ; and therefore denotes partly liberation from perdition, and partly communication of life and felicity. The same truth had been inculcated in a general way at 3, 16. Here is also added a *special clause*, ἀναστήσω αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ, which is repeated in vv. 40, 44 & 54. Some interpreters indeed take this in a metaphorical sense, of the resurrection to a spiritual and moral life : and ἐσχάτῃ ἡμέρᾳ they interpret of the Messiah and the Christian dispensation. But this the context and the *usus loquendi* will not permit. The words must undoubtedly be understood *literally* of the final resurrection at the last day ; as in 5, 21 & 28. seq. ; and they express the goodness of the Lord, which will not suffer even the *body* to perish, much less the *soul*. This doctrine seemed so momentous, that our Lord has repeated it at v. 40 ; only what in the former verse was expressed in general terms, πᾶν ὃ δέδωκέ μοι ὁ πατήρ, that in the latter is expressed *specially* and *conditionally*, πᾶς ὁ θεωρῶν τὸν υἱόν, καὶ πιστεύων εἰς αὐτόν, which formulas taken together denote the acknowledging and receiving Jesus in the character he has described himself, namely, (as the context he requires), Son of the Father, sent from heaven, to save and bless the human race.

Thus the sum of the whole passage from ver. 26. is this : "What does God require from every one, and what is to be done by every one who would obtain eternal felicity ? The answer is three-fold. 1. He must seek such advantages as are spiritual and celestial, not fleeting and perishable, but perpetual. (ver. 27.) 2. "I am he who hath, procures, and bestows such goods, and those the greatest, most copious, and eternal. (35. seq.) 3. Whosoever shall seek those blessings, and that felicity from me, will assuredly attain them. (37. seq.)

At this discourse the Jews (we are told) murmured, and were exceedingly offended ; and now despise as of mean birth, and accuse as arrogant, him whom they had before wished to proclaim

king. The offence chiefly consisted in his claiming a heavenly origin, when they themselves were assured that he had an earthly one. While thus muttering one to another, our Lord, to whom the thoughts of men could not but be known, explains and confirms the preceding discourse.

44. It is now admitted by learned men, that *ἐλκύειν*, like the Heb. *תָּרַב*, and the Latin *trahere*, is used metaphorically, and expresses a force not physical, but moral, denoting to draw to one's side, to bend, sway, allure, either the understanding to assent, or the will to obedience; and that not only by doctrine, and instruction, but also by benefits. So Jer. 31, 3. "I have drawn thee by kindness." And Hos. 11, 4. "I have drawn thee by the cords of men." i. e. by which the human will is swayed to obedience, especially *benefits*; for it is added, "I have drawn thee by the cords of kindness." In a similar manner, the words are used by the Greek and Latin writers. Therefore when the Father is said to *draw men unto Jesus*, no more is denoted than to *bend, incline them* to receive this doctrine. The men of those times, and especially the Jews, he *drew*, by affording them proofs from which any one might easily collect that Jesus was the Messiah. Such are adverted to in 5, 33, seq. namely, the testimony of John the Baptist, the miracles exhibited by Jesus, the testimony of the prophecies, and their fulfillment in him. (Tittman.)

46. Our Lord had, at ver. 32 & 37. spoken of *his Father*, by whom he had been sent upon earth. Upon the Jews being indignant at this, as thinking they well knew his parentage, our Lord, at ver. 46. teaches them *what Father* he means, i. e. not the *visible one*, whom they knew, but the *invisible one*, known to himself only, as having been with him before he came upon the earth. (Tittman.)

47, 48. And now our Lord, that they might entertain right notions of his person and character, and understand what he meant, when he called himself *the bread of life*, repeats the same thing, more fully explaining and inculcating it. These two verses are closely connected, for the latter contains the *reason* of the former, and since the Jews (at ver. 31.) had made mention of that food, of which their ancestors had participated in the desert, therefore our Lord forms a comparison between that and the food which he himself can supply. "The former (he says) sustains the life of the body for a short time, the latter endures to life eternal." Μη ἀποθάνῃ may be rendered "shall not die, but obtain eternal life," the negative here (as often) involving also the contrary. "Eat of this bread," is a formula equivalent to the preceding "come unto Jesus," and "believe in Jesus." For to them the same predicate is ascribed, namely, "not to perish, but to have eternal life." (See vv. 40, 47 & 51.) (Tittman.)

51. Here our Lord employs the same formulas, but explains by literal expressions what in the preceding he had spoken in tropical ones. For what at ver. 35 & 38. was called ὁ ἄπρος τῆς ζωῆς, is here termed ὁ ἄπρος ὁ ζῶν, i. e. ζωοποιῶν (as in 4, 10.) denoting the author of life, and such as hath, conferreth, and has acquired it by his death. This last doctrine is evidently taught by the au-

thentic and express interpretation of our Lord himself in the following words: καὶ ὁ ἄπρος δὲ ὃν ἐγὼ δώσω ἡ σὰρξ μου ἐστίν, ἣν ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς. Therefore ὁ ἄπρος is equivalent to ἡ σὰρξ, i. e. *the body of Christ*, and that not *simply*, but ἣν ἐγὼ δώσω, namely, *eis θάνατον*. This body he delivered up, this death he undertook to suffer, ὑπὲρ τῆς τοῦ κόσμου ζωῆς, *for the life of the world*. Now ὑπὲρ denotes *for, in the place of*, not only in the Scriptures (as Rom. 5, 6, 7 & 8. 14, 15. 1 Cor. 1, 13. 2 Cor. 5, 15.); but in the classical writers, from whom many examples are collected by Lampe, and especially of the formula to die ὑπὲρ τίνος, *in any one's place*. Hence when our Lord is said to have given his body, i. e. to have undergone death, ὑπὲρ τῶν ἀνθρώπων, it is meant that he died *in the place of men*, by which is expressed what we call the vicarious death of Christ. And here especially he affirms, that he gives his body ὑπὲρ τῆς τοῦ κόσμου ζωῆς, which can only signify *in order to the obtaining of life for the human race*. Therefore the *cause* of the *life of men* is the *death of Christ*, and the *life of men* is the *effect* of the *death of Christ*, and Christ is the "bread of life," inasmuch as he hath by his death obtained life. Now "to eat of this bread" denotes to believe in Christ, and yet not that *simply*, but *determinately*, namely, to believe in him as the author of the life of man, or to believe that he died "for the life of the world," to acquire life for men, and *with effect*, i. e. that this faith be *effective*, that a man place all his hope of future life in Christ, seek and expect it from him, and thence derive all his hope, joy, peace, and finally attain everlasting life.

Here, therefore, Christ has, in express words, described the purpose, fruits, and effects of his death. Now the fruits of that death are various, though none of them are here specified but one, but that is a primary one, namely, the *eternal life* which by his death he hath obtained for men. Hence we may learn the true nature of a saving faith, which consists in a firm persuasion that Jesus Christ, by his death, acquired for men eternal life, and an expectation of life solely from him, as its author. It may, however, seem surprising that, in delivering this primary head of doctrine (namely, of the purpose and cause of his death, and the mode of attaining salvation), Christ should have used figurative diction, which to us seems alike harsh and difficult of comprehension, and indeed was so to those who heard it. It was done, however, with the wisest intent, partly in order to excite the understanding of the auditors, allure and prepare them for further knowledge; and partly on account of the imbecility of their minds, which *then* would neither have permitted nor received the perspicuity of literal expressions. Our Lord well knew that the Jews of that time neither did, nor could, understand the force of his discourses; yet he was aware that these seeds of mysterious doctrine, deposited and laid up in sincere and honest hearts, would, in future times, bring forth an abundant harvest. Our Lord, indeed, *could* not use literal and perspicuous expressions on *such a subject*, and amongst *such persons* (since their minds were occupied with preconceived opinions, and they never imagined that the Messiah would *die* for the redemp-

tion of the human race), and indeed it was incumbent on him not to use them, since it pleased the divine wisdom that the death of Christ should happen by the intervention of the Jews. A subject itself may *require* a phraseology somewhat obscure, when it is of such a nature that it cannot be passed over in silence, and yet cannot be perspicuously explained. Upon the whole, our Lord here speaks of things future, *as a prophet*. Now in prophecies perspicuity of every sort is not expected, but only such as is necessary for the understanding their sense, when they have been fulfilled by their events. And hence it may be understood, why our Lord, in the following verses, has not explained his meaning in literal and perspicuous words, nor returned any answer to the objection of the Jews, but rather employed a new trope, and a harsher one. (Tittman.)

53. Many recent commentators maintain that our Lord, by his *flesh* and his *blood*, meant his *doctrine*, and that he has so called it, since he confirmed it by his death. They therefore take the formula, "eat the flesh, and drink the blood of Christ," to denote, "undertake the doctrine of Christ, so as to approve and obey it." They appeal to the usage of the classical writers, who employ the words "*eat and drink*," of any one's food or liquor, who is imbued with another's doctrines, so as to receive and approve them. And it is true, that the Greek and Latin writers took the words *eat* and *drink* in this signification: but that they used the formulas, "*eat any one's flesh, and drink his blood*," cannot be proved by a single example. Neither is it true (what these interpreters tell us), that Christ died for the *confirmation of the truth of his doctrine*, and *for that reason* called this doctrine itself his flesh and blood. In Scripture we neither find Jesus, nor his Apostles, any where saying, that Christ died for the sake of confirming his doctrine; nor *could* they say so, since there is nothing in the death of any person, that can be a proof of the truth of the doctrine itself. It is clear, therefore, that our Lord by his flesh and his blood, did *not* mean his *doctrine*. He meant undoubtedly his violent and bloody *death*; and by the formula, "eat his flesh, and drink his blood," indicated "believe in his death, and that not in a general way, but *determinately* (as appears from the context) i. e. 1st, to believe that Jesus gave his body, and shed his blood, gave himself up to death, to obtain eternal salvation for the human race. 2dly, that by Jesus, and from Jesus alone, can be obtained eternal life, so that a man place all his hope of eternal life in this death of Christ, seek and expect it from him only; since in no other way than by thus embracing this death of Christ, can it become salutary to us, and it is only by *so* using it that we can become partakers of the benefits of that death. Now we *use* the death of Christ, if we *believe* that it is the cause of life and human salvation, that it was decreed by the Father, and undertaken by Christ for the purpose of obtaining life and salvation for the human race, and that upon this death depends human salvation, and from it can alone be derived and sought. As food and drink nourishes, when eaten, drank, and digested, so also the body and blood of Christ cannot profit us,



unless we convert them to our use. It is clear, therefore, that the doctrine of the meritorious death of Christ is an article of the Christian faith, primary, necessary, and essential; and that the death of Christ is a primary object of Christian doctrine, and the necessary cause of all salvation.

By *ἔχει ζωὴν — ἡμέρα*, it is indicated that Christ confers life and felicity not only of the soul but of the body, and thus is the meritorious cause of either, both in respect to body and soul. (Tittman.)

55. All learned Theologians are now agreed, that our Lord has here no reference to the Eucharist, and does not speak of *sacramental*, but *spiritual eating*. For the whole context is allegorical, and therefore this clause can be no otherwise understood. Nay, at that time, the Eucharist was not even instituted; so that if our Lord had spoken of *that*, his auditors could not possibly have understood, or even guessed at his meaning. Finally, the thing is described as being of the utmost necessity, since it is said that he who would attain eternal life, *must* eat Christ's flesh, and drink his blood; which could not *then* have been the case, if he only spoke of the Eucharist. Neither can the use of the Eucharist, however beneficial, be of *such* necessity, as that its omission should *exclude from eternal life*. Nor, indeed, did many of the antient Fathers understand it *properly* of the Eucharist, but only *by accommodation*, and conformably to their *mode*, i. e. of interpreting one and the same passage, both grammatically, mystically, and allegorically.

By *μένει ἐν ἐμοί*, is meant "continues closely united with and constantly attached to me." Jesus *remains* in any one by loving, aiding, defending, delivering, and blessing him, both here and hereafter. The disciple remains *in Jesus* by receiving him, and continuing to account him as the author of his salvation, &c. (Tittman.)

57. *καθὼς ἀπεστείλε με ὁ Ζῶν πατήρ*, &c. The Father is *Ζῶν living*, since, as we learn from 5, 26. he "hath life in himself," hath and conferreth it, and is the fountain of all life. (Tittman.)

60. By *the disciples* are here meant, not Christ's *followers* in general, but his especial companions, the Apostles. To these our Lord's discourse seemed difficult of comprehension, and hard of belief. But Jesus, knowing that they were murmuring amongst themselves, endeavours to remove the objection, and satisfy their doubts; giving them to understand, that they need not be surprised at his saying that he "*came from Heaven*," since they would have greater reason for wonder when they saw him (as they would) *ascend up to Heaven*:" and that as to his calling himself "*the bread of life*," and saying, that "*his flesh was to be eaten, and his blood drunk*" by all who would expect eternal life, by *that*, he shows, he meant *spiritual*, not *corporeal eating*. For the words of ver. 63. may be thus rendered: "*The spirit vivifies, the flesh profits nothing. What I have delivered to you is spirit and life.*" Now it must be observed, that *πνεῦμα* is for *πνευματικόν*, and *σὰρξ* for *σαρκικόν*, in both which terms *βρῶμα* is to be understood. But what are these *ῥήματα*? The words of this discourse, "*I am the*

bread of life," &c. and not, as many suppose, the *whole doctrine of Christ*. (Tittman.)

64, 65. Our Lord was well aware, that to many of them these words would be addressed in vain: and at this he hints in these verses: In ver. 65. ἀπῆλθον εἰς τὸ ὀπίσω and καὶ οὐκέτι μετ' αὐτοῦ περιπατοῦν, are nearly synonymous. (Tittman.)

66—71. On their departure, our Lord, turning to the twelve disciples, thus addresses them: "Will ye also leave me?" Thus our Lord vents no reproaches on their departure, lest he should seem to seek his own glory, rather than their salvation; neither does he alienate them, since, perhaps, they would return to a better mind. Jesus, however, does not address the twelve with the words, "Will ye also leave me," because he feared lest *they* should depart; for he knew (as it is said in ver. 64.) who would follow him, and who desert his cause. He therefore puts this question, not for his own sake, but that of his disciples, in order to excite them to examine their own hearts, and remain steadfast in the faith. And now Peter, with his characteristic fervour of disposition, (to remove all such suspicion of inconstancy or apostacy, which such a question implied) anticipates his companions, and in their name answers, in ver. 68 & 69. Lord, to whom can we go; thou hast spoken words which lead to eternal salvation. We believe, and are firmly persuaded, that thou art the Messiah, the Son of the true God." It must be observed, that the words of Peter convey an indirect assurance of their fidelity. He does not say, "We will never desert thee," but adverts to the *cause* why they *would* not, *could* not. By *ῥήματα* we are here to understand, not doctrine in general, but that part of it which our Lord had just delivered concerning himself, as being the author of and guide to human felicity. Peter means to say, that what our Lord had now taught, was calculated to produce eternal salvation to his hearers, and that the only means of attaining it was by acknowledging Jesus as the sole guide to, and author of eternal salvation. In the words of Peter's profession, there is a remarkable various reading. Three ancient MSS. and some Versions, have σὺ εἶ ὁ ἅγιος τοῦ Θεοῦ, which is received by Griesbach; though he owns that the common reading is not to be slighted. Now, in fact, it is, in all probability the true one, being supported not only by the testimony of almost all the MSS. Versions, and Fathers, but by the internal testimony of the passage itself, and the *usus loquendi*, which must always be taken into consideration in determining on various readings. For the appellation ἅγιος τοῦ Θεοῦ, as applied to our Lord, is unusual. It only occurs once, and then used by a demoniac, in Mark 1, 24, and Luke 4, 34. He is indeed in Acts 4, 27 & 30. called ἅγιος παῖς, but not ἅγιος τοῦ Θεοῦ. On the other hand the appellation χριστός, ὁ υἱὸς τοῦ Θεοῦ, is frequent in the New Testament; as Joh. 1, 50. 11, 27. and is used by Peter in a similar profession of faith, Math. 16, 16. Now when he called our Lord Christ, i. e. Messiah, he could mean Messiah in no other sense than that in which Jesus had just now described himself, namely, as the guide to and author of eternal felicity, who would deliver himself up

unto death, to obtain for men eternal life, and to this life will hereafter recall the dead. But that by the name *υἱὸς τοῦ Θεοῦ*, Peter meant to declare the same thing, and that the two titles are synonymous in the New Testament (as many maintain,) can by no means be proved. For the passages appealed to of Joh. 1, 50. and 11, 27. contain the judgments and opinions of persons not sufficiently instructed in Christian doctrine, and are therefore only *historical*, not *doctrinal*; and from such expressions no doctrinal opinions can be deduced or demonstrated. In the discourses of our Lord, and in the Acts of the Apostles, there is not to be found one passage from which it can be proved that Jesus and the Apostles so conjoined *υἱὸς τοῦ Θεοῦ* and *Χριστὸς*, that they may be considered as synonymous. And Peter had now enjoyed the instruction of our Lord for more than two years, he had heard the voice from heaven "This is my Son," and he interpreted the words of the divine majesty of Jesus. (See 2 Pet. 1, 16. seqq.) He had heard the discourses of Jesus, in which he had called himself *the Son*, and *such a Son* as hath and doth what the Father hath and doth, and is to be worshipped in an equal degree with the Father. (See 5, 17 & 20. seqq.) Finally, he had, at another time, professed to believe Jesus to be *the Son of God* (Matt. 16, 16); and that profession our Lord had not only approved, but expressly declared, that Peter had come to the knowledge of it not by human means, but by divine inspiration. Therefore it can hardly be doubted but that Peter had reference to the *divine nature* of our Lord, when he called him *υἱὸς τοῦ Θεοῦ* (on which appellation we have treated at 1, 14.)

On this striking confession of Peter our Lord did not, however, bestow any commendation, especially lest he should be thought to seek vain glory; yet he did not reject it, lest he should thereby deny the truth. He was content with exhorting them to *persevere* in that profession which Peter had made in the name of them all. (Tittman.) At the same time he gave them to understand that this admonition would be lost upon *one* of them, who although a *selected disciple*, yet was disaffected and an enemy; for that is the sense of *διάβολος* here, and often in the New Testament and Septuagint.

#### CHAP. VII.

What is related in this chapter from 10—21. took place at Jerusalem about six months before Christ's death, and is admirably adapted to the purposes of this Gospel; since therein are contained discourses of our Lord, some longer and some shorter, in which he exhibited the most striking and manifest proofs of the majesty of his person and office, and the excellence of the benefits conferred. The words *μετὰ ταῦτα* signify from the time of the Passover, and for half a year. (Tittman.)

3. By the *ἀδελφοί* are meant the kinsmen of our Lord, *patruces*, *matruces*, *cognati*. These rude, and as yet worldly-minded persons, counselled him to leave the obscure nook in which he had

now too long been buried, and repair to the great mart of talent and pretension, the metropolis, and openly shew himself as Messiah. "For no one," say they, "who desires to become famous, chooses obscurity for his mighty works, but ζητεῖ ἐν παρρησίᾳ εἶναι, i. e. ἐν τῷ φανερῷ εἶναι, seeks to come into public view.

5. οὐδὲ γὰρ οἱ ἀδελφοὶ ἐπίστευον εἰς αὐτόν, i. e. had not what might be called faith in him, at least not as Messiah.

6. ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτε ἐστὶν ἑτοιμος. Οὐ δύναται—ὑμεῖς. The sense of the words may be thus expressed: "Any time for the journey is convenient for you. The world has no cause to hate you, who reprove not their ways, but imitate them." For οὐκ in ver. 8. Grotius, Mill, Wetstein, and Griesbach, read οὐκ, which is thus put for οὐπω (as often), or νῦν may be understood. Πεπλήρωται is equivalent to πάρεστι, which is read in one MS. doubtless from a gloss. (Tittman.)

9. ταῦτα δὲ εἰπὼν αὐτοῖς. This is a formula of connexion frequent in this Gospel (as in 20, 14. 20, 22.), and may be expressed by *atque ita*, and *so*. (Tittman.)

12. γογγυσμὸς πολὺς περὶ αὐτοῦ ἦν, i. e. there was a whispering or secret discussion of the subject. They did not venture openly either to praise or censure him, fearing on the one hand the malignity of the rulers, and on the other the anger of the people, many of whom favored him. (Tittman.)

16, 17. Here Jesus shews them how it comes to pass that he, an uninstructed peasant, should have this divine knowledge. "It is," says he, "not so much mine as the Father's;" for the negative has here (as very often) the force of a comparative particle. (See Glass, 418.) Our Lord means to say, that his doctrine is not his own, inasmuch as he has neither learnt it from men, nor is it the work of his own invention; and therefore that it is not compounded of human opinions and fancies. He calls it his *Father's*, partly inasmuch as it proceeded from the Father, was agreeable to His will and counsels; partly inasmuch as he manifests his Father, and the plans of the Father, for the salvation of men by Christ. So that διδαχὴ does not mean his *doctrine in general*, but that principal part of it which has reference to Christ and the counsels of the Father for the salvation of men by His Son. And this he professed to be divine, as coming from him, who proceeded from the Father, and was intimately conjoined with Him. In further proof Jesus appeals to the doctrine itself, its nature and qualities, and also to use and experience; for τὸ θέλημα αὐτοῦ expresses the whole counsel of God for the salvation of men, and denotes not only what they must do, but what they must believe, if they would attain that salvation. Our Lord, at 6, 29. called it the work of God, explaining it by "that ye should believe on him whom He hath sent. (Tittman.)

18. ὁ ἀφ' ἐαυτοῦ λαλῶν, &c. Here our Lord has supplied a fresh criterion from which the truth of his doctrine may be known, judged, and approved. The whole evangelical history abundantly testifies that Jesus did not teach publicly for the acquisition of fame, or was influenced by ambitious motives, but that all his words, deeds, and purposes had for their sole end the glory of God,

and the promotion of human salvation. Now when we see any one seek only the glory of God and the salvation of men, we cannot but infer that God is with him, by His own peculiar and proper assistance, that He has employed him for revealing and carrying into effect His counsels for the salvation of men, and therefore that his doctrine is manifested and delivered to him by God as a means for effecting that salvation.

Thus had our Lord adduced arguments clear and conclusive, by which any one *might* be convinced that he was sent from God, and that his doctrine had God for its author. But this faith our Lord could not expect from the *Jews*; wherefore he says, "Ye do not even follow the doctrine which *Moses* gave unto you; much less *mine*, for otherwise ye would not plot the destruction of an innocent person. And now they, indignant at the charge of neglect of the law, and the imputation of murderous intentions, exclaim, "Who plots thy destruction? thou art mad! (which is the sense of *δαίμόνιον ἔχειν* here and in other passages: as Joh. 8, 48, 10, 28. *to be mad*, and also *foolish*. (See Bos Exerc. in h. l.) Our Lord, in order to demonstrate the injustice of their imputation, and to shew that he speaks the words of truth and soberness, recalls to their minds what he had so recently done, namely, when he healed the sick man on the sabbath day, and how rashly they had calumniated him as a sabbath breaker. "Now (continues he) what is lawful to you, is lawful to me. You think it right to perform the ceremony of *circumcision* on the sabbath day. Is it not, therefore, lawful for me to *heal* a miserable sufferer on that day. You appeal to *Moses's* precept, and accuse me of sin. But both must be condemned or both absolved." Our Lord then adds the weighty admonition *μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε*, do not pass superficial and precipitate judgment, but what is true and just." This argument probably had, nay must have had, considerable effect on the minds of the hearers, and they could not but see the truth of it. Some, it seems, recognised him as the same who had healed the sick man: they remembered the machinations of the rulers against him, and must have known more of their hatred than did the foreign or remote Jews. They now begin to understand his words, entertain more favourable sentiments respecting him, and are half inclined to espouse his cause. They suppose, too, that the rulers would not have given him this opportunity of publicly teaching, unless they had thought the might probably be the Messiah. Others, however, there were who doubted. They had learned from their masters that the origin of the Messiah was wholly unknown; that the Messiah would come, *no one knew whence*; that his father and mother would be unknown. "The Messiah (say they) will be *ἀνάνθρωπος* and *ἀμήτωρ*. How the scribes could fall into this opinion, when they had such clear predictions to the contrary in Scripture, and had once testified to Herod that the Messiah was to spring from Bethlehem, seems truly astonishing; inasmuch that to this some of the people at ver. 42. appeal.

It appears, however, that these doubts did not so much respect the *place* of the Messiah's nativity, his family and nation, as his father

and mother. These, especially, they thought would be unknown, and remain so. "Now (say they) this man we all know, and his parentage" (for *πόθεν*, like the Latin *unde*, is used not only of birth-place, but parentage, even in the Greek classical writers). "But the Messiah (continue they) will so come that no one shall know whence he has been born." This doubt was specious, and such as they could not easily remove. (Tittman.)

But as they were disputing upon this topic, Jesus, knowing their thoughts and reasonings, took occasion, while teaching, to openly say, "Ye both know me," &c. (Tittman.)

29. Here our Lord grants, indeed, that the Jews know his birth and parentage, but he at the same time asseverates that, notwithstanding this, he has come, not by his own authority, but is truly sent (*ἀληθινὸς* being for *ἀληθῶς*); that though they know his *parentage*, they know not *him*, not the counsels of Him by whom he had been sent. *Εἰμι* is for *ἤμην*. (Tittman.)

30. While the people are thus disputing on the opinion to be formed of Jesus, the Rulers (for these are undoubtedly to be here understood, and to them is opposed the *people* in the following verse) take counsel to apprehend him, &c. But whereas they, who, from their knowledge of the Scriptures ought to have recognised Jesus as the Messiah, yet persisted in obstinate denial of his pretensions, many of the people (we are told) better disposed than instructed *believed on him*. And if they were not fully persuaded that Jesus was the Messiah, yet they were induced by the magnitude of his deeds and the excellence of his discourses, to account him at least a Prophet, or divinely commissioned teacher.

And now the Pharisees and Priests (i. e. the Rulers) being informed of these speeches, from this time begin to employ force against our Lord, and what they had hitherto plotted secretly, they now put in force openly, by ordering the officers of justice to apprehend him as a malefactor. Our Lord, not ignorant of their designs, yet remained in the temple, and continued to teach: but he took occasion from thence to signify to them that the time would shortly come, when him whom present they had persecuted, they would when absent desire in vain (for such is the sense of ver. 23. in which the Present tenses have the force of Futures). Upon the whole, our Lord did speak somewhat obscurely and ænigmatically, as indeed he was wont to do, when speaking of things future, and which were not to be understood before the events. And, moreover, (as Erasmus here well observes,) obscurity excites diligence of enquiry, and after being thus investigated and cleared up, usually produces a more certain faith. Moreover, this address, though directed to the people, was meant for the Rulers and the party which persecuted Jesus. And all was literally fulfilled by events. At that time, however, the Jews could not understand his words. But when he spoke of "going where they could not find him," they ask whether he will go, *εἰς τὴν διασπορὰν τῶν Ἑλλήνων*, on the sense of which, learned men are not agreed. The best founded opinion seems that of Salmasius and others. [See the annotation in loc. Edit.] Whether our Lord returned any answer to this question,

or not, the Evangelist has not told us : but he has narrated a discourse of Jesus, from which any may learn his true nature and person.

The last and *great day* of the festival now drew near, of which the Jews used to say that he who had not seen that day, had seen no rejoicing. It was solemn, on account of the libation of water then, in great pomp, fetched from Siloam in golden vessels, and brought, amidst the sounds of musical instruments, to the Temple, where the Priest received it on the high altar, mixed it with wine, and poured it on the altar and the victim. This solemnity was not of Divine institution, but established by their ancestors in the memory of the water so plentifully bestowed by the Israelites in the desert ; and, as the Rabbins say, a symbol of the benefits to be some time poured out and dispensed by the Holy Spirit. This solemn festival our Lord was pleased to consecrate by a most remarkable discourse, the subject of which was suggested to him by the very solemnity itself. He was in the temple, he stood in a place where he could be seen by every one, and he spoke not only openly, but with a loud voice, as if declaring a thing which it was of the utmost consequence should be known by all. His words were these : Ἐὰν τις διψᾷ, &c. (Tittman.)

37. εἰάν τις διψᾷ. Even here our Lord was pleased to indicate by enigmas the abundance and excellence of the blessings to be conferred by, and expected from, him. He had, however, employed nearly the same on former occasions. (See 4, 14, and 6, 35.) Let us now inquire, 1stly, into the *words*, 2dly, the *thing*, or the benefits promised in these words. Now the *terms*, though figurative, cannot admit of any doubt, being employed by the most elegant writers, both Greek and Latin. Words signifying *hunger* and *thirst*, are, in all languages, used to denote *want* of, and *desire* for, any thing : and thus the two terms express, 1st, a *sense* of indigence and want ; 2dly, a *feeling* of desire. Chrysostom has well interpreted the words : εἰ τις ἔχει προθυμίαν πολλήν, εἰ τις ἐκκαλεῖται τῷ πόθῳ, τοῦτον ἐγὼ καλῶ. Now, πίνειν and ἐσθίειν, to *eat* and *drink*, imply the reception of what may satisfy hunger and thirst, i. e. take away the want, and satisfy the desire, and *generally* to receive what may remove one's want, and satisfy one's desire, or by which one may be delivered from any evil suffered under, and become partaker of any good desired. To "come unto Christ" is equivalent to believe in Christ, in that special sense which the context requires, i. e. to believe in him as one who can liberate from want, and impart whatsoever is desired. So much for the *words*. Somewhat more of difficulty seems inherent in the *things* expressed by those words. Our Lord, speaking of the poverty and necessities of the human mind, and of the benefits which it needs and desires, shows that he can satisfy those wants and supply those blessings. Now various are the wants of the human mind, and various are the goods which it needs, and which Christ confers for salvation Infinite, too, are the *desires* of the human mind, which labours under ignorance of the truth, unbelief, errors, and vices, and which needs the knowledge of divine things, faith, holiness, &c. But

Jesus has delivered, and can deliver us from these evils, and confer these benefits by his *doctrine*. To which sense most interpreters confine the sense of the passage, and thus paraphrase: "Whosoever seeks truth, and desires the knowledge of it, must not seek it from Moses or the Pharisees your masters, but have recourse to me, drink at the fountain which I open. He "*drinketh*, who *believeth* my words. Let him, therefore, receive me a teacher of truth, and admit, learn, and approve my doctrine; and thus will he satisfy his desires." This interpretation, indeed, the *usus loquendi* seems to favour; but it also admits of another mode of explanation. For this is not the only signification of the words *thirst* and *drink*, which are used rather of the desire of goods of *any kind*, not of doctrine and knowledge only; as in 4, 13 & 14. 6, 53. where see the note. And this sense is required by the nature of the thing itself and by the context, especially by the words immediately following. We are, therefore, to understand *any* goods, especially those which confer salvation. *Κοιλία* signifies the heart, or the whole man. Ὑδωρ ζωῆς is for ὕδωρ ζωοποιῶν. It is used in Scripture as a symbol of happiness. See 4, 10. *Rivers of water* are also a symbol of plenty, and applied to what is given in abundance. Such goods, it is here said, *ρευσσουσι*, will flow, extend to others. See Zach. 14, 8.

But we have an authentic interpretation in ver. 39. τοῦτο δὲ εἶπε —ἐδοξάσθε, in which words it matters little whether *ἀγίων* be read or *πνεῦμα ἀγίων*, or *πνεῦμα* simply, or whether *διδόμενον* be genuine or not (which seems the savour of a gloss), since if not expressed *ἀγίων* and *διδόμενον* must be understood. Now these gifts of the Holy Spirit were not of one kind, but manifold, both *ordinary* and *extraordinary*. The question is, *which* is here to be understood; the former, or the latter, or both? and whether this promise of a copious bestowing of gifts on believers belongs only to some certain persons, or extends to all in general. And there are reasons which may seem to render either opinion not improbable. Those who maintain that the *extraordinary* gifts of the Holy Spirit are here to be understood, appeal first to the occasion on which this discourse was held, and the enigmas employed. They regard the words of ver. 37. ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ, &c. as by no means superfluous, since by them the Evangelist meant to shew that our Lord uttered these words on the same day, and at the very time, when the rite of libation was performing; which, they say, was instituted by the Jews, as a symbol of the divine gifts to be bestowed by the Holy Spirit. This rite afforded our Lord occasion to promise the gifts typified by that solemnity; and, indeed, the terms used in this discourse are derived from the form of that solemnity: q. d. "*As* that water is poured out, *so* will the Spirit of God be poured forth: *so* will its gifts be largely imparted by me to all believers." They appeal, too, to the interpretation of St. John at ver. 39. where it cannot be denied that by τὸ πνεῦμα are meant the gifts of the Holy Spirit bestowed by our Lord on the Apostles and first Christians, and those *extraordinary*. For they are expressly said to have been *not yet* given, and so were not present, *because* Jesus was not yet



glorified, i.e. had not received the full use of his Divine majesty, after having returned unto Heaven, whence he would send the Holy Spirit, by which finally those extraordinary gifts were first imparted to the Apostles on the day of Pentecost, and afterwards by them to others. (See Acts 19, 2. seqq. Eph. 6, 7. seqq. Rom. 12, 6. seqq. 1 Cor. 12 & 13.) But the *ordinary* gifts had place already. Finally, they produce a parallel passage at 14, 12, where our Lord has used the same word πιστεύειν, and has promised to him that believeth the power of doing *greater* things than he had done; which can only be understood of gifts *extraordinary*. From all which, they think it manifest that by πνεῦμα is here meant the extraordinary gifts which were so copiously imparted to the Apostles, and by them to others.

Yet it is not improbable that the gifts here to be understood are the *ordinary* benefits common to all believers: at least, these are not to be *excluded*. For, first, on the festal rite nothing certain can be determined, since it is not clear that it was instituted to typify any gifts of the Holy Spirit, but rather seems to have been established for the purpose of commemorating the copious supply of water in the desert; which, indeed, our Lord appears to have had in mind, and which suggested the words "*thirst, drink, living water, pour out,*" &c. It seems, too, that he wished to call off the minds of his hearers from the vanity of that ceremony, and turn them to himself, the fountain of all happiness. Again, this appears to be required by the context. For the words of ver. 37. contain an invitation directed to *all*, and a promise common to all. But as what *precedes* must be referred to *all*, so must what *follows*. Finally, the usage of Scripture permits us to understand by πνεῦμα, gifts of the Holy Spirit of every kind, both extraordinary and ordinary. Hence it appears that our Lord, in ver. 37. did not mean any good *in particular*, as that of doctrine and knowledge, but benefits of every kind necessary to salvation here and hereafter; and that he professed himself the sole author and fountain of all salvation, invited all, without exception, to receive him as such, and to them promised benefits most copious, and happiness most exuberant.

These, and (as it seems) other things to this effect, spoken by our Lord, although they were not sufficiently understood, yet variously affected the minds of the auditors. For some (we are told) said he was truly a Prophet, others contended that he was the Messiah himself. Of this, however, others doubted, since the Messiah was not to arise from Galilee (for they supposed Jesus to have been born at Nazareth, where he had been brought up, and his parents resided). In so numerous a body of Priests, Seniors, Juris consults, and Doctors, there was no one besides Nicodemus, who, amidst counsels so desperately wicked, stood up for the cause of justice. The words of Nicodemus, "Doth our law judge any man before it hear him, and know what he doeth," seem to have been spoken either to defend the cause of Jesus, or to excuse those who favoured him, and whom they would not have hesitated to rank with the foolish and ignorant rabble, and pronounced worthy of punishment, as vile in the sight of men, and execrable before God. Nicodemus,

however, so regulated his speech, as to bring forward only what might be said for *any* person accused, but not yet convicted. He appeals to the law, which forbids any to be condemned unheard, and his cause untried. To this just and equitable opinion his colleagues contemptuously retort: "Art thou also a Galilean and a favourer of this man," adding, "Search, and look: for out of Galilee ariseth no Prophet." An answer not only impious, but false. Nicodemus had not said that *Jesus was a Prophet*, nor even *named him*; and as to the latter position, it was manifestly unfounded, since Galilee had produced Elijah, Elisha, Amos, and Hosea. (Tittman.)

## CHAP. VIII.

On the authenticity of this narration, of the woman taken in adultery, there has long been great doubt among the learned, by many of whom it is regarded as spurious, or, at least, of suspicious authority. [See the Annotations *supra* in loc. p. 279. seqq.—Edit.] And this not without reason; though, if it be not genuine, how, it may be asked, can it have come into the text? The story seems to have been *founded in fact*, and the circumstances to have happened as here narrated; though it was not recorded by *John*, but being first preserved by oral tradition, was then written down in the margin of some MSS., and from thence transferred into the text. (Tittman.)

To this hypothesis, however, it may be objected, that the story *could not have been long handed down by oral tradition*, but must have been committed to paper as early as about the first century, since it is cited by *Tertullian* as forming part of the text, and it is found in some of the most ancient MSS. (See above-mentioned Annotation, or rather Dissertation.)

12, ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου. These and the following verses seem to be a continuation of the discourse at 7, 38. "If any man thirst, let him come unto me and drink," &c. Hence will more clearly appear the sense of the present passage, in which Jesus professes himself what as he had done before, only employing another metaphor, and that taken from the *sun*. For as that luminary not only gives *light*, but imparts *life* and *vigour* to all created things, so Christ not only enlightens the mind, but also gives life and salvation. Now it must be observed that *teaching the truth* does not form the subject of this passage. It was not a *teacher of truth* that the Jews expected, but a *Saviour*. It is manifest, therefore, that by *light of the world* (which title is used at 9, 5. and 12, 46.), Jesus meant, not *teacher*, but *Saviour*, and that of the whole human race, If he had chosen to speak in literal terms (which for wise purposes he was pleased *not* to do), he would have said, "I am the Saviour of the world, the Christ, the Messiah." From the use of this term, however, our Lord purposely abstained, for obvious reasons, and in its place employed others, metaphorical, but equivalent. The sense of the passage may be thus expressed: "I am the Saviour of the human race; he who shall embrace me, shall be delivered from all misery, and obtain happiness here and hereafter." The meaning

of the words seems to have been comprehended by the Pharisees ; for, stumbling at the magnitude of the claim, they refuse to yield credence, and do not hesitate to openly object, that he is *himself* the only witness to the truth of it, and as that testimony cannot be received, the assertion is unsupported by proof. To this Jesus replies in ver. 40. "Though I *do* bear this honourable testimony of myself, yet it is not the less true and worthy of credit ; for I know," &c. "If ye knew or would believe that I am sent from the Father, and that my counsels have for their end your salvation, then ye would have faith in the testimony (however honourable it may be) which I bear of myself. Ye are accustomed to judge according to the external appearance, carried away by human passions, and warped by prejudices ; therefore, your judgment is unsound. In *such a manner* I judge no one, nor do I testify of myself. But even were I to bear the most honourable testimony of myself, yet it would be true, and worthy of faith ; for neither am I alone, nor my testimony solitary, but my Father also who sent me, hath testified of me, namely, by the Prophets." Our Lord employs the same kind of argument as at 5, 37, seqq. "But (continues he) it is ordained by your law that the testimony of two witnesses is worthy of credit. Therefore ought also my testimony of myself to be thought worthy of credit, since it is not of myself only, but likewise of my Father, who hath sent me." (Tittman.)

28. *ὅταν ὑψώσῃτε τὸν υἱὸν τοῦ ἀνθρώπου, τ. γ.* Here again our Lord has spoken enigmatically, and that for the wisest purposes ; since, as he could not address them in literal terms, he intended, by such sort of obscure expressions, to lay up such seeds in the minds of the hearers, as might bring forth abundant produce, when the events alluded to should have come to pass. The literal sense and the real meaning was shewn by the event. Our Lord here alluded to his crucifixion (as in 3, 14, 12, 32), and testifies his hope that the Jews, who now refuse to believe, may, at some future time, acknowledge him to be the Messiah. (Tittman.) The correspondence of the events to the prediction is too obvious to need illustration.

31, 32. To this admonition Jesus subjoins a *promise*, threefold ; namely, that those who have with constancy persevered in this faith in Jesus, shall receive *first* the advantage of being his disciples. For it is, above all things, required of a *genuine* disciple of Christ, that he acknowledge the *Father* who sent the Son, and the *Son* who was sent by him as Saviour of the human race. No other, therefore, can be a genuine disciple, or have reason to expect salvation.

The *second* advantage is this. They shall *know the truth*. By truth is here (as elsewhere in our Lord's discourses) meant, not his *doctrine in general*, but its *primary head*, namely, that part of it which treats of himself, as Saviour, and the sole guide to all salvation, and also the Father, and his attributes, especially his benevolence, as evinced in the plan of salvation by his Son. (See more on 1, 17.) "If (says our Lord) ye will continue in faith, ye will be every day more and more convinced, and understand, by expe-

rience, that I have truly called myself the Saviour." Thus our Lord appeals to *experience*, and employs an argument deducible from thence for the truth of his profession, that he is the Saviour (as in 7, 17). Now *experience*, as it is in all other things, so is it in religious matters the best teacher. For *here* it is not enough to know what is to be believed, and what practised, and wherefore; but this theory must be carried into *effect*, be strengthened by *habit* and confirmed by *practice*. Then will a man emphatically feel its truth, utility, and excellence, and be experimentally convinced that the doctrine could not be of human invention, but must be altogether divine, and alone promotive of true and constant happiness.

The *third* advantage is: "The truth shall make you free." Now the word ἐλευθεροῦν, in the antient languages, is used with far more latitude than in the modern tongues, and expresses not only *liberty*, but also its *effects*. As the Latin *libertas* denotes not only freedom from servitude, but all the rights, immunities, and advantages of citizenship, so ἐλευθεροῦν signifies not only to liberate from evils, but also to confer advantages. Now the evils from which the men of that age needed liberation, were not only sin, and the bondage of it, but also, and especially, *unbelief*, ignorance of Christ, and the mode of attaining salvation, the dominion of earthly appetites and passions, and the misery consequent on that bondage. One may add too, the burthensome precepts of the Mosaic Law, and the irksome traditions of the Rabbis. From these evils were those liberated who believed in Jesus, and thus experimentally found the truth of our Lord's words. (Tittman.)

33. οὐδενὶ δεδουλεύκαμεν πώποτε, *we were never in bondage to any man*. They speak undoubtedly of *themselves* and of *their own times*, not of *their ancestors*, who were subjected both to Egyptian and Babylonian bondage. In the time of our Lord, the Jews might, in some measure, be termed *free*. For although subject to the Roman empire, yet they had their own kings, were governed by their own laws, and enjoyed unlimited *religious* liberty, and as much of *civil* as usually fell to the lot of nations. They did not, it seems, perceive that our Lord spoke of mental and moral freedom, or they might probably mean to pervert his words into a promise of liberating them from the Roman yoke, which they bore impatiently, and from which they expected deliverance by means of the Messiah. Our Lord, however, shows them what sort of liberty he means; and indicates, that there is another kind of bondage besides that to which they advert, far more ignominious, and grievous, from which no high ancestry can deliver any one, namely, that *bondage of the mind*, which arises from sinful habits (for that is the sense of ποιεῖν ἁμαρτίαν :) from which none can free them but the Son. "If he be free (says our Lord,) ye will be free indeed." (Tittman.)

See a fine passage on this subject in Cowper's Task, L. 5. commencing with, "He is the freeman whom the truth makes free, and all are slaves besides."

44. ὁ μὲν ἐκ πατρὸς τοῦ διαβόλου — ἀρχῆς. Satan is called a

murderer, ἀπ' ἀρχῆς, as in 1 Joh. 3, 8. he is said to have sinned, ἀπ' ἀρχῆς. Here Jesus, doubtless, refers to the sin of our first parents, to which they were solicited and tempted by the devil, from envy (as was supposed by the Jews) of human happiness. (See Wisd. 2, 24.) When our Lord subjoins καὶ ἐν τῇ ἀλήθειᾳ οὐχ ἔστηκεν, he expresses something more: q. d. "Now, not only did the devil *formerly* sin, and was an enemy to truth, but still continues to do the same. Even to the present day *he standeth not in the truth.*" [Not *abode*, as in our English Version. Edit.] For by ἔστηκα is never expressed a preterite, but always present time. And so Luther has always rendered it, except in this one passage. On the contrary, ἤκω, in the present tense, has almost always a preterite signification. See 4, 47. and 8, 43. (Tittman.)

51. θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα. The formulas τὸν θάνατον θεωρεῖν and ἰδεῖν, and also γεύεσθαι θάνατον, all denote to experience death. By *death* may be understood the natural death; and the sense of the formula may be thus expressed, "He shall not experience the power of the natural death for ever, inasmuch as it is not eternal, but temporal, and to be abolished at the resurrection, when death shall be swallowed up in victory." 1 Cor. 15, 54. seq.) But since death was to the Hebrews a frequent image of misery of every kind, therefore the above formulas denote to be liberated from misery and wretchedness. And since such formulas usually involve the contrary, the full sense will be: "Far from perishing, he shall be happy to all eternity." (Tittman.)

56. Ἀβραὰμ ἡγαλλιάσατο ἵνα ἴδῃ — ἐχάρη, i. e. Abraham would have rejoiced, if he had seen my time: nay, he did see, and was glad." This seems the most probable of the interpretations which have been brought forward of this difficult passage. (Tittman.) [See the Annotation in loc. Edit.]

58. πρὶν Ἀβραὰμ γενέσθαι, ἐγὼ εἰμι. This remarkable answer Jesus returned to the words of the Jews, "Hast thou seen Abraham?" this passage is of the highest importance, as being highly calculated to illustrate the divine nature, and supreme majesty of Christ. Now, the Jews stumble at the expression of our Lord, that he was already known to Abraham, thinking it impossible that he could have existed at that time. But our Lord answers, "I solemnly assure you, that before Abraham was, I was." By which words he could mean no other than this, that he existed not only *at the time* of Abraham, but even *before*. In no other sense can the words be taken, without doing manifest violence to them. That both terms, γένεσθαι and εἶναι, denote *to be* and *to exist*, no one will deny. Therefore what is said of Abraham, is said of our Lord. Now when the Jews enquired how he, who was not fifty years old, could have seen Abraham, they certainly meant, "how he could *be* and *exist* in the time of Abraham." Now our Lord answers suitably to their objections. *They* deny that he could have existed in the time of Abraham. Our Lord affirms it, and moreover adds, that he was not only *in* the time of Abraham, but even *before Abraham*. Now, surely, to any enlightened interpreter, our Lord's here using εἰμι in the present tense can pre-

sent no difficulty. For it is admitted, that both in other verbs, and especially in *εἶμι*, the present is put for the preterite; numerous examples of which may be produced, not only from the New, but the Old Testament. Even the present tense, however, admits of a sufficiently convenient interpretation. Thus it can by no means be denied, that our Lord in these words declared, that he existed ages ago. Nor can this seem strange to any who have read not only the other passages of the New Testament, in which the same thing is said of our Lord, but especially those which occur in this very gospel. See 1, 1 & 2. 3, 13. 6, 46 & 62. 7, 39. 17, 5. From which, and other such, there can be no doubt but that our Lord did exist not only before the time of Abraham, but before the beginning of the world. There have been, however, from the time of Crellius, and there are yet, many who endeavour to pervert these plain words to a very different sense. Now Crellius, as he maintained that Jesus did not exist before he was born of Mary, was *compelled* to have recourse to some other interpretation, and would have us understand this existence, not in respect of *nature*, but only of *destination*, i. e. "before Abraham was, I was *destined* (by the divine decree) to be the Messiah." Which interpretation is not only extremely frigid, but really devoid of sense. For as the decrees of God are all of them eternal, so, consequently, was this, that Jesus should be the Messiah, should be born of Mary, should live on earth and suffer death, and thus be, by the divine and eternal decree, the Saviour of the human race. But the question is whether this sense is to be found in our Lord's words, and whether this interpretation can be admitted by the words themselves, by the context, or by the nature of the thing? To this no learned and candid interpreter can answer in the affirmative. For 1st, those who espouse this mode of explanation *add* something to the words of our Lord. To *ἐγὼ εἶμι* they subjoin *Χριστός*, or *ὁ ἐρχόμενος Χριστός*. But are they justified in so doing? If we would add any thing to the words of any writer, there must be *some cause* to authorize this addition, either in the nature of the thing, or in the context. Now in this passage there is nothing in the nature of the thing which permits us to subjoin *Χριστός*. For the *subject* here is not the *dignity* of Jesus, as *Messiah*, but his *existence before Abraham*. Nay, there is rather in the passage something which requires us to interpret thus: "I was before Abraham was." For this is required by the answer to the objection that preceded, "Your age does not permit that you should have seen Abraham." Surely what is in the objection, the same must there necessarily be in the answer. Crellius and his followers indeed appeal to ver. 24. where the words *ἐγὼ εἶμι* signify, "I am what I said, the Messiah." Very true! But such an interpretation in *that* passage is admitted, and even *required by the context*. For *there* our Lord is speaking, *not* of his *existence*, but of his *divine mission*, and desires credence to be yielded to what he had professed on the nature of his person. But, in the present passage, the subject is not the *mission* and *work* of Christ, but his *nature*, not Jesus

the *Messiah*, but *Jesus who had lived in the time of Abraham*; nay, according to his nature, existed before Abraham.

The above commentators also make mention of other passages, from which they pretend to prove that the words *ἐγὼ εἰμι* have the sense of, "I was the Messiah:" namely, 4, 26. 6, 20. 9, 9 & 10. 13, 3 & 19. 18, 5. But in all these the same objection applies as in the above cited one of ver. 24. Finally, they adduce 17, 5. and interpret thus: "Give me the glory which, before the world was created, I had with thee, in thy mind, by thy *destination* and *decree*." But here again there is an *addition*, made wholly *ad libitum*. For, certainly, there is not in the context any thing to authorize such a subaudition, and thus to interpret of a future event what is said of a thing past. Neither do the words themselves permit, that what any one is said to have *had*, and before the creation of the world, should be taken only of what is *destined for him*. Certainly the commentators in question never could have fallen upon interpretations so perverted, unless they had studiously sought them out, and been solicitous to reconcile the declarations of Scripture with their vain opinion, that Jesus Christ was a mere man. But this very circumstance ought to have admonished them of their error. Our Lord expressly says, that he *was* before Abraham, had glory with the Father before the creation of the world, and this in terms so clear, as cannot possibly admit of any other interpretation. What he has professed of himself, he was justified in professing. Nor has he said any thing but what was perfectly consistent with the rest of his declarations, and the testimonies of John on the majesty of Jesus, recorded in this Gospel, all of which are so plain, that this head of doctrine on the nature of Jesus can by no means be excluded from the book. Or *what sense* could there have been in Jesus's words, if he had meant no more than that he had been destined to the office of Messiah before the time of Abraham, nay, before the world was created? Who would ever doubt of that? Now, who would say that Jeremiah existed before he was born, when he is said to have been selected and destined for the office of prophet even before his birth? Or who of us would say, that he existed before Abraham, before Adam, from eternity, inasmuch as we are said to have been chosen by God, for eternal life, before the world was created? Why was the anger of the Jews so exasperated by these words of our Lord, that they took up stones to cast at him? Namely, because they understood, and could not but understand as an avowal, that *he was God*, had existed before Abraham, thereby "claiming to himself eternity," which is peculiar to God alone. (Tittman.)

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